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## DEMOSTHENES

### I

OLYNTIACS, PHILIPPICS, LEPTINES, ETC.

I-XVII, XX

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# DEMOSTHENES

## I

OLYNTIACS      PHILIPPICS

MINOR PUBLIC SPEECHES

SPEECH AGAINST LEPTINES

I-XVII, XX

WITH AN ENGLISH TRANSLATION BY

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## PREFACE

THE Greek text is that of Dindorf's third edition (Lipsiae, 1881). All deviations are recorded in the notes, except where the reading of S, rejected by Dindorf, has been restored. In the matter of elision and the spelling of certain words, more modern editors have been followed.

J. H. V.

## INTRODUCTION

### OUTLINES OF THE LIFE OF DEMOSTHENES

DEMOSTHENES was born in or about the year 384 B.C. His father, of the Paeanian deme, east of Hymettus, was a man of some wealth, the owner of two workshops where he employed slaves on the manufacture of swords<sup>a</sup> and of furniture. His maternal grandfather, Gylon, who was banished from Athens and settled in the Crimea, is said to have married a woman of Scythian descent. When his son was seven, the father died, leaving him a fortune of about 14 talents (about £3400). His guardians, Aphobus and two others, so mismanaged his property that, when he came of age, he received only about one-tenth of the capital. As a child he was delicate and unable to profit by the usual athletic education. In order to fit himself for the prosecution of his guardians, he studied rhetoric under Isaeus, who was an authority on cases of inheritance. His enthusiasm for the art of oratory is said to have been awakened by hearing the successful defence of Callistratus, the general who was accused of delivering Oropus to the Thebans in 366. In 363, in his twentieth year, he brought his action against Aphobus. He gained the verdict, but

<sup>a</sup> Juvenal's description is ludicrous enough: "*pater ardentis massae fuligine lippus*" (x. 130).

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further litigation was necessary before he recovered what was left of his patrimony. The three speeches against Aphobus and two against Onetor are the record of these lawsuits.

We may think of Demosthenes as entering manhood with physical disabilities, which he is said to have taken extraordinary pains to remedy, and with a temper morose and soured by injustice; not a genial, sociable man—a “water-drinker,” as his enemies labelled him. The rancour, however, with which he assailed his opponents was common to him with other orators; there was no room for chivalry in Athenian political life.

He now commenced practice as a writer of speeches for litigants. Most of his private orations that have come down to us were probably composed between 363 and 354, when he made his first public speech in the Assembly. But there is also an intermediate class of speech. Owing chiefly to indictment for breach of the constitution (*γραφὴ παρανόμων*), every Athenian statesman spent almost as much time in the law-courts as in the Pnyx, and many political questions came to be decided by juries. To this class of semi-public speeches belong that against *Androtion* (355), written by Demosthenes for one Diodorus. Here, in the peroration, the writer already strikes that note which recurs constantly in his political harangues, that Athens by her past history was committed to a policy of honour and high ideals. The same dispute comes up two years later, when another speech was composed for the same Diodorus, this time against *Timocrates*. In 354 Demosthenes speaks in his own person, and with more studied moderation, against the law of *Leptines* on immunities, but the same ideals

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are put forward. The fourth of these speeches was written in 352 for Euthycles, who had indicted *Aristocrates* for his proposal to honour the reckless adventurer Charidemus. Another speech which deals largely with public questions is that against *Midias*, a friend of Eubulus and a supporter of the Euboean expedition of 350. It was published, but never delivered, for Demosthenes compromised the action for assault which he had commenced.

In 354, at the age of thirty, Demosthenes entered on his public career with his speech on the *Navy-boards*. The position of Greek affairs at this moment was one of unstable equilibrium. By the death of Epaminondas at the battle of Mantinea (362), Thebes almost instantly lost the lead which his genius had given her. Sparta, hampered by hostile neighbours in Arcadia and Messenia, still kept some of her old reputation, and none realized that her power for good or evil was ended. Athens, after Mantinea, nearly succeeded in regaining the hegemony. By 357 she had swept the Thebans out of Euboea, she controlled the Thracian Chersonese, so important for the safety of her food-supply, and her new confederacy seemed firmly established. But no sooner had she reached this height of prosperity than the decline began. The Social War, largely due to the intrigues of Mausolus, robbed her in two years of her chief dependencies, leaving her only Euboea, some islands of the North Aegean, and a few towns on the Thracian coast. This failure damped the imperialism of the Athenians, and the able finance-minister, Eubulus, now comes to the front with his policy of "peace, retrenchment, and reform." The Persian empire, though its essential weakness had been

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exposed by the campaigns of Cyrus the younger and of Agesilaus, and by the revolt of the satraps, was still to be reckoned with. In an age of mercenary soldiers Persian gold was a factor in Greek politics. Meanwhile a new power was rising, a little cloud out of the north, like a man's hand.

Our knowledge of subsequent events must not lead us to underrate the sagacity of Athenian statesmen. The danger from Macedonia was scarcely apparent in 355.<sup>a</sup> Philip, who had been four years on the throne, was still on terms of nominal friendship with Athens, and had only robbed her so far of Amphipolis, Pydna, and Potidaea. The Macedonians, though their princes had Hellenic blood in their veins, were regarded as outside the Greek world. Hence the policy that first appealed to Demosthenes was the balance of power among Greek states. It was only by degrees that he came to realize the menace of Philip. Athens, like other cities, relied for defence on an amateur militia or on mercenaries, who proved as untrustworthy as the city-states of Italy found them centuries after; in Macedonia Philip was building up a permanent, organized, professional army. Demosthenes, though he was no soldier, seems to have had some inkling of the value of Philip's invention, but he never saw, as we can see, how incapable the cities were of a successful resistance with the means at their disposal. And yet, in criticizing Demosthenes, we must not forget how near he came to success. Nor must we forget that the Greeks probably expected that Philip's power would crumble at his death, as the power of Jason of

<sup>a</sup> Philip is not even mentioned in the speech on the *Navy-boards*.

## INTRODUCTION

Pherae had crumbled. The unlooked-for event was that Philip could hand on his power to a successor of nobler aims and of abilities little inferior to his own. The growing power of Philip caused Demosthenes to embrace the policy of a united defence of the free institutions of the city-states against a military autocracy, and from this policy he never swerved. How completely he dominates the stage may be judged from the fact that, for ordinary readers, the interest of Greek history ceases at his death, for the triumph of Macedonia was as fatal to the Greek spirit as the grip of Spain was to the life of Italy from the sixteenth century till the day of her redemption. Henceforward the life of Demosthenes is the history of Greece, and it will be enough here to tabulate the course of events and the dates of his speeches

- 354 First public speech, on the *Navy-boards*. Philip takes Methone
- 353 Philip fighting in Thessaly. Arcadians and Spartans send embassies to Athens. Speeches for the *Megalopolitans* and against *Timocrates*.
- 352 Philip gets control of the Pagasaeon Gulf. Athenians send force to close Thermopylae against Philip, who turns his attention to Thrace, and also intrigues in Euboea. Speech against Aristocrates.
- 351 *First Philippic* (early in the year). Exiled Rhodian democrats appeal to Athens. Speech for *Liberty of the Rhodians*.
- 350 Philip threatens Olynthus.
- 349 Olynthians appeal to Athens. *First Olynthiac*. Athenian force sent under Chares. *Second Olynthiac*. Chares superseded by Charidemus.



## INTRODUCTION

- The War-party call for appropriation of Theoric Fund *Third Olynthiac*
- 348 Athenian expedition under Phorion to help Plutarchus in Euboea. At the Great Dionysia (March) Meidias assaults Demosthenes, who had opposed the expedition. Fall of Olynthus (autumn). Athenians send Aristodemus to sound Philip, and dispatch embassies to other Greek states
- 347 Aristodemus returns with friendly assurances from Philip. Speech against *Meidias* written, but not delivered.
- 346 First Athenian embassy to propose terms of peace with Philip. Peace of Philocrates agreed to by Athens (April). Second embassy sent to administer oaths to Philip: they return in July Philip at Thermopylae. Phalaecus surrenders to him and the Phocian War collapses Philip punishes Phocians and is rewarded with their two votes in the Amphictyonic Council. He presides at Pythian Games (Sept). Speech on the *Peace*.
- 344 Philip subdues Illyrians and settles government of Thessaly. He intrigues in the Peloponnese, whither Demosthenes is sent to counteract his influence. Philip sends envoys to Athens to protest against charges of bad faith. Demosthenes replies with *Second Philippic*.
- 343 Pytho comes from Philip to discuss Athenian claims to Halonnesus. Philip again intrigues in Euboea, where he supports tyrants of Eretria and Oreus Speech *De falsa legatione*; Aeschines acquitted In the winter Philip invades Epirus and threatens Ambracia and Acarnania.

## INTRODUCTION

- 342 Philip sets up tetrarchs in Thessaly and writes letter to Athenians on dispute about Halonnesus. Hegesippus (?) delivers speech on *Halonnesus*. Philip busy in Thracian Chersonese, whither Diopithes is sent to guard Athenian interests.
- 341 Demosthenes' speech on the *Chersonese*, in reply to Philip's protests. *Third Philippic* soon afterwards. Demosthenes is sent to make alliance between Athens and Byzantium. Athenian expedition to Euboea expels tyrants.
- 340 Demosthenes crowned at Great Dionysia for liberation of Euboea. Philip besieges Perinthus unsuccessfully; turns his arms against Byzantium, making declaration of war against Athens. Athenian fleet compels him to raise siege of Byzantium. He invades Thracian Chersonese. In the winter he invades Scythia, where he is wounded by the Triballi.
- 339 Speech of Aeschines at Delphi provokes Amphictyons War. Philip, chosen general by Amphictyons, passes Thermopylae and seizes Elatea. Demosthenes gains alliance of Thebes.
- 338 Philip, after destroying Amphissa, defeats allies at Chaeronea. Peace of Demades. Demosthenes chosen to pronounce funeral oration over the slain.
- 336 Aeschines brings *γραφὴ παρανόμων* against Ctesiphon, who proposes crown for Demosthenes. Philip assassinated; Alexander succeeds.
- 335 Thebes rebels and is destroyed by Alexander, who demands surrender of Demosthenes and other orators.

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- 334 Alexander invades Asia.  
331 Alexander's victory at Arbela  
330 Trial of Ctesiphon ; Demosthenes, *de Corona*.  
324 Demosthenes pronounced by the Court of Areopagus guilty of receiving 20 talents of the money deposited at Athens by Harpalus. He is tried and condemned to a fine of 50 talents, and goes into exile.  
323 Death of Alexander. Demosthenes recalled  
Lamian War.  
322 Battle of Crannon Death of Demosthenes at Calauria (Oct. 12)

NOTE.—The question of Demosthenes' guilt in the affair of Harpalus is too intricate to discuss here. The fairest judges incline to the view that he took the money, but for public purposes, in view of the coming war. The story of his death is best read in Plutarch (*Dem.* 29)

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- S or  $\Sigma$ , *Parisinus*, 10th century. By common consent the best ms., first fully used by Bekker for his Oxford edition of 1823.
- L, *Laurentianus*, Florence, 13th century, generally agrees with S, being probably from the same archetype.
- A, *Augustanus*, Munich (formerly Augsburg), 11th century. Of a different class from S and L, but now regarded as only second to them in value.
- Of less importance are Y (Paris), O (Brussels), and P (Laurentian Library, Florence).

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- I. Bekker, Oxford, 1823 ; Leipzig, 1854.  
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# THE ORATIONS OF DEMOSTHENES

*The numbers of the Orations are those used in Blass's  
text and generally followed by editors.*

ORATION	TITLE	L.C.L. VOLUME
I.	Olynthiac I	I
II.	Olynthiac II	I
III.	Olynthiac III	I
IV	Philippic I	I
V	On the Peace	I
VI	Philippic II	I
VII	On Halonnesus	I
VIII.	On the Chersonese	I
IX.	Philippic III	I
X.	Philippic IV	I
XI.	Answer to Philp's Letter	I
XII	Philp's Letter	I
XIII	On Organization	I
XIV	On the Navy-boards	I
XV.	For the Liberty of the Rhodians	I
XVI.	For the People of Megalopolis	I

# THE ORATIONS OF DEMOSTHENES

ORATION	TITLE	L.C.L. VOLUME
XVII	On the Treaty with Alexander	I
XVIII.	De Corona	II
XIX.	De Falsa Legatione	II
XX.	Against Leptines	I
XXI.	Against Meidias	III
XXII.	Against Androtion	III
XXIII	Against Aristocrates	III
XXIV	Against Timocrates	III
XXV.	Against Aristogeiton I	III
XXVI	Against Aristogeiton II	III
XXVII.	Against Aphobus I	IV
XXVIII.	Against Aphobus II	IV
XXIX	Against Aphobus III	IV
XXX	Against Onetor I	IV
XXXI	Against Onetor II	IV
XXXII	Against Zenothemis	IV
XXXIII	Against Apatunus	IV
XXXIV	Against Phormio	IV
XXXV	Against Lacritus	IV
XXXVI.	For Phormio	IV
XXXVII	Against Pantaenetus	IV
XXXVIII	Against Nausimachus	IV
XXXIX	Against Boeotus I	IV
XL	Against Boeotus II	IV
XLI.	Against Spudias	V
XLII.	Against Phaenippus	V

# THE ORATIONS OF DEMOSTHENES

ORATION	TITLE	L.C.L VOLUME
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XLIV.	Against Leochares	V
XLV.	Against Stephanus I	V
XLVI.	Against Stephanus II	V
XLVII.	Against Evergus	V
XLVIII.	Against Olympiodorus	V
XLIX.	Against Timotheus	V
L.	Against Polycles	V
LI	On the Trierarchic Crown	VI
LII	Against Callippus	VI
LIII.	Against Nicostratus	VI
LIV.	Against Conon	VI
LV	Against Calicles	VI
LVI.	Against Dionysodorus	VI
LVII	Against Eubulides	VI
LVIII	Against Theocrines	VI
LIX	Against Neaera	VI
LX.	Funeral Speech	VII
LXI.	Erotic Essay	VII
	Exordia	VII
	Letters	VII



THE OLYNTHIAC  
ORATIONS

## INTRODUCTION TO THE OLYNTHIAC ORATIONS

THE order of these has been disputed. It is certain that Dionysius of Halicarnassus (*circa* 25 B.C.) placed them in the order II., III., I. Thirlwall accepted this, and Grote argued for II., I., III.; but most modern critics hold to the traditional order of the mss. The chief reasons for placing I. later than the others are that in I. Demosthenes lays more stress on the need for haste, that in II. little reference is made to Olynthus and its danger, and that in II. there is no allusion to the Theoric Fund, the raiding of which is suggested in I. and openly advocated in III. Following the usual order, we may assume that I. was delivered early in 349, soon after the appeal of the Olynthians for alliance. The alliance was made, but the funds raised were inadequate. The Athenian general Chares was obliged to support himself by plundering friends as well as foes. In the summer II. was delivered in reply to the renewed efforts of the peace-at-any-price party, who argued that Philip was too strong. Demosthenes tries to show the essential weakness of Philip's position. Meanwhile Chares was recalled, and Charidemus was sent with a large mercenary force but failed to act with vigour. The war-party called for the appropriation of the Theoric Fund, which Demo-

## THE OLYNTHIAC ORATIONS

sthenes had hinted at in I. The proposal was quashed as unconstitutional, and then Demosthenes in III, perhaps delivered in the autumn of the same year, urges that the law which forbade any tampering with the fund should be repealed. Whether this was done we cannot say. It is certain that a considerable force was dispatched—too late, and Olynthus fell in the autumn of 348.

# ΔΗΜΟΣΘΕΝΟΥΣ

## Ι. ΟΛΥΝΘΙΑΚΟΣ Α

- 1 Ἀντὶ πολλῶν ἄν, ὦ ἄνδρες Ἀθηναῖοι, χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ φανερόν γένοιτο τὸ μέλλον συνοίσειν τῇ πόλει περὶ ᾧ νυνὶ σκοπεῖτε. ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν οὐ γὰρ μόνον εἴ τι χρήσιμον ἐσκεμμένος ἦκει τις, τοῦτ' ἂν ἀκούσαντες λάβοιτε, ἀλλὰ καὶ τῆς ὑμετέρας τύχης ὑπολαμβάνω πολλὰ τῶν δεόντων ἐκ τοῦ παραχρήμ' ἐνίοις ἂν ἐπελθεῖν εἰπεῖν, ὥστ' ἐξ ἀπάντων ῥαδίαν τὴν τοῦ συμφέροντος ὑμῖν αἵρεσιν γενέσθαι
- 2 Ὁ μὲν οὖν παρὼν καιρός, ὦ ἄνδρες Ἀθηναῖοι, μόνον οὐχὶ λέγει φωνὴν ἀφιεῖς ὅτι τῶν πραγμάτων ὑμῖν ἐκείνων αὐτοῖς ἀντιληπτέον ἐστίν, εἴπερ ὑπὲρ σωτηρίας αὐτῶν φροντίζετε ἡμεῖς δ' οὐκ οἶδ' ὄντινά μοι δοκοῦμεν ἔχειν τρόπον πρὸς αὐτά. ἔστι δὴ τά γ' ἐμοὶ δοκοῦντα, ψηφίσασθαι μὲν ἤδη τὴν βοήθειαν, καὶ παρασκευάσασθαι τὴν ταχίστην ὅπως ἐνθένδε βοηθήσετε (καὶ μὴ πάθητε ταῦτόν ὅπερ καὶ πρότερον), πρεσβεῖαν δὲ πέμπειν, ἣτις
- 3 ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν· ὥς ἐστι μάλιστα τοῦτο δέος, μὴ πανοῦργος ὢν καὶ δεινὸς

# DEMOSTHENES

## I. FIRST OLYNTHIAC

You would, I expect, men of Athens, accept it as the equivalent of a large amount of money, if it could be made clear to you what will prove our best policy in the matters now under discussion. This then being so, you are bound to give an eager hearing to all who offer advice. For not only if someone comes forward with a well-considered plan, could you hear and accept it, but also I count it part of your good fortune that more than one speaker may be inspired with suitable suggestions on the spur of the moment, so that out of the multitude of proposals the choice of the best should not be difficult

The present crisis, Athenians, calls on you, almost with an audible voice, to take into your own hands the control of your interests in the North, if you are really anxious to safeguard them. But, I confess, our attitude puzzles me. My own idea would be to vote an expedition at once, to make instant preparation for its dispatch, thus avoiding our previous blunder, and to send ambassadors to state our intentions and watch events. Our chief ground for alarm is that this man, so unscrupulous, so quick to seize

## DEMOSTHENES

- ἄνθρωπος πράγμασι χρῆσθαι, τὰ μὲν εἴκων, ἥνικ' ἂν τύχη, τὰ δ' ἀπειλῶν (ἀξιόπιστος δ' ἂν εἰκότως φαίνοιτο), τὰ δ' ἡμᾶς διαβάλλων καὶ τὴν ἀπουσίαν τὴν ἡμετέραν, τρέφεται<sup>1</sup> καὶ παρασπάζεται τι  
 4 τῶν ὅλων πραγμάτων. οὐ μὴν ἄλλ' ἐπικεικῶς, ὧ ἄνδρες Ἀθηναῖοι, τοῦθ' ὃ δυσμαχώτατόν ἐστι τῶν Φιλίππου πραγμάτων, καὶ βέλτιστον ὑμῖν τὸ γὰρ εἶναι πάντων ἐκείνον ἐν ὄντα κύριον καὶ ῥητῶν καὶ ἀπορρήτων καὶ ἅμα στρατηγὸν καὶ δεσπότην καὶ ταμίαν, καὶ πανταχοῦ αὐτὸν παρεῖναι τῷ στρατεύματι, πρὸς μὲν τὸ τὰ τοῦ πολέμου ταχὺ καὶ κατὰ καιρὸν πράττεσθαι πολλῶ προέχει, πρὸς δὲ τὰς καταλλαγάς, ἃς ἂν ἐκεῖνος ποιήσαιτ'  
 5 ἄσμενος πρὸς Ὀλυνθίους, ἐναντίως ἔχει δῆλον γὰρ ἐστὶ τοῖς Ὀλυνθίοις ὅτι νῦν οὐ περὶ δόξης οὐδ' ὑπὲρ μέρους χώρας πολεμοῦσιν, ἀλλ' ἀναστάσεως καὶ ἀνδραποδισμοῦ τῆς πατρίδος, καὶ ἴσασιν ἅ τ' Ἀμφιπολιτῶν ἐποίησε τοὺς παραδόντας αὐτῷ τὴν πόλιν καὶ Πυδναίων τοὺς ὑποδεξαμένους καὶ ὅλως ἄπιστον, οἶμαι, ταῖς πολιτείαις ἢ τυραννίς,  
 6 ἄλλως τε καὶ ὁμορον χώραν ἔχωσι. ταῦτ' οὖν ἐγνωκότας ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, καὶ τὰλλ' ἃ προσήκει πάντ' ἐνθυμουμένους φημὶ δεῖν ἐθέλῃσαι καὶ παροξυνθῆναι καὶ τῷ πολέμῳ προσέχειν εἴπερ ποτὲ καὶ νῦν, χρήματ' εἰσφέροντας προθύμως καὶ αὐτοὺς ἐξιόντας καὶ μηδὲν ἐλλείποντας. οὐδὲ γὰρ λόγος οὐδὲ σκῆψις ἔθ' ὑμῖν τοῦ μὴ τὰ  
 7 δέοντα ποιεῖν ἐθέλειν ὑπολείπεται. νυνὶ γάρ, ὃ πάντες ἐθρύλουν τέως, Ὀλυνθίους ἐκπολεμῶσαι<sup>2</sup>  
 [11] δεῖν Φιλίππῳ, γέγον' αὐτόματον, καὶ ταῦθ' ὥς

<sup>1</sup> τρέψη τε Dindorf (Wolf's conjecture), the middle not being found elsewhere in the required sense.

## FIRST OLYNTHIAC, 3-7 •

his opportunity, now yielding a point when it suits his purpose, now threatening—and his threats may well carry conviction—now misrepresenting us and our failure to intervene, may divert to his own purpose and wrest from us something of vital importance. And yet, men of Athens, it is reasonable to suggest that the very thing which makes Philip's position most redoubtable is also most encouraging for you. For the swift and opportune movements of war he has an immense advantage over us in the fact that he is the sole director of his own policy, open or secret, that he unites the functions of a general, a ruler and a treasurer, and that he is always at the head of his army; but when it comes to a composition such as he would gladly make with Olynthus, the tables are turned. The eyes of the Olynthians are opened to the fact that they are now fighting not for glory, not for a strip of territory, but to avert the overthrow and enslavement of their fatherland. They know how he treated those Amphipolitans who betrayed their city and those Pydnaeans who opened their gates to him. And a despotism, I take it, is as a rule mistrusted by free constitutions, especially when they are near neighbours. I bid you grasp these facts, men of Athens, and weigh well all the important considerations. Make up your minds; rouse your spirits; put your heart into the war, now or never. Pay your contributions cheerfully; serve in person; leave nothing to chance. You have no longer the shadow of an excuse for shirking your duty. It was long the common talk that the Olynthians must be made to fight Philip; and now it has come about in the natural course, and that too in a way that

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<sup>2</sup> ἐκπολεμήσαι Dindorf with S.

## DEMOSTHENES

ἂν ὑμῶν μάλιστα συμφέροι. εἰ μὲν γὰρ ὑφ' ὑμῶν  
 πεισθέντες ἀνείλοντο τὸν πόλεμον, σφαλεροὶ σύμ-  
 μαχοι καὶ μέχρι του ταῦτ' ἂν ἐγνωκότες ἦσαν  
 ἴσως· ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων  
 μισοῦσι, βεβαίαν εἰκὸς τὴν ἔχθραν αὐτοὺς ὑπὲρ  
 8 ὧν φοβοῦνται καὶ πεπόνθασιν ἔχειν. οὐ δεῖ δὲ  
 τοιοῦτον, ὧ ἄνδρες Ἀθηναῖοι, παραπεπτωκότα  
 καιρὸν ἀφείναι, οὐδὲ παθεῖν ταῦτόν ὅπερ ἤδη  
 πολλάκις πρότερον πεπόνθατε. εἰ γάρ, ὅθ' ἤκομεν  
 Εὐβοεῦσιν βεβοηθηκότες καὶ παρήσαν Ἀμφί-  
 πολιτῶν Ἱέραξ καὶ Στρατοκλῆς ἐπὶ τουτὶ τὸ βῆμα  
 κελεύοντες ἡμᾶς πλεῖν καὶ παραλαμβάνειν τὴν  
 πόλιν, τὴν αὐτὴν παρειχόμεθ' ἡμεῖς ὑπὲρ ἡμῶν  
 αὐτῶν προθυμίαν ἤνπερ ὑπὲρ τῆς Εὐβοέων σω-  
 τηρίας, εἵχετ' ἂν Ἀμφίπολιν τότε καὶ πάντων τῶν  
 9 μετὰ ταῦτ' ἂν ἦτ' ἀπηλλαγμένοι πραγμάτων καὶ  
 πάλιν ἡνίκα Πύδνα, Ποτείδαια, Μεθώνη, Παγασαί,  
 τᾶλλα, ἵνα μὴ καθ' ἕκαστα λέγων διατρίβω, πολι-  
 ορκοῦμεν' ἀπηγγέλλετο, εἰ τότε τούτων ἐνὶ τῷ  
 πρώτῳ προθύμῳ καὶ ὡς προσήκειν ἐβοηθήσαμεν  
 αὐτοί, ῥάονι καὶ πολὺ ταπεινότερῳ νῦν ἂν ἐχρῶ-  
 μεθα τῷ Φιλίππῳ. νῦν δὲ τὸ μὲν παρὲν αἰ-  
 προιέμενοι, τὰ δὲ μέλλοντ' αὐτόματ' οἰόμενοι  
 σχήσειν καλῶς, ἠϋξήσαμεν, ὧ ἄνδρες Ἀθηναῖοι,  
 Φίλιππον ἡμεῖς καὶ κατεστήσαμεν τηλικούτου  
 ἡλίκος οὐδεὶς πω βασιλεὺς γέγονε Μακεδονίας  
 νυνὶ δὴ καιρὸς ἦκει τις, οὗτος ὁ τῶν Ὀλυνθίων  
 αὐτόματος τῇ πόλει, ὃς οὐδενός ἐστιν ἐλάττω  
 τῶν προτέρων ἐκείνων.

10 Καὶ ἔμοιγε δοκεῖ τις ἄν, ὧ ἄνδρες Ἀθηναῖοι



## FIRST OLYNTHIAC, 7-10

suits you admirably. For if they had plunged into war in reliance on your advice, they would perhaps have proved uncertain allies and only half-hearted in their resolve; but now that their hatred of Philip is the outcome of their own grievances, it is natural that their hostility should have a firm base in their apprehensions and their experiences. Men of Athens, you must not let slip the opportunity that offers, nor make the blunder you have so often made before. When we returned from the Euboean expedition<sup>a</sup> and Hierax and Stratocles, the envoys of Amphipolis, mounted this platform and bade you sail and take over their city, if we had shown the same earnestness in our own cause as in defence of the safety of Euboea, Amphipolis would have been yours at once and you would have been relieved of all your subsequent difficulties. Once again, when news came of the siege of Pydna, of Potidaea, of Methone, of Pagasae,<sup>b</sup> and of the rest of them—not to weary you with a complete catalogue—if we had at that time shown the required zeal in marching to the help of the first that appealed, we should have found Philip to-day much more humble and accommodating. Unfortunately we always neglect the present chance and imagine that the future will right itself, and so, men of Athens, Philip has us to thank for his prosperity. We have raised him to a greater height than ever king of Macedonia reached before. To-day this opportunity comes to us from the Olynthians unsought, a fairer opportunity than we have ever had before.

Men of Athens, let anyone fairly reckon up the

<sup>a</sup> The Athenians took Euboea from the Thebans in 357.

<sup>b</sup> In 357, 356, 354, and 352 respectively.

# DEMOSTHENES

- [12] δίκαιος λογιστῆς τῶν παρὰ τῶν θεῶν ἡμῖν ὑπ-  
 ηργγμένων καταστάς, καίπερ οὐκ ἐχόντων ὥς δεῖ  
 πολλῶν, ὅμως μεγάλην ἂν ἔχειν αὐτοῖς χάριν,  
 εἰκότως· τὸ μὲν γὰρ πόλλ' ἀπολωλεκέναι κατὰ  
 τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη  
 δικαίως, τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι  
 πεφηνέναι τέ τιν' ἡμῖν συμμαχίαν τούτων ἀντίρ-  
 ροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων
- 11 εὐνοίας εὐεργέτημ' ἂν ἔγωγε θεῖην. ἀλλ', οἶμαι,  
 παρόμοιον ἔστιν ὅπερ καὶ περὶ τῆς τῶν χρημάτων  
 κτήσεως· ἂν μὲν γάρ, ὅσ' ἂν τις λάβῃ, καὶ σώσῃ,  
 μεγάλην ἔχει τῇ τύχῃ τὴν χάριν, ἂν δ' ἀναλώσας  
 λάβῃ, συνανήλωσε καὶ τὸ μεμνήσθαι τὴν χάριν.  
 καὶ περὶ τῶν πραγμάτων οὕτως οἱ μὴ χρησάμενοι  
 τοῖς καιροῖς ὀρθῶς, οὐδ' εἰ συνέβῃ τι παρὰ τῶν  
 θεῶν χρηστὸν μνημονεύουσι· πρὸς γὰρ τὸ τε-  
 λευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων<sup>1</sup>  
 κρίνεται διὸ καὶ σφόδρα δεῖ τῶν λοιπῶν ὑμᾶς,  
 ὦ ἄνδρες Ἀθηναῖοι, φροντίσαι, ἵνα ταυτ' ἐπαν-  
 ορθωσάμενοι τὴν ἐπὶ τοῖς πεπραγμένοις ἀδοξίαν
- 12 ἀποτριψώμεθα εἰ δὲ προησόμεθ', ὦ ἄνδρες  
 Ἀθηναῖοι, καὶ τούτους τοὺς ἀνθρώπους, εἰτ'  
 Ὀλυνθον ἐκεῖνος καταστρέψεται, φρασάτω τις  
 ἐμοί τί τὸ κωλύον ἔτ' αὐτὸν ἔσται βαδίξειν ὅποι  
 βούλεται. ἄρα λογίζεται τις ὑμῶν, ὦ ἄνδρες  
 Ἀθηναῖοι, καὶ θεωρεῖ τὸν τρόπον δι' ὃν μέγας  
 γέγονεν ἀσθενὴς ὢν τὸ κατ' ἀρχὰς Φίλιππος, τὸ  
 πρῶτον Ἀμφίπολιν λαβών, μετὰ ταῦτα Πύδναν,  
 πάλιν Ποτεΐδαιαν, Μεθώνην αὖθις, εἶτα Θετταλίας
- 13 ἐπέβῃ· μετὰ ταῦτα Φεράς, Παγασάς, Μαγνησίαν,
- [13] πάνθ' ὃν ἐβούλετ' εὐτρεπίσας τρόπον ὥχεται εἰς  
 Θράκην· εἰτ' ἐκεῖ τοὺς μὲν ἐκβαλὼν τοὺς δὲ κατα-

## FIRST OLYNTHIAC, 10-16

blessings we have received of the gods, and though much is amiss, none the less his gratitude will be great—and rightly so. for our many losses in the war<sup>a</sup> may be justly imputed to our own supineness; that we did not suffer these losses long ago and that this opportunity of alliance affords us some compensation, if we choose to accept it, this I for my part should put down as a signal instance of the favour of the gods. I suppose it is with national as with private wealth. If a man keeps what he gains, he is duly grateful to fortune; if he loses it by his own imprudence, he loses along with it the sense of gratitude. So in national affairs, those who fail to use their opportunities aright, fail also to acknowledge the good that the gods have given; for every advantage in the past is judged in the light of the final issue. It is therefore our duty, men of Athens, to keep a careful eye on the future, that by restoring our prosperity we may efface the discredit of the past. But if we leave these men too in the lurch, Athenians, and then Olynthus is crushed by Philip, tell me what is to prevent him from marching henceforward just where he pleases. I wonder if any one of you in this audience watches and notes the steps by which Philip, weak at first, has grown so powerful. First he seized Amphipolis, next Pydna, then Potidaea, after that Methone, lastly he invaded Thessaly. Then having settled Pherae, Pagasae, Magnesia, and the rest of that country to suit his purposes, off he went to Thrace, and there, after evicting some of the chiefs and installing others, he

<sup>a</sup> i.e. the war about the possession of Amphipolis.

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<sup>1</sup> πρὶν ὑπ. S. προπαραξάντων vulg. Dindorf.

## DEMOSTHENES

στήσας τῶν βασιλέων ἡσθένησε· πάλιν ῥάσας οὐκ ἐπὶ τὸ ῥαθυρεῖν ἀπέκλινεν, ἀλλ' εὐθὺς Ὀλυνθίοις ἐπεχείρησεν. τὰς δ' ἐπ' Ἰλλυριοὺς καὶ Παίονας αὐτοῦ καὶ πρὸς Ἀρύββαν καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείας.

- 14 “Τί οὖν,” ἂν τις εἴποι, “ταῦτα λέγεις ἡμῖν νῦν;” ἵνα γνῶτ', ὦ ἄνδρες Ἀθηναῖοι, καὶ αἰσθησθ' ἀμφοτέρω, καὶ τὸ προῖεσθαι καθ' ἕκαστον αἰεί τι τῶν πραγμάτων ὡς ἀλυσιτελές, καὶ τὴν φιλοπραγμοσύνην ἣ χρηταὶ καὶ συζῇ Φίλιππος, ὑφ' ἧς οὐκ ἔστιν ὅπως ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. εἰ δ' ὁ μὲν ὡς αἰεί τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκῶς ἔσται, ἡμεῖς δ' ὡς οὐδενὸς ἀντιληπτέον ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθ' εἰς τί ποτ' ἐλπίς ταῦτα τελευ-  
15 τῆσαι. πρὸς θεῶν, τίς οὕτως εὐήθης ἐστὶν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρ' ἤξοντα, ἂν ἀμελήσωμεν; ἀλλὰ μὴν, εἰ τοῦτο γενήσεται, δέδοικ', ὦ ἄνδρες Ἀθηναῖοι, μὴ τὸν αὐτὸν τρόπον ὥσπερ οἱ δανειζόμενοι ῥαδίως ἐπὶ τοῖς μεγάλοις τόκοις<sup>1</sup> μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ἡμεῖς ἐπὶ πολλῷ φανῶμεν ἐρραθυμηκότες, καὶ ἅπαντα πρὸς ἡδονὴν ζητοῦντες πολλὰ καὶ χαλεπὰ ὦν οὐκ ἡβουλόμεθ' ὕστερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν, καὶ κινδυνεύσωμεν περὶ τῶν ἐν αὐτῇ τῇ χώρᾳ.
- 16 Τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φῆσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου. ἐγὼ δ' οὐκ ἀγνοῶ μὲν, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ',

<sup>1</sup> Dindorf keeps *τόκοις*, which is in all mss. but is omitted

## FIRST OLYNTHIAC, 13-16

fell sick. On his recovery, he did not relapse into inactivity, but instantly assailed Olynthus. His campaigns against Illyrians and Paeonians and King Arybbas and any others that might be mentioned. I pass over in silence.

"Well," some of you may say, "why tell us this now?" Because, men of Athens, I want you to know and realize two things: first, what an expensive game it is to squander your interests one by one; and secondly, the restless activity which is ingrained in Philip's nature, and which makes it impossible for him ever to rest on his laurels. But if Philip adopts the principle that he ought always to be improving his position, and you the principle of never facing your difficulties resolutely, just reflect what is likely to be the end of it all. Seriously, is anyone here so foolish as not to see that our negligence will transfer the war from Chalcidice to Attica? Yet if that comes to pass, I am afraid, men of Athens, that just as men who borrow money recklessly at high interest enjoy a temporary accommodation only to forfeit their estates in the end, so we may find that we have paid a heavy price for our indolence, and because we consult our own pleasure in everything, may hereafter come to be forced to do many of the difficult things for which we had no liking, and may finally endanger our possessions here in Attica itself.

Now someone may tell me that to find fault is easy and in any one's power, but that it needs a statesman to expound the policy demanded by our circumstances. But I am not unaware, men of Athens, that if anything goes wrong, you often

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by Priscian. Probably we should read with Weil *ἐπὶ τόκοις μεγάλαις*.

# DEMOSTHENES

- [14] ὅτι πολλάκις ὑμεῖς οὐ τοὺς αἰτίους, ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας ἐν ὀργῇ ποιείσθε, ἂν τι μὴ κατὰ γνώμην ἑκβῇ οὐ μὴν οἶμαι δεῖν τὴν ἰδίαν ἀσφάλειαν σκοποῦνθ' ὑπο-
- 17 στείλασθαι περὶ ὧν ὑμῖν συμφέρειν ἡγοῦμαι. φημί δὴ διχῇ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν, τῷ τε τὰς πόλεις τοῖς Ὀλυνθίοις σώζειν καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν, καὶ τῷ τὴν ἐκείνου χώραν κακῶς ποιεῖν καὶ τρήρεσι καὶ στρατιώταις ἑτέροις· εἰ δὲ θατέρου τούτων ὀλιγορήσετε, ὁκνῶ μὴ μάταιος ἡμῖν ἡ στρατεία γένηται.
- 18 εἴτε γὰρ ὑμῶν τὴν ἐκείνου κακῶς ποιούντων, ὑπομείνας τοῦτ' Ὀλυνθον παραστήσεται, ῥαδίως ἐπὶ τὴν οἰκίαν ἐλθὼν ἀμυνεῖται· εἴτε βοηθησάντων μόνον ὑμῶν εἰς Ὀλυνθον, ἀκινδύνως ὁρῶν ἔχοντα τὰ οἶκοι προσκαθεδεῖται καὶ προσεδρεύσει τοῖς πράγμασι, περιέσται τῷ χρόνῳ τῶν πολιορκουμένων. δεῖ δὴ πολλὴν καὶ διχῇ τὴν βοήθειαν εἶναι.
- 19 Καὶ περὶ μὲν τῆς βοηθείας ταῦτα γινώσκω περὶ δὲ χρημάτων πόρου, ἔστιν, ὧ ἄνδρες Ἀθηναῖοι, χρήμαθ' ὑμῖν, ἔστιν ὅς' οὐδενὶ τῶν ἄλλων ἀνθρώπων στρατιωτικά· ταῦτα δ' ὑμεῖς οὕτως ὡς βούλεσθε λαμβάνετε. εἰ μὲν οὖν ταῦτα τοῖς στρατευομένοις ἀποδώσετε, οὐδενὸς ὑμῖν προσδεῖ πόρου, εἰ δὲ μὴ, προσδεῖ, μᾶλλον δ' ἅπαντος ἐνδεῖ τοῦ πόρου. “τί οὖν;” ἂν τις εἴποι, “σὺ γράφεις ταῦτ' εἶναι στρατιωτικά;” μὰ Δι' οὐκ
- 20 ἔγωγε. ἐγὼ μὲν γὰρ ἡγοῦμαι στρατιώτας δεῖν κατασκευασθῆναι [καὶ ταῦτ' εἶναι στρατιωτικά]<sup>1</sup> καὶ μίαν σύνταξιν εἶναι τὴν αὐτὴν τοῦ τε λαμβάνειν καὶ τοῦ ποιεῖν τὰ δέοντα, ὑμεῖς δ' οὕτω πως ἄνευ

## FIRST OLYNTHIAC, 16-20

vent your disappointment, not on the responsible agents, but on those who happen to have addressed you last. I shall not, however, consult my own safety by keeping back what I believe to be for your true interests. I suggest then that the case calls for two distinct expeditions; one military force must be dispatched to rescue their cities for the Olynthians, and a second force, both naval and military, to ravage Philip's territory. If you neglect either of them, I am afraid your campaign will prove abortive. For if you send a marauding expedition, he will stand on the defensive until he has made himself master of Olynthus, and then he will easily march to the relief of his own territory; or if you confine yourselves to helping Olynthus, he will know that his base is secure and will give close and undivided attention to his operations, until at last he overcomes the resistance of the besieged. Our expedition, you see, must be on a large scale and twofold.

Such are my views on the expeditionary force. With regard to the supply of money, you *have* money, men of Athens; you have more than any other nation has for military purposes. But you appropriate it yourselves, to suit your own pleasure. Now if you will spend it on the campaign, you have no need of a further supply; if not, you have—or rather, you have no supply at all. “What!” someone will cry, “do you actually move to use this money for military purposes?” Of course I do not. Only it is my opinion that we must provide soldiers and that there must be one uniform system of pay in return for service. Your opinion, how-

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<sup>1</sup> These words, in all mss., are omitted by Dindorf and most edd since Dobree.

## DEMOSTHENES

- πραγμάτων λαμβάνειν εἰς τὰς ἑορτάς. ἔστι δὴ  
 [15] λοιπόν, οἶμαι, πάντας εἰσφέρειν, ἂν πολλῶν δέη,  
 πολλά, ἂν ὀλίγων, ὀλίγα. δεῖ δὲ χρημάτων, καὶ  
 ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων.  
 λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὧν  
 ἔλεσθ' ὅστις ὑμῖν συμφέρειν δοκεῖ καὶ ἕως ἐστὶ  
 καιρός, ἀντιλάβεσθε τῶν πραγμάτων.
- 21 Ἄξιον δ' ἐνθυμηθῆναι καὶ λογίσασθαι τὰ πράγ-  
 ματ' ἐν ᾧ καθέστηκε νυνὶ τὰ Φιλίππου. οὔτε  
 γάρ, ὥς δοκεῖ καὶ φήσειέ τις ἂν μὴ σκοπῶν ἀκριβῶς,  
 εὐτρεπῶς οὐδ' ὥς ἂν κάλλιστ' αὐτῷ τὰ παρόντ'  
 ἔχει, οὔτ' ἂν ἐξήνεγκε τὸν πόλεμόν ποτε τοῦτον  
 ἐκεῖνος, εἰ πολεμεῖν ὤθηται δεήσειν αὐτόν, ἀλλ' ὥς  
 ἐπιὼν ἅπαντα τότε ἤλπιζε τὰ πράγματ' ἀναιρή-  
 σεσθαι, κῆρα διέψευσται. τοῦτο δὴ πρῶτον αὐτόν  
 22 αὐτῷ παρέχει, εἴτα τὰ τῶν Θετταλῶν ταῦτα  
 γὰρ ἄπιστα μὲν ἦν δήπου φύσει καὶ ἀεὶ πᾶσιν  
 ἀνθρώποις, κομιδῇ δ', ὥσπερ ἦν, καὶ ἔστι νῦν  
 τούτῳ. καὶ γὰρ Παγασὰς ἀπαιτεῖν αὐτόν εἰσιν  
 ἐψηφισμένοι, καὶ Μαγνησίαν κεκωλύκασιν τειχίζειν.  
 ἤκουον δ' ἔγωγέ τινων, ὥς οὐδὲ τοὺς λιμένας καὶ  
 τὰς ἀγορὰς ἔτι δώσοιεν αὐτῷ καρποῦσθαι τὰ γὰρ

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\* The Theoric Fund had been instituted by Pericles, nominally to enable the poorer citizens to attend the public festivals. It would seem that definite sums were allotted to the various departments of State expenditure, and the surplus was at the disposal of the democracy for special military or other objects. Somewhere about 354 Eubulus, who was one of the board which controlled the Theoric Fund, carried a law appropriating to it the *whole* of the surplus revenue. He does not seem to have starved the defensive services, but he left no provision for a war, except



## FIRST OLYNTHIAC, 20-22.

ever, is that you should, without any trouble, just appropriate the money for your festivals.<sup>a</sup> Then the only alternative is a war-tax, heavy or light, as circumstances demand. Only money we must have, and without money nothing can be done that ought to be done. There are other proposals before you for raising supplies; choose whichever of them you think expedient, and, while there is yet time, grapple with the problem.

It is worth while, however, to observe and consider how Philip stands to-day. His present prospects are not so bright or satisfactory as they seem and as a superficial observer might pronounce them; nor would he ever have provoked this war had he thought that he would be bound to fight himself. He hoped that on his first entry he would carry all before him, and he finds himself completely mistaken. This unforeseen result confounds and discourages him; and besides there is the question of Thessaly. The Thessalians were always, of course, born traitors, and Philip finds them to-day just what everyone has found them in the past. They have formally resolved to demand the restitution of Pagasae and have hindered him from fortifying Magnesia. I have also been informed that they will no longer hand over to him the profits of their harbours and markets, on the ground that this sum ought to be applied to the

by means of an extraordinary levy or *εἰσφορά*. Either in 350, or perhaps in 349 before the delivery of the third Olynthiac, an attempt to revert to the earlier arrangement was followed by the usual *γραφὴ παρανόμων*, and Eubulus is alleged to have confirmed the bad system by making it a capital offence even to propose a diversion of the fund. Demosthenes approaches the subject with a studied show of embarrassment.

# DEMOSTHENES

- κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοι διοικεῖν, οὐ  
 Φίλιππον λαμβάνειν εἰ δὲ τούτων ἀποστερήσεται  
 τῶν χρημάτων, εἰς στενὸν κομιδῇ τὰ τῆς τροφῆς  
 23 τοῖς ξένοις αὐτῷ καταστήσεται. ἀλλὰ μὴν τόν  
 γε Παίονα καὶ τὸν Ἰλλυριὸν καὶ ἀπλῶς τούτους  
 ἅπαντας ἡγεῖσθαι χρὴ αὐτονόμους ἥδιον ἂν καὶ  
 ἐλευθέρους ἢ δούλους εἶναι· καὶ γὰρ ἀήθεις τοῦ  
 κατακούειν τινός εἰσι, καὶ ἄνθρωπος ὑβριστής,  
 ὥς φασιν. καὶ μὰ Δί' οὐδὲν ἄπιστον ἴσως τὸ  
 [16] γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς  
 φρονεῖν τοῖς ἀνοήτοις γίγνεται, διόπερ πολλάκις  
 δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώ-  
 24 τερον εἶναι. δεῖ τοίνυν ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι,  
 τὴν ἀκαιρίαν τὴν ἐκείνου καιρὸν ὑμέτερον νομί-  
 σαντας ἐτοίμως συνάρασθαι τὰ πράγματα, καὶ  
 πρεσβευομένους ἐφ' ᾧ δεῖ, καὶ στρατευομένους  
 αὐτοὺς καὶ παροξύνοντας τοὺς ἄλλους ἅπαντας,  
 λογιζομένους, εἰ Φίλιππος λάβοι καθ' ἡμῶν  
 τοιοῦτον καιρὸν καὶ πόλεμος γένοιτο πρὸς τῇ  
 χώρα, πῶς ἂν αὐτὸν οἴεσθ' ἐτοίμως ἐφ' ὑμᾶς  
 ἐλθεῖν; εἴτ' οὐκ αἰσχύνεσθε, εἰ μὴδ' ἅ πάθοιτ'  
 ἂν, εἰ δύναιτ' ἐκεῖνος, ταῦτα ποιῆσαι καιρὸν  
 ἔχοντες οὐ τολμήσετε;
- 25 Ἔτι τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μὴδὲ τοῦτ'  
 ὑμᾶς λανθανέτω, ὅτι νῦν αἵρεσις ἐστὶν ὑμῖν πότερ'  
 ὑμᾶς ἐκεῖ χρὴ πολεμεῖν ἢ παρ' ὑμῖν ἐκείνον. εἰ  
 μὲν γὰρ ἀντέχῃ τὰ τῶν Ὀλυνθίων, ὑμεῖς ἐκεῖ  
 πολεμήσετε καὶ τὴν ἐκείνου κακῶς ποιήσετε, τὴν  
 ὑπάρχουσαν καὶ τὴν οἰκείαν ταύτην ἀδεῶς καρπού-  
 μενοι ἂν δ' ἐκεῖνα Φίλιππος λάβῃ, τίς αὐτὸν  
 26 κωλύσει δεῦρο βαδίζειν; Θηβαῖοι, μὴ λίαν πι-  
 κρὸν εἰπεῖν ἦ, καὶ συνεισβαλοῦσιν ἐτοίμως. ἀλλὰ

## FIRST OLYNTHIAC, 22-26

government of Thessaly and not find its way into Philip's coffers. Now if he is deprived of this source of revenue, he will be hard put to it to pay for the maintenance of his mercenaries. But surely we must assume that your Paeonian or Illyrian or any other of these tribes would prefer freedom and independence to slavery. They are not accustomed to acknowledge a master, and Philip is by all accounts a particularly harsh one. And indeed that is not surprising. Undeserved success engenders folly in unbalanced minds, and therefore it often proves harder to keep than to win prosperity. Look then, Athenians, upon his difficulties as your opportunity. Be prompt to take up the challenge. Send embassies when necessary. Take the field in person. Rouse all the other states. Reflect how eagerly Philip would march against you, if he had such a chance as we have, and if the war were on our frontiers. Are you not ashamed if, having the opportunity, you lack the courage to do to him what he would certainly do to you if he could?

One point more, men of Athens. Do not forget that you can to-day choose whether you must fight there or Philip must fight here. If Olynthus holds out, you will fight there, to the detriment of his territory, while you enjoy in security the land that is your home. But if Philip takes Olynthus, who is to prevent his marching hither? The Thebans? It may be an unduly harsh thing to say, but they will join heartily in the invasion. The Phocians

# DEMOSTHENES

- Φωκείς; οἱ τὴν οἰκείαν οὐχ οἰοί τ' ὄντες φυλάττειν, εἰ μὴ βοηθήσῃθ' ὑμεῖς. ἢ ἄλλος τις; “ἀλλ', ὦ τᾶν, οὐχὶ βουλήσεται.” τῶν ἀποπατάτων μέντ' αὖν εἴη, εἰ ἂν νῦν ἀνοιαν ὀφλισκάνων ὁμῶς ἐκλαλεῖ,
- 27 ταῦτα δυνηθεῖς μὴ πράξει. ἀλλὰ μὴν ἡλίκ' αὖ γ' ἐστὶν τὰ διάφορ' ἐνθάδ' ἢ ἐκεῖ πολεμεῖν, οὐδὲ λόγου προσδεῖν ἡγοῦμαι. εἰ γὰρ ὑμᾶς δεήσειεν αὐτοὺς τριάκονθ' ἡμέρας μόνας ἔξω γενέσθαι, καὶ ὅσ' ἀνάγκη στρατοπέδῳ χρωμένους τῶν ἐκ τῆς
- [17] χώρας λαμβάνειν, μηδενὸς ὄντος ἐν αὐτῇ πολεμίου λέγω, πλείον'<sup>1</sup> ἢ οἶμαι ζημιωθῆναι τοὺς γεωργοῦντας ὑμῶν ἢ ὅσ' εἰς ἅπαντα τὸν πρὸ τοῦ πόλεμον δεδαπάνησθε. εἰ δὲ δὴ πόλεμός τις ἦξει, πόσα χρή νομίσαι ζημιώσεσθαι; καὶ πρόσσεσθ' ἢ ὕβρις καὶ ἔθ' ἢ τῶν πραγμάτων αἰσχύνῃ, οὐδεμιᾶς ἐλάττων ζημία τοῖς γε σῶφροσιν.
- 28 Πάντα δὲ ταῦτα δεῖ συνιδόντας ἅπαντας βοηθεῖν καὶ ἀπωθεῖν ἐκείσε τὸν πόλεμον, τοὺς μὲν εὐπόρους, ἵν' ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες ἔχουσι μικρὰ ἀναλίσκοντες τὰ λοιπὰ καρπῶνται ἀδεῶς, τοὺς δ' ἐν ἡλικίᾳ, ἵνα τὴν τοῦ πολεμεῖν ἐμπειρίαν ἐν τῇ Φιλίππου χώρα κτησάμενοι φοβεροὶ φύλακες τῆς οἰκείας ἀκεραίου γένωνται, τοὺς δὲ λέγοντας, ἵν' αἱ τῶν πεπολιτευμένων αὐτοῖς εὐθυναὶ ῥάδιαι γένωνται, ὥς ὅποι' ἄττ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε. χρηστὰ δ' εἴη παντὸς εἵνεκα.

<sup>1</sup> πλείον' Blass : πλέον Dindorf with mss.

## FIRST OLYNTHIAC, 26-28

then? What! the men who cannot protect their own country without your help? Any others? "But, my friend," cries someone, "he will not wish to attack us." Nay, it would be a crowning absurdity if, having the power, he should lack the will to carry out the threat which to-day he utters at the risk of his reputation for sanity. But indeed I think you want no speech to prove how vast is the difference between a war here and a war yonder. Why, if you were obliged to take the field yourselves for a bare month, drawing from Attica the necessary supplies—I am assuming that there is no enemy in this country—I suppose your farmers would lose more than the sum spent upon the whole of the previous war.<sup>a</sup> But if war comes within our borders, at what figure must we assess our losses? And you must add the insolence of the enemy and the ignominy of our position, greater than any loss in a wise man's estimation.

It is the duty of all of you to grasp the significance of these facts, and to send out an expedition that shall thrust back the war into Macedonia: it is the duty of the well-to-do, that spending but a fraction of the wealth they so happily possess, they may enjoy the residue in security; of our fighters, that gaining experience of war on Philip's soil, they may prove the formidable guardians of an inviolate fatherland; of the statesmen, that they may give a ready account of their stewardship, for as is the issue of these events, so will be your judgement of their policy. On every ground may that issue be prosperous!

<sup>a</sup> The war about Amphipolis. Demosthenes reckons its cost at 1500 talents (*Ol.* ii. 28).

## Π ΟΛΥΝΘΙΑΚΟΣ Β

- [18] Ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν, ὧ ἄνδρες Ἀθηναῖοι, δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὖνοϊαν φανεράν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δ' ἐν τοῖς παροῦσι πράγμασι τὸ γὰρ τοὺς πολεμήσοντας Φιλίππῳ γεγενῆσθαι καὶ χώραν ὁμορον καὶ δυνάμιν τινα κεκτημένους, καὶ τὸ μέγιστον ἀπάντων, τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχοντας, ὥστε τὰς πρὸς ἐκείνον διαλλαγὰς πρῶτον μὲν ἀπίστους, εἶτα τῆς ἑαυτῶν πατρίδος νομίζειν ἀνάστασιν, δαιμονίᾳ τινὶ καὶ θείᾳ παντάπασιν ἔοικεν εὐεργεσίᾳ.
- 2 δεῖ τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, τοῦτ' ἤδη σκοπεῖν αὐτοὺς, ὅπως μὴ χείρους περὶ ἡμᾶς αὐτοὺς εἶναι δόξομεν τῶν ὑπαρχόντων, ὥς ἔστι τῶν αἰσχυρῶν, μᾶλλον δὲ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τόπων ὧν ἡμὲν ποτε κύριοι φαίνεσθαι προιεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν.
- 3 Τὸ μὲν οὖν, ὧ ἄνδρες Ἀθηναῖοι, τὴν Φιλίππου ῥώμην διεξιέναι καὶ διὰ τούτων τῶν λόγων προτρέπειν τὰ δέοντα ποιεῖν ὑμᾶς, οὐχὶ καλῶς ἔχειν ἡγοῦμαι. διὰ τί; ὅτι μοι δοκεῖ πάνθ' ὅσ' ἂν εἴποι τις ὑπὲρ τούτων, ἐκείνῳ μὲν ἔχειν φιλοτιμίαν, ἡμῖν δ' οὐχὶ καλῶς πεπραᾶχθαι ὁ μὲν γὰρ ὅσῳ πλείον' ὑπὲρ τὴν ἀξίαν πεποίηκε τὴν αὐτοῦ,
- 22

## II. SECOND OLYNTHIAC

ON many occasions, men of Athens, one may, I think, recognize the manifest favour of heaven towards our city, and not least at the present crisis. That Philip has found men willing to fight him, situated on his frontiers and possessed of considerable power, above all so determined that they regard any accommodation with him as both delusive and fatal to their own country—this has all the appearance of a superhuman, a divine beneficence. So the time has come, men of Athens, to look to it that we do not prove more unfriendly to ourselves than circumstances have been, for we shall show ourselves the meanest of mankind, if we abandon not only the cities and the places which we once called our own, but the very allies that fortune has raised up for us and the chances she throws in our way.

Now I do not choose, Athenians, to enumerate the resources of Philip and by such arguments to call on you to rise to the occasion. Do you ask why? Because it seems to me that any dissertation on that topic is a tribute to his enterprise, but a record of our failure. For the higher he has raised himself above his proper level, the more he wins the admira-

## DEMOSTHENES

- τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται·  
 ὑμεῖς δ' ὅσω χεῖρον ἢ προσήκε κέχρησθε τοῖς  
 πράγμασι, τοσούτῳ πλείον' αἰσχύνῃν ὠφλήκατε.
- 4 ταῦτα μὲν οὖν παραλείψω. καὶ γὰρ εἰ μετ'  
 [19] ἀληθείας τις, ὦ ἄνδρες Ἀθηναῖοι, σκοποῖτο,  
 ἐνθένδ' ἂν αὐτὸν ἴδοι μέγαν γεγενημένον, οὐχὶ  
 παρ' αὐτοῦ. ὦν οὖν ἐκείνος μὲν ὀφείλει τοῖς  
 ὑπὲρ αὐτοῦ πεπολιτευμένοις χάριν, ὑμῖν δὲ δίκην  
 προσήκει λαβεῖν, τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν  
 τοῦ λέγειν· ἃ δὲ καὶ χωρὶς τούτων ἐνι, καὶ βέλτιόν  
 ἐστὶν ἀκηκοέναι πάντας ὑμᾶς, καὶ μεγάλ', ὦ  
 ἄνδρες Ἀθηναῖοι, κατ' ἐκείνου φαίνονται ἂν  
 ὀνειδῆ βουλομένοις ὀρθῶς δοκιμάζειν, ταῦτ' εἰπεῖν  
 πειράσομαι.
- 5 Τὸ μὲν οὖν ἐπίορκον καὶ ἄπιστον καλεῖν ἄνευ  
 τοῦ τὰ πεπραγμένα δεικνύναι λοιδορίαν εἶναί τις  
 ἂν φήσειε κενὴν δικαίως· τὸ δὲ πάνθ' ὅσα πώποτ'  
 ἔπραξε διεξιόντ' ἐφ' ἅπασι τούτοις ἐλέγχειν, καὶ  
 βραχέος λόγου συμβαίνει δεῖσθαι, καὶ δυοῖν ἔνεχ'  
 ἡγοῦμαι συμφέρειν εἰρῆσθαι, τοῦ τ' ἐκείνον, ὅπερ  
 καὶ ἀληθὲς ὑπάρχει, φαῦλον φαίνεσθαι, καὶ τοὺς  
 ὑπερεκπεπληγμένους ὥς ἅμαχόν τινα τὸν Φίλιππον  
 ἰδεῖν ὅτι πάντα διεξελέγηλυθεν οἷς πρότερον παρα-  
 κρουόμενος μέγας ηὔξηθη, καὶ πρὸς αὐτὴν ἤκει
- 6 τὴν τελευταίην τὰ πράγματ' αὐτῷ. ἐγὼ γάρ, ὦ  
 ἄνδρες Ἀθηναῖοι, σφόδρ' ἂν ἡγοῦμην καὶ αὐτὸς  
 φοβερὸν τὸν Φίλιππον καὶ θαυμαστόν, εἰ τὰ  
 δίκαια πράττονθ' ἐώρων ηὔξημένον· νῦν δὲ θεωρῶν  
 καὶ σκοπῶν εὐρίσκω τὴν μὲν ἡμετέραν εὐήθειαν  
 τὸ κατ' ἀρχάς, ὅτ' Ὀλυνθίους ἀπήλαντόν τινες  
 ἐνθένδε βουλομένους ὑμῖν διαλεχθῆναι, τῷ τὴν  
 Ἀμφίπολιν φάσκειν παραδώσειν καὶ τὸ θρυλού-



## SECOND OLYNTHIAC, 3-6

tion of the world ; but the more you have failed to improve your opportunities, the greater is the discredit that you have incurred. All this then I will waive . For an impartial investigation, men of Athens, would trace the source of Philip's greatness not to himself, but to this very platform. Of transactions, then, for which Philip should be grateful to those whose policy has served his interests, and for which you might well demand satisfaction, I do not find this the proper time for speaking. There are, however other topics open to me ; you will be the better for having heard them, and if you will consent to scrutinize them accurately, men of Athens, you will find in them grave charges against Philip. On these topics I shall endeavour to address you.

Now to call a man perjured and faithless, without drawing attention to his acts, might justly be termed mere abuse ; but to describe his conduct in detail and convict him on the whole count fortunately requires only a short speech. Moreover, I have two reasons for thinking the story worth the telling : Philip shall appear as worthless as he really is, and those who stand aghast at his apparent invincibility shall see that he has exhausted all the arts of chicanery on which his greatness was founded at the first, and that his career has now reached its extreme limit. For my own part, Athenians, I too should be inclined to regard Philip with mingled fear and admiration, if I saw that his success had crowned a career of integrity. But when I consider him attentively, I find that at the outset, when the Olynthians were anxious to consult you, but certain persons were for excluding them from our Assembly, he won our simple hearts by promising to hand over Amphipolis

## DEMOSTHENES

- μενόν ποτ' ἀπόρρητον ἐκείνο κατασκευάσαι, τούτῳ  
 7 προαγαγόμενον, τὴν δ' Ὀλυνθίων φίλιαν μετὰ  
 [20] ταῦτα τῷ Ποτείδαιαν οὔσαν ὑμετέραν ἐξελεῖν καὶ  
 τοὺς μὲν πρότερον συμμάχους ὑμᾶς ἀδικῆσαι,  
 παραδοῦναι δ' ἐκείνοις, Θετταλοὺς δὲ νῦν τὰ  
 τελευταῖα τῷ Μαγνησίαν παραδώσειν ὑποσχέσθαι  
 καὶ τὸν Φωκικὸν πόλεμον πολεμήσειν ὑπὲρ αὐτῶν  
 ἀναδέξασθαι. ὅλως δ' οὐδεὶς ἔστιν ὄντιν' οὐ  
 πεφενάκιεν ἐκείνος τῶν αὐτῷ χρησαμένων τὴν  
 γὰρ ἐκάστων ἄνοιαν αἰεὶ τῶν ἀγνοούντων αὐτὸν ἐξ-  
 8 απατῶν καὶ προσλαμβάνων οὕτως ἠϋξήθη ὥσπερ  
 οὖν διὰ τούτων ἤρθη μέγας, ἡνίχ' ἕκαστοὶ συμ-  
 φέρον αὐτὸν ἑαυτοῖς ὥοντό τι πράξειν, οὕτως  
 ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι  
 πάλιν, ἐπειδὴ πάνθ' ἔνεχ' ἑαυτοῦ ποιῶν ἐξ-  
 ελλήλεγκται. καιροῦ μὲν δὴ, ὧ ἄνδρες Ἀθηναῖοι,  
 πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα ἢ  
 παρελθὼν τις ἐμοί, μᾶλλον δ' ὑμῖν δειξάτω, ὥς  
 οὐκ ἀληθῆ ταῦτ' ἐγὼ λέγω, ἢ ὥς οἱ τὰ πρῶτ'  
 ἐξηπατημένοι τὰ λοιπὰ πιστεύουσιν, ἢ ὥς οἱ  
 παρὰ τὴν αὐτῶν ἀξίαν δεδουλωμένοι Θετταλοὶ  
 νῦν οὐκ ἂν ἐλεύθεροι γένοιεντ' ἄσμενοι.
- 9 Καὶ μὴν εἴ τις ὑμῶν ταῦτα μὲν οὕτως ἔχει  
 ἡγεῖται, οἷεται δὲ βία καθέξειν αὐτὸν τὰ πράγματα  
 τῷ τὰ χωρία καὶ λιμένας καὶ τὰ τοιαῦτα προ-  
 ειληφέναι, οὐκ ὀρθῶς οἷεται ὅταν μὲν γὰρ ὑπ'  
 εὐνοίας τὰ πράγματα συστήῃ καὶ πᾶσι ταῦτα  
 συμφέρῃ τοῖς μετέχουσι τοῦ πολέμου, καὶ συμ-

<sup>a</sup> The proposed surrender of Pydna in exchange for Amphipolis.

<sup>b</sup> If the Greek is sound, this must allude to Philip's offer

## SECOND OLYNTHIAC, 6-9

to us and by negotiating that secret treaty <sup>a</sup> once so much talked about. I find that next he won the friendship of the Olynthians by capturing Potidaea, which was yours, and thus wronging you, his former allies,<sup>b</sup> in presenting it to them. Lastly he has won over the Thessalians by promising to bestow Magnesia upon them and by undertaking to conduct the Phocian war <sup>c</sup> in their interests. In a word, he has hoodwinked everyone that has had any dealings with him ; he has played upon the folly of each party in turn and exploited their ignorance of his own character That is how he has gained his power. Now even as he has raised himself by these arts, while every community imagined that they were to be the recipients of his favours, so by these same arts he is bound to be brought low again now that the utter selfishness of his conduct has been amply demonstrated. Yes, men of Athens, this is the turning-point of Philip's career. If not, let someone step up and prove to me—or rather to you—that my words are untrue, or that those who have been once deceived will continue to trust him, or that the Thessalians who stooped to become his slaves would not now welcome their emancipation

Again, if anyone here admits the truth of this, but fancies that Philip will remain master of the situation, being already in possession of the fortresses and harbours and other points of vantage, he is mistaken For when a league is knitted together by goodwill, when all the allied states have the same interests, then the individual members are willing of alliance with Athens ten years before. But perhaps we should omit *ὅμως* with Blass The allies will then be the Potidaeans, as the Scholiast explains.

<sup>a</sup> The Sacred War of 355-346.

## DEMOSTHENES

- πονεῖν καὶ φέρειν τὰς συμφορὰς καὶ μένειν ἐθέ-  
 λουσιν ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ  
 πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη  
 πρόφασις καὶ μικρὸν πταῖσμ' ἅπαντ' ἀνεχαίτισε  
 10 καὶ διέλυσεν. οὐ γὰρ ἔστιν, οὐκ ἔστιν, ὦ ἄνδρες  
 [21] Ἀθηναῖοι, ἀδικοῦντα καὶ ἐπιорκοῦντα καὶ ψευδό-  
 μενον δύναμιν βεβαίαν κτήσασθαι, ἀλλὰ τὰ τοιαῦτ'  
 εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ  
 σφόδρα γ' ἠνθησεν ἐπὶ ταῖς ἐλπίσιν, ἂν τύχῃ, τῷ  
 χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ. ὥσπερ  
 γὰρ οἰκίας, οἶμαι, καὶ πλοίου καὶ τῶν ἄλλων τῶν  
 τοιούτων τὰ κάτωθεν ἰσχυρότατ' εἶναι δεῖ, οὕτω  
 καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις  
 ἀληθεῖς καὶ δικαίας εἶναι προσήκει τοῦτο δ' οὐκ  
 ἔνι νῦν ἐν τοῖς πεπραγμένοις Φιλίππῳ.
- 11 Φημὶ δὴ δεῖν ἡμᾶς τοῖς μὲν Ὀλυνθίοις βοηθεῖν,  
 καὶ ὅπως τις λέγει κάλλιστα καὶ τάχιστα, οὕτως  
 ἀρέσκει μοι· πρὸς δὲ Θετταλοὺς πρεσβεῖαν πέμ-  
 πειν, ἡ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ  
 καὶ γὰρ νῦν εἰσιν ἐψηφισμένοι Παγασὰς ἀπαιτεῖν
- 12 καὶ περὶ Μαγνησίας λόγους ποιεῖσθαι σκοπεῖσθε  
 μέντοι τοῦτ', ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους  
 ἐροῦσιν μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ  
 ἔργον τι δεικνύειν ἔξουσιν, ἐξεληλυθότων ὑμῶν  
 ἀξίως τῆς πόλεως καὶ ὄντων ἐπὶ τοῖς πράγμασιν  
 ὡς ἅπας μὲν λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν  
 τι φαίνεται καὶ κενόν, μάλιστα δ' ὁ παρὰ τῆς  
 ἡμετέρας πόλεως· ὅσω γὰρ ἐτοιμότατ' αὐτῷ  
 δοκοῦμεν χρῆσθαι, τοσοῦτ' ἂν μᾶλλον ἀπιστοῦσι
- 13 πάντες αὐτῷ. πολλὴν δὴ τὴν μετάστασιν καὶ  
 μεγάλην δεικτέον τὴν μεταβολήν, εἰσφέροντας,  
 ἐξιόντας, ἅπαντα ποιοῦντας ἐτοίμως, εἴπερ τις

## SECOND OLYNTHIAC, 9-13

to remain steadfast, sharing the toil and enduring the hardships ; but when a man has gained power, as Philip has, by rapacity and crime, then the first pretext, some trifling slip, overthrows and shatters all. It is impossible, men of Athens, impossible to gain permanent power by injustice, perjury, and falsehood. Once in a way and for a brief season such things endure, and fed with hopes make, it may be, a brave show of blossom, but at the last they are detected and fall to pieces. For a house, I take it, or a ship or anything of that sort must have its chief strength in its substructure ; and so too in affairs of state the principles and the foundations must be truth and justice. There is no vestige of these to-day in the power that Philip has built up.

I urge you strongly to send help to Olynthus, and the best and quickest method that anyone can suggest will please me most. To the Thessalians you must send an embassy to inform some of them of our intentions and to stir up the others ; for they have already decided to demand the restoration of Pagasæ and to protest against the occupation of Magnesia. But you must make sure, men of Athens, that our envoys do not confine themselves to words ; they must be able to give some practical proof that we have taken the field in a way worthy of our city and that we are really grappling with the situation. All words, apart from action, seem vain and idle, especially words from Athenian lips ; for the greater our reputation for a ready tongue, the greater the distrust it inspires in all men. You must indeed prove the thoroughness of your reformation and the importance of your change of policy by raising money, by serving in the field, and by doing every-

## DEMOSTHENES

ὕμῳ προσέξει τὸν νοῦν. καὶ ταῦτ' ἐβελήσθη' ὡς  
 προσήκει καὶ δὴ περαίνειν, οὐ μόνον, ὡς ἄνδρες  
 Ἀθηναῖοι, τὰ συμμαχικὰ ἀσθενῶς καὶ ἀπίστως  
 [22] ἔχοντα φανήσεται Φιλίππῳ, ἀλλὰ καὶ τὰ τῆς  
 οἰκείας ἀρχῆς καὶ δυνάμεως κακῶς ἔχοντ' ἐξ-  
 ελεγχθήσεται.

14 Ὅλως μὲν γὰρ ἡ Μακεδονικὴ δύναμις καὶ ἀρχὴ  
 ἐν μὲν προσθήκῃ μερὶς ἐστὶ τις οὐ μικρά· οἷον  
 ὑπῆρξέ ποθ' ὑμῶν ἐπὶ Τιμοθέου πρὸς Ὀλυνθίους·  
 πάλιν αὖ πρὸς Ποτείδαιαν Ὀλυνθίοις ἐφάνη τι  
 τοῦτο συναμφοτέρων· νυνὶ δὲ Θετταλοῖς στασιά-  
 ζουσι καὶ τεταραγμένοις ἐπὶ τὴν τυραννικὴν οἰκίαν  
 ἐβοήθησεν· καὶ ὅποι τις ἂν, οἶμαι, προσθῇ καὶ  
 μικρὰν δύναμιν, πάντ' ὠφελεί· αὐτὴ δὲ καθ' αὐτὴν

15 ἀσθενὴς καὶ πολλῶν κακῶν ἐστὶ μεστή. καὶ γὰρ  
 οὗτος ἅπασιν τούτοις, οἷς ἂν τις μέγαν αὐτὸν  
 ἡγήσαιο, τοῖς πολέμοις καὶ ταῖς στρατείαις, ἔτ'  
 ἐπισφαλεστέραν ἢ ὑπῆρχε φύσει κατεσκευάκεν  
 αὐτῷ. μὴ γὰρ οἶεσθ', ὡς ἄνδρες Ἀθηναῖοι, τοῖς  
 αὐτοῖς Φιλίππον τε χαίρειν καὶ τοὺς ἀρχομένους,  
 ἀλλ' ὁ μὲν δόξης ἐπιθυμεῖ καὶ τοῦτ' ἐζήλωκε καὶ  
 προήρηται πράττων καὶ κινδυνεύων, ἂν συμβῇ τι,  
 παθεῖν, τὴν τοῦ διαπράξασθαι ταῦθ' ἂ μηδεὶς  
 πάποτ' ἄλλος Μακεδόνων βασιλεὺς δόξαν ἀντὶ τοῦ

16 ζῆν ἀσφαλῶς ἡρημένος· τοῖς δὲ τῆς μὲν φιλο-  
 τιμίας τῆς ἀπὸ τούτων οὐ μέτεστι, κοπτόμενοι  
 δ' αἰὲν ταῖς στρατείαις ταύταις ταῖς ἄνω κάτω  
 λυποῦνται καὶ συνεχῶς ταλαιπωροῦσιν, οὗτ' ἐπὶ  
 τοῖς ἔργοις οὗτ' ἐπὶ τοῖς αὐτῶν ἰδίοις ἐώμενοι  
 διατρίβειν, οὗθ' ὅς' ἂν ποιήσωσιν οὕτως ὅπως ἂν  
 δύνωνται, ταῦτ' ἔχοντες διαθέσθαι, κεκλειμένων

<sup>a</sup> In 364 an Athenian force under Timotheus joined

## SECOND OLYNTHIAC, 13-16

thing with a will, if you want anyone to take you seriously. If you consent to carry through the necessary reforms at once, not only will Philip's alliances, men of Athens, prove unstable and untrustworthy, but the weakness of his native power and sovereignty will be completely exposed.

Yes, the power and sovereignty of Macedonia is indeed, as an adjunct, no slight contribution, as you found it when on your side against Olynthus in the days of Timotheus.<sup>a</sup> On another occasion, in dealing with Potidaea, the Olynthians found its co-operation of some value; and lately it came to the help of the Thessalians in their factions and feuds against the ruling house. The accession, I suppose, even of a small force is in every way helpful; but by itself Macedonia is weak and full of defects. For indeed Philip by all that might be deemed to constitute his greatness, by his wars and his campaigns, has only reduced his country below its natural level of insecurity. You must not imagine, men of Athens, that his subjects share his tastes. No. glory is his sole object and ambition; in action and in danger he has elected to suffer whatever may befall him, putting before a life of safety the distinction of achieving what no other king of Macedonia ever achieved. But his subjects have no share in the glory that results. They are perpetually buffeted and wearied and distressed by these expeditions north and south, never suffered to give their time to their business or their private affairs, never able to dispose of such produce as they can raise, because

Perdiccas, king of Macedonia, in an attack on the Olynthian confederacy.

## DEMOSTHENES

- 17 τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον. οἱ  
 μὲν οὖν πολλοὶ Μακεδόνων πῶς ἔχουσι Φιλίππῳ,  
 [23] ἐκ τούτων ἄν τις σκέψαιτ' οὐ χαλεπῶς· οἱ δὲ δὴ  
 περὶ αὐτὸν ὄντες ξένοι καὶ πεζέταιροι δόξαν μὲν  
 ἔχουσιν ὥς εἰσὶ θαυμαστοὶ καὶ συγκεκροτημένοι  
 τὰ τοῦ πολέμου, ὥς δ' ἐγὼ τῶν ἐν αὐτῇ τῇ χώρᾳ  
 γεγεννημένων τινὸς ἤκουον, ἀνδρὸς οὐδαμῶς οἴου  
 18 τε ψεύδεσθαι, οὐδένων εἰσὶ βελτίους· εἰ μὲν γάρ  
 τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου  
 καὶ ἀγώνων, τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν  
 αὐτὸν ἔφη, βουλόμενον πάνθ' αὐτοῦ δοκεῖν εἶναι  
 τὰ ἔργα (πρὸς γὰρ αὐ τοῖς ἄλλοις καὶ τὴν φιλοτιμίαν  
 ἀνυπέρβλητον εἶναι)· εἰ δέ τις σώφρων ἢ δίκαιος  
 ἄλλως, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ  
 μέθην καὶ κορδακισμοὺς οὐ δυνάμενος φέρειν,  
 παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρος τὸν τοιοῦτον.  
 19 λοιποὺς δὴ περὶ αὐτὸν εἶναι ληστὰς καὶ κόλακας  
 καὶ τοιούτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσ-  
 θαι τοιαῦθ' οἷ' ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι  
 δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ· καὶ γὰρ οὓς  
 ἐνθένδε πάντες ἀπήλαυνον ὥς πολὺ τῶν θαυματο-  
 ποιῶν ἀσελγεστέρους ὄντας, Καλλίαν ἐκείνον τὸν  
 δημόσιον καὶ τοιούτους ἀνθρώπους, μίμους γελοίων  
 καὶ ποιητὰς αἰσχροῶν ᾠσμάτων, ὧν εἰς τοὺς  
 συνόντας ποιοῦσιν ἕνεκα τοῦ γελασθῆναι, τούτους  
 20 ἀγαπᾷ καὶ περὶ αὐτὸν ἔχει. καίτοι ταῦτα, καὶ  
 εἰ μικρά τις ἡγεῖται, μεγάλ', ὧ ἄνδρες Ἀθηναῖοι,  
 δεῖγματα τῆς ἐκείνου γνώμης καὶ κακοδαιμονίας  
 ἐστὶ τοῖς εὖ φρονοῦσιν. ἀλλ', οἶμαι, νῦν μὲν  
 ἐπισκοτεῖ τούτοις τὸ κατορθοῦν· αἱ γὰρ εὐπραξίαι  
 δειναὶ συγκρύψαι τὰ τοιαῦτ' ὀνειδῆ· εἰ δέ τι πταίσει,  
 [24] τότε ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. δοκεῖ



## SECOND OLYNTHIAC, 17-20

the war has closed all the markets in their land. Hence it is not difficult to see how the majority of the Macedonians regard Philip. As for his household troops and footguards, they have indeed the name of admirable soldiers, well grounded in the science of war; but one who has lived on the spot, a man incapable of falsehood, has informed me that they are no better than other soldiers. If there is anyone among them who can be described as experienced in war and battle, I was told that Philip from jealousy keeps all such in the background, because he wants to have the credit himself of every action, among his many faults being an insatiable ambition. Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account. All the rest about his court, he said, are robbers and toadies, men capable of getting drunk and performing such dances as I hesitate to name to you here. This report is obviously true, for the men who were unanimously expelled from Athens, as being of far looser morals than the average mountebank—I mean Callias the hangman and fellows of that stamp, low comedians, men who compose ribald songs to raise a laugh against their boon companions—these are the men he welcomes and loves to have about him. These are perhaps trivial things, and yet, Athenians, to wise men they afford an important proof of the infatuation of his character. For the present, however, his prosperity throws all this into the shade (for success is apt to cover a multitude of faults); but if he trips, then we shall know all about his vices. And it seems to me,

## DEMOSTHENES

- δ' ἔμοιγ', ὦ ἄνδρες Ἀθηναῖοι, δείξείν οὐκ εἰς μακράν, ἀλλ' οἷ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε.
- 21 ὥσπερ γὰρ ἐν τοῖς σώμασι, τέως μὲν ἂν ἐρρωμένους ἢ τις, οὐδὲν ἐπαισθάνεται, ἐπὰν δ' ἀρρώστημά τι συμβῇ, πάντα κινεῖται, καὶ ῥήγμα καὶ στρέμμα καὶ ἄλλο τι τῶν ὑπαρχόντων σαθρὸν ἢ, οὕτω καὶ τῶν πόλεων καὶ τῶν τυράννων, ἕως μὲν ἂν ἕξω πολεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἐστίν, ἐπειδὰν δ' ὁμορος πόλεμος συμπλακῇ, πάντ' ἐποίησεν ἔκδηλα.
- 22 Εἰ δέ τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, τὸν Φίλιππον εὐτυχοῦνθ' ὁρῶν ταύτῃ φοβερόν προσπολεμήσαι νομίζει, σῶφρονος μὲν ἀνθρώπου λογισμῷ χρήται μεγάλη γὰρ ῥοπή, μᾶλλον δ' ὅλον ἢ τύχην παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα οὐ μὴν ἀλλ' ἔγωγ', εἰ τις αἵρεσίν μοι δοίῃ, τὴν τῆς ἡμετέρας πόλεως τύχην ἂν ἐλοίμην, ἐβελόντων δ' προσήκει ποιεῖν ὑμῶν αὐτῶν καὶ κατὰ μικρόν, ἢ τὴν ἐκείνου πολὺ γὰρ πλείους ἀφορμὰς εἰς τὸ τὴν παρὰ τῶν θεῶν εὖνοιαν ἔχειν ὁρῶ ὑμῖν ἐνούσας ἢ 'κείνῳ. ἀλλ', οἶμαι, καθήμεθ' οὐδὲν ποιοῦντες
- 23 οὐκ ἔνι δ' αὐτὸν ἀργοῦντ' οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. οὐ δὴ θαυμαστόν ἐστιν, εἰ στρατευόμενος καὶ πονῶν ἐκείνος αὐτὸς καὶ παρὼν ἐφ' ἅπασιν καὶ μήτε καιρὸν μήθ' ὥραν παραλείπων ἡμῶν μελλοντῶν καὶ ψηφιζομένων καὶ πυνθανομένων περιγίγνεται. οὐδὲ θαυμάζω τοῦτ' ἐγώ· τοῦναντίον γὰρ ἂν ἦν θαυμαστόν, εἰ μηδὲν ποιοῦντες ἡμεῖς ὦν τοῖς πολεμοῦσι προσήκει τοῦ πάντα ποιούντος
- 24 [25] περιῆμεν. ἀλλ' ἐκείνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτ', ὦ ἄνδρες Ἀθηναῖοι, ὑπὲρ τῶν Ἑλληνικῶν

## SECOND OLYNTHIAC, 20-24

Athenians; that we shall not have to wait long for the exposure, if heaven wills and you so resolve. For just as in our bodies, so long as a man is in sound health, he is conscious of no pain, but if some malady assails him, every part is set a-working, be it rupture or sprain or any other local affection; even so is it with states and monarchies; as long as their wars are on foreign soil, few detect their weaknesses, but when the shock of battle is on their frontiers, it makes all their faults perfectly clear.

But if any of you, Athenians, seeing Philip's good fortune, thinks that he is in that respect a formidable antagonist, he reasons like a prudent man. For fortune is indeed a great weight in the scales; I might almost say it is everything in human affairs. All the same, if you gave me the choice, I should prefer the fortune of Athens to Philip's, provided that you are willing to do your duty yourselves, even to a limited extent; for I am sure you have far greater claims than he upon the favour of the gods. Yet, I think, we sit here doing nothing. But one who is himself idle cannot possibly call upon his friends, much less upon the gods, to work for him. No wonder that Philip, sharing himself in the toils of the campaign, present at every action, neglecting no chance and wasting no season, gets the better of us, while we procrastinate and pass resolutions and ask questions. I cannot wonder at this the contrary would rather surprise me, that we, performing no single duty of a combatant, should overcome the man who fulfils them all. Nay, I am surprised that you, men of Athens, who once withstood the

<sup>1</sup> So Blass: *μηδένα καιρὸν μηδ' Dindorf and vulg.: μηδὲ καιρὸν μηδὲ S.*

## DEMOSTHENES

δικαίων ἀντήρατε, καὶ πόλλ' ἰδία πλεονεκτῆσαι  
πολλάκις ὑμῖν ἐξὸν οὐκ ἠθελήσατε, ἀλλ' ἴν' οἱ  
ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν  
ἀνηλίσκετ' εἰσφέροντες καὶ προὔκινδυνεύετε στρα-  
τευόμενοι, νυνὶ δ' ὀκνεῖτ' ἐξιέναι καὶ μέλλετ'  
εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων,  
καὶ τοὺς μὲν ἄλλους σεσώκατε πολλάκις πάντας  
καὶ καθ' ἓν αὐτῶν ἐν μέρει, τὰ δ' ὑμέτερ' αὐτῶν  
25 ἀπολωλεκότες κάθησθε. ταῦτα θαυμάζω, καὶ τι  
πρὸς τούτοις, εἰ μηδεὶς ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι,  
δύναται λογίσασθαι πόσον πολεμεῖτε χρόνον Φιλ-  
ίππῳ, καὶ τί ποιούντων ὑμῶν ὁ χρόνος διελήλυθεν  
οὗτος. ἴστε γὰρ δήπου τοῦθ', ὅτι μελλόντων  
αὐτῶν, ἑτέρους τινὰς ἐλπίζόντων πράξειν, αἰτιω-  
μένων ἀλλήλους, κρινόντων, πάλιν ἐλπίζόντων,  
σχεδὸν ταῦθ' ἅπερ νυνὶ ποιούντων, ἅπας ὁ χρόνος  
26 διελήλυθεν εἰθ' οὕτως ἀγνωμόνως ἔχετ', ὧ ἄνδρες  
Ἀθηναῖοι, ὥστε δι' ὧν ἐκ χρηστῶν φαῦλα τὰ  
πράγματα τῆς πόλεως γέγονεν, διὰ τούτων ἐλπίζετε  
τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ  
γενήσεσθαι; ἀλλ' οὔτ' εὐλογον οὔτ' ἔχον ἐστὶ  
φύσιν τοῦτό γε πολὺ γὰρ ῥᾶον ἔχοντας φυλάττειν  
ἢ κτήσασθαι πάντα πέφυκεν. νῦν δ' ὅ τι μὲν  
φυλάξομεν, οὐδὲν ἐστὶν ὑπὸ τοῦ πολέμου λοιπὸν  
τῶν πρότερον, κτήσασθαι δὲ δεῖ. αὐτῶν οὖν  
27 ἡμῶν ἔργον τοῦτ' ἤδη φημὶ δὴ δεῖν εἰσφέρειν  
χρήματα, αὐτοὺς ἐξιέναι προθύμως, μηδέν' αἰτιά-  
σθαι πρὶν ἢ τῶν πραγμάτων κρατήσητε, τηνικαῦτα  
[26] δ' ἀπ' αὐτῶν τῶν ἔργων κρίναντας τοὺς μὲν ἀξίους  
ἐπαίνου τιμᾶν, τοὺς δ' ἀδικούντας κολάζειν, τὰς  
προφάσεις δ' ἀφελεῖν καὶ τὰ καθ' ὑμᾶς ἐλλείμματα·  
οὐ γὰρ ἔστι πικρῶς ἐξετάσαι τί πέπρακται τοῖς

## SECOND OLYNTHIAC, 24-27

Lacedaemonians in defence of the rights of Hellas, who spurned the opportunity, repeatedly offered, of self-aggrandizement, who lavished your treasure and jeopardized your lives in the field that others might enjoy their rights, now shrink from service and grudge to pay your contributions for the sake of your own possessions. I am surprised that you, who have so often saved the other states, both all of them together and each separately in turn, should sit down under the loss of what is your own. All this I wonder at, and at another thing besides. I wonder that no one here, men of Athens, can count up how many years you have been at war with Philip, and what you have been doing all that long time. Surely you must know that all that time you have been hesitating, hoping that some other state would take action, accusing and sitting in judgement on one another, and still hoping, hoping—doing in fact pretty much what you are doing now. And are you so unintelligent, men of Athens, as to hope that the same policy that has brought our state from success to failure will raise us from failure to success? Surely that is neither reasonable nor natural; for in all things it is much easier to keep than to gain. But, in the present instance, of what was once ours the war has left us nothing to keep and everything to gain. This, then, is our own task to-day. I say it is your duty to serve cheerfully in person and to reserve your censurés till you are masters of the situation. Then, judging all on their merits, assign praise to the deserving and punishment to the wrong-doers, and render excuse impossible by mending your own deficiencies, for you have no right to be severe

## DEMOSTHENES

- ἄλλοις, ἂν μὴ παρ' ὑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ  
 28 δέοντα. τίως γὰρ ἕνεκ', ὧ ἄνδρες Ἀθηναῖοι,  
 νομίζετε τοῦτον μὲν φεύγειν τὸν πόλεμον πάντας  
 ὅσους ἂν ἐκπέμψῃτε στρατηγούς, ἰδίους δ' εὕρισκεν  
 πολέμους, εἰ δεῖ τι τῶν ὄντων καὶ περὶ τῶν στρα-  
 τηγῶν εἰπεῖν; ὅτι ἐνταῦθα μὲν ἔστι τὰ ἀθλ'  
 ὑπὲρ ὧν ἔστιν ὁ πόλεμος ὑμέτερα (Ἀμφίπολις γ'  
 ἂν<sup>1</sup> ληφθῇ, παραχρῆμ' ὑμεῖς κομεισθε), οἱ δὲ  
 κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, μισθὸς δ' οὐκ  
 ἔστιν· ἐκεῖ δὲ κίνδυνοι μὲν ἐλάττους, τὰ δὲ λήμματα  
 τῶν ἐφεστηκότων καὶ τῶν στρατιωτῶν, Λάμψακος,  
 Σίγειον, τὰ πλοῖ' ἃ συλῶσιν. ἐπ' οὖν τὸ λυσιτελοῦν  
 29 αὐτοῖς ἕκαστοι χωροῦσιν. ὑμεῖς δ', ὅταν μὲν εἰς  
 τὰ πράγματ' ἀποβλέψῃτε φαύλως ἔχοντα, τοὺς  
 ἐφεστηκότας κρίνετε, ὅταν δὲ δόντες λόγον τὰς  
 ἀνάγκας ἀκούσῃτε ταύτας, ἀφίετε. περίεστι τοίνυν  
 ὑμῖν ἀλλήλοις ἐρίζειν καὶ διεστάναι, τοῖς μὲν  
 ταῦτα πεπεισμένοις, τοῖς δὲ ταῦτα, τὰ κοινὰ δ'  
 ἔχειν· φαύλως. πρότερον μὲν γάρ, ὧ ἄνδρες  
 Ἀθηναῖοι, εἰσεφέρετε κατὰ συμμορίας, νυνὶ δὲ  
 πολитеύεσθε κατὰ συμμορίας. ῥήτωρ ἡγεμῶν ἑκα-  
 τέρων, καὶ στρατηγὸς ὑπὸ τούτῳ καὶ οἱ βοησό-  
 μενοι τριακόσιοι οἱ δ' ἄλλοι προσενέμνησθε οἱ  
 30 μὲν ὡς τούτους, οἱ δ' ὡς ἐκείνους. δεῖ δὴ ταῦτ'

<sup>1</sup> So Deuerling: *κἂν* mss : Ἀμφίπολιν, *κἂν* Dindorf

\* Since the year 378 for the payment of the war-tax (*εἰσφορά*), and since 357 for the trierarchy also, the citizens had been divided into a number of *συμμορίαί*, such that each comprised an equal fraction of the private wealth of the community. They were also divided into four classes according to property, the first class consisting of the wealthiest citizens, who prepaid the whole required sum

## SECOND OLYNTHIAC, 27-30

critics of others' conduct, unless you first set your own house in order. Why is it, think you, men of Athens, that all the generals you dispatch—if I am to tell you something of the truth about them—leave this war to itself and pursue little wars of their own? It is because in this war the prizes for which you contend are your own—(if, for instance, Amphipolis is captured, the immediate gain will be yours)—while the officers have all the dangers to themselves and no remuneration; but in the other case the risks are smaller and the prizes fall to the officers and the soldiers—Lampsacus, for example, and Sigeum, and the plunder of the merchant-ships. So they turn aside each to what pays him best. But you, whenever you turn your attention to your reverses, sit in judgement on your officers, but acquit them whenever in defence they plead their necessities. Hence the outcome is strife and contention among yourselves, some taking this side and some that, while the interests of the state suffer. You conduct your party-politics, Athenians, as you used to conduct your tax-paying—by syndicates.<sup>a</sup> Each syndicate has an orator for chairman, with a general under him and three hundred to do the shouting. The rest of you are attached now to one party and now to another. Surely this system must

into the exchequer and then recovered the money due from the less wealthy classes—a system which produced the abuses remedied by Demosthenes in 340. The richest man in a symmory was called the *ἡγεμών* or chairman and had under him an *ἐπιμελητής* or director. The comparison here is only a rough-and-ready one. Each political party in the Assembly has an orator (= *ἡγεμών*) at its head, a favourite general (= *ἐπιμελητής*) whose claims it supports, and a group of backers who applaud (= the 300 who pay).

## DEMOSTHENES

ἐπανέντας καὶ ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένους  
 κοινὸν καὶ τὸ βουλευέσθαι καὶ τὸ λέγειν καὶ τὸ  
 πράττειν ποιῆσαι. εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραν-  
 [27] νίδος ὑμῶν ἐπιτάττειν ἀποδώσετε, τοῖς δ' ἀναγ-  
 κάζεσθαι τριηραρχεῖν, εἰσφέρειν, στρατεύεσθαι, τοῖς  
 δὲ ψηφίζεσθαι κατὰ τούτων μόνον, ἄλλο δὲ μηδ'  
 ὅτιοῦν συμπονεῖν, οὐχὶ γενήσεται τῶν δεόντων  
 ὑμῖν οὐδὲν ἐν καιρῷ· τὸ γὰρ ἡδικοκμημένον αἰεὶ μέρος  
 ἐλλεΐψει, εἴθ' ὑμῖν τούτους κολάζειν ἀντὶ τῶν  
 31 ἐχθρῶν ἐξέεται

Λέγω δὴ κεφάλαιον, πάντας εἰσφέρειν ἀφ' ὅσων  
 ἕκαστος ἔχει τὸ ἴσον· πάντας ἐξιέναι κατὰ μέρος,  
 ἕως ἂν ἅπαντες στρατεύσησθε· πᾶσι τοῖς παριοῦσι  
 λόγον διδόναι, καὶ τὰ βέλτισθ' ὧν ἂν ἀκούσῃθ'  
 αἰρεῖσθαι, μὴ ἂν ὁ δεῖν' ἢ ὁ δεῖν' εἴπη. κἂν  
 ταῦτα ποιῇτε, οὐ τὸν εἰπόντα μόνον παραχρήμ'  
 ἐπαινέσεσθε, ἀλλὰ καὶ ὑμᾶς αὐτοὺς ὕστερον,  
 βέλτιον τῶν ὄλων πραγμάτων ὑμῖν ἐχόντων.



## SECOND OLYNTHIAC, 30-31

be abandoned. You must be once more your own masters, and must give to all alike the same chance to speak, to counsel, to act. But if you authorize one class of men to issue orders like absolute monarchs, and force another class to equip the galleys and pay the war-tax and serve in the field, while yet a third class has no other public duty than to vote the condemnation of the latter, you will never get anything essential done at the right time. There will always be some class with a grievance, who will fail you, and then it will be your privilege to punish them instead of the enemy.

To sum up, I propose that all should contribute equitably, each according to his means, that all should serve in turn until all have taken part in the campaign, that all who wish to address you should have a fair hearing, and that you should adopt the best advice offered, not just what this man or that man is pleased to suggest. If you do this, you will be able to congratulate the speaker at once and yourselves later on, when you find the cause of the nation prospering.

- Οὐχὶ ταῦτά παρίσταται μοι γινώσκειν, ὦ ἄνδρες Ἀθηναῖοι, ὅταν τ' εἰς τὰ πράγματ' ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους οὓς ἀκούω· τοὺς μὲν γὰρ λόγους περὶ τοῦ τιμωρῆσασθαι Φίλιππον ὁρῶ γιγνομένους, τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα, ὥσθ' ὅπως μὴ πεισόμεθ' αὐτοὶ πρότερον κακῶς σκέψασθαι δέον. οὐδὲν οὖν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες ἢ τὴν ὑπάθεσιν, περὶ ἧς βουλευέσθε, οὐχὶ τὴν οὖσαν παρ-
- 2 **ιστάντες** ὑμῖν ἀμαρτάνειν. ἐγὼ δ', ὅτι μὲν ποτ' ἐξῆν τῇ πόλει καὶ τὰ αὐτῆς ἔχειν ἀσφαλῶς καὶ Φίλιππον τιμωρῆσασθαι, καὶ μάλ' ἀκριβῶς οἶδα ἐπ' ἐμοῦ γάρ, οὐ πάλαι γέγονε ταῦτ' ἀμφότερα·
- [29] νῦν μέντοι πέπεισμαι τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην, ὅπως τοὺς συμμάχους σώσομεν. εἰὰν γὰρ τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τιμωρῆσεται τις καὶ ὃν τρόπον ἐξέσται σκοπεῖν πρὶν δὲ τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὄντιν οὖν ποιέσθαι λόγον.
- 3 Ὁ μὲν οὖν παρὼν καιρὸς, εἴπερ ποτέ, πολλῆς φροντίδος καὶ βουλῆς δεῖται ἐγὼ δ' οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλευσαι χαλεπώτατον ἡγοῦμαι, ἀλλ' ἐκείν' ἀπορῶ, τίνα χρὴ τρόπον, ὦ

### III. THIRD OLYNTHIAC

VERY different, men of Athens, are the thoughts suggested to me by the contemplation of public affairs and by the speeches to which I listen. I observe that the speeches are all about punishing Philip, while our affairs have reached a stage at which it must be our first concern to avoid disaster ourselves. Hence these speakers seem to me to make precisely the mistake of submitting to you the wrong subject for deliberation. But for myself I am perfectly well aware that Athens once had the chance both of establishing her power and of punishing Philip; for within my own memory and not long ago, both these objects were within our grasp. Now, however, I am persuaded that we must be content to secure the first, that of saving our allies. If once we can be sure of that, then we can go on to consider who is to be punished and how it is to be done; but until that foundation is well and truly laid, it is idle, in my opinion, to say a word about our ultimate object.

Never was there a crisis that demanded more careful handling than the present. But the difficulty lies, I think, not in proposing a plan to meet the case: what puzzles me, men of Athens, is how to put it

# DEMOSTHENES

ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν.  
πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύννοδα,  
τὰ πλείω τῶν πραγμάτων ἡμᾶς ἐκπεφευγέναι τῷ  
μὴ βούλεσθαι τὰ δέοντα ποιεῖν ἢ τῷ μὴ συνιέναι  
ἀξιῶ δ' ὑμᾶς, ἂν μετὰ παρρησίας ποιῶμαι τοὺς  
λόγους, ὑπομένειν, τοῦτο θεωροῦντας, εἰ τὰ ληθῇ  
λέγω, καὶ διὰ τοῦθ', ἵνα τὰ λοιπὰ βελτίω γένηται  
ὁρᾶτε γὰρ ὡς ἐκ τοῦ πρὸς χάριν δημηγορεῖν  
ἐνίου εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα

- 4 Ἀναγκαῖον δ' ὑπολαμβάνω μικρὰ τῶν γεγε-  
νημένων πρῶτον ὑμᾶς ὑπομνήσαι. μέμνησθ', ὦ  
ἄνδρες Ἀθηναῖοι, ὅτ' ἀπηγγέλη Φίλιππος ὑμῖν  
ἐν Θράκῃ, τρίτον ἢ τέταρτον ἔτος τουτί, Ἡραῖον  
τεῖχος πολιορκῶν τότε τοῖνον μὲν ἦν μαι-  
μακτηριῶν πολλῶν δὲ λόγων καὶ θορύβου γιγ-  
νομένου παρ' ὑμῖν ἐψηφίσασθε τετταράκοντα  
τριῆρεις καθέλκειν καὶ τοὺς μέχρι πέντε καὶ  
τετταράκοντ' ἐτῶν αὐτοὺς ἐμβαίνειν καὶ τάλανθ'  
5 ἐξήκοντ' εἰσφέρειν καὶ μετὰ ταῦτα διελθόντος  
τοῦ ἐνιαυτοῦ τούτου ἑκατομβαιῶν, μεταγεινιῶν,  
βοηδρομιῶν· τούτου τοῦ μηνὸς μόγις μετὰ τὰ  
[30] μυστήρια δέκα ναῦς ἀπεστείλατ' ἔχοντα κενὰς  
Χαρίδημον καὶ πέντε τάλαντ' ἀργυρίου. ὡς γὰρ  
ἡγγέλη Φίλιππος ἀσθενῶν ἢ τεθνεώς (ἦλθε γὰρ  
ἀμφοτέρα), οὐκέτι καιρὸν οὐδένα τοῦ βοηθεῖν  
νομίσαντες ἀφεῖτ',<sup>1</sup> ὦ ἄνδρες Ἀθηναῖοι, τὸν  
ἀπόστολον ἦν δ' οὗτος ὁ καιρὸς αὐτός· εἰ γὰρ  
τότ' ἐκεῖσ' ἐβοηθήσαμεν, ὥσπερ ἐψηφισάμεθα,  
προθύμως, οὐκ ἂν ἠνώχλει νῦν ἡμῖν ὁ Φίλιππος  
σωθεῖς.

- 6 Τὰ μὲν δὴ τότε πραχθέντ' οὐκ ἂν ἄλλως ἔχοι·

<sup>1</sup> So A and Y. ἡφίετε Dindorf: ἀφίετε S.

### THIRD OLYNTHIAC, 3-6.

before you: For what I have seen and heard convinces me that most of your chances have escaped us rather from a disinclination to do our duty than from a failure to understand it. I must ask you to bear with me if I speak frankly, considering only whether I am speaking the truth, and speaking with the object that things may go better in the future; for you see how the popularity-hunting of some of our orators has led us into this desperate predicament.

I must first refresh your memory with a little history. You remember, men of Athens, when news came three or four years ago that Philip was in Thrace besieging the fortress of Heraeum. Well, it was the month of Maemacterion, and there was a long and excited debate in the Assembly, and you finally decided to launch a fleet of forty vessels, manned by citizens under the age of forty-five, and to raise forty talents by a special tax. That year passed and Hecatombaeon came and Metageitnion and Boedromion. In that month, with a great effort, after the celebration of the Mysteries<sup>a</sup> you dispatched Charidemus with ten ships, unmanned, and a sum of five talents of silver. When news came that Philip was ill or dead—both reports reached us—you, Athenians, thinking that help was no longer needed, abandoned the expedition. But that was just your opportunity. If we had carried out our resolution in earnest and sailed to Thrace then, Philip would not have survived to trouble us to-day.

Well, what is done cannot be undone; but now

<sup>a</sup> The Eleusian Mysteries, celebrated between the 13th and 24th of Boedromion, i.e. about the beginning of October

## DEMOSTHENES

νῦν δ' ἑτέρου πολέμου καιρὸς ἦκει τις, δι' ὃν καὶ  
 περὶ τούτων ἐμνήσθην, ἵνα μὴ ταῦτα πάθῃτε τί  
 δὴ χρῆσόμεθ', ὧς ἄνδρες Ἀθηναῖοι, τούτῳ· εἰ  
 γὰρ μὴ βοηθήσετε παντὶ σθένει κατὰ τὸ δυνατόν,  
 7 θεάσασθ' ὃν τρόπον ὑμεῖς ἐστρατηγηκότες πάντ'  
 ἔσεσθ' ὑπὲρ Φιλίππου. ὑπῆρχον Ὀλύμπιοι δυνάμιν  
 τινα κεκτημένοι, καὶ διέκειθ' οὕτω τὰ πράγματα·  
 οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὔτοι Φίλιππον.  
 ἐπράξαμεν ἡμεῖς κακεῖνοι πρὸς ἡμᾶς εἰρήνην· ἦν  
 τοῦθ' ὥσπερ ἐμπόδισμά τι τῷ Φιλίππῳ καὶ  
 δυσχερές, πόλιν μεγάλην ἐφορμεῖν τοῖς ἑαυτοῦ  
 καιροῖς διηλλαγμένην πρὸς ἡμᾶς. ἐκπολεμῶσαι<sup>1</sup>  
 δεῖν ὥόμεθα τοὺς ἀνθρώπους ἐκ παντὸς τρόπου,  
 καὶ ὃ πάντες ἐθρύλουν, πέπρακται νυνὶ τοῦθ'  
 8 ὅπως δὴ ποτε. τί οὖν ὑπόλοιπον, ὧς ἄνδρες Ἀθη-  
 ναῖοι, πλὴν βοηθεῖν ἐρρωμένως καὶ προθύμως;  
 ἐγὼ μὲν οὐχ ὀρώ· χωρὶς γὰρ τῆς περιστάσης ἂν  
 ἡμᾶς αἰσχύνης, εἰ καθυφείμεθά τι τῶν πραγμάτων,  
 οὐδὲ τὸν φόβον, ὧς ἄνδρες Ἀθηναῖοι, μικρὸν ὀρώ  
 τὸν τῶν μετὰ ταῦτα, ἐχόντων μὲν ὥς ἔχουσι  
 Θηβαίων ἡμῖν, ἀπειρηκότων δὲ χρήμασι Φωκέων,  
 μηδενὸς δ' ἐμποδῶν ὄντος Φιλίππῳ τὰ παρόντα  
 καταστρεψαμένῳ πρὸς ταῦτ' ἐπικλῖναι τὰ πράγ-  
 9 ματα. ἀλλὰ μὴν εἴ τις ὑμῶν εἰς τοῦτ' ἀναβάλλεται  
 [31] ποιήσῃ τὰ δέοντα, ἰδεῖν ἐγγύθεν βούλεται τὰ  
 δεινά, ἐξὸν ἀκούειν ἄλλοθι γιγνόμενα, καὶ βοηθοὺς  
 ἑαυτῷ ζητεῖν, ἐξὸν νῦν ἑτέροις αὐτὸν βοηθεῖν· ὅτι

<sup>1</sup> ἐκπολεμῆσαι Dindorf with S.

<sup>a</sup> As Sandys has noted, the phrase is probably a formula borrowed from the actual text of the treaty

<sup>b</sup> The change to the past tense is made more abrupt by

### THIRD OLYNTHIAC, 6-9

comes the opportunity of another war. That was why I have referred to the past, that you may not make the same mistake again. What use, men of Athens, are we to make of our opportunity? For if you do not send help "in full muster, whereto your power shall extend,"<sup>a</sup> observe how all your generalship will make for Philip's success. We could count<sup>b</sup> on the Olynthians with their considerable resources; and the position of affairs was that Philip did not trust them, nor they Philip. We had negotiated a peace with them that hampered Philip sorely; for here was a powerful state, reconciled to us and watching for him to give them an opening. We thought that we ought by all means to embroil them with him; and what was then common talk has to-day somehow or other come to pass. What remains then, men of Athens, but to help them with all your power and energy? I see no alternative. For, quite apart from the disgrace that we should incur if we shirk our responsibilities, I see not a little danger, men of Athens, for the future, if the Thebans maintain their present attitude towards us, and the Phocians have come to the end of their money, and there is nothing to hinder Philip, when he has crushed his present foe, from turning his arms against Attica. But surely if anyone of you would postpone the necessary action till then, he must prefer to see danger at his very doors, rather than hear of it far away, and to beg help for himself, when he might be lending help to others now; for I suppose we all

the omission of connecting particles in three successive sentences. Demosthenes is telling off on his fingers the advantages which the Athenians already had before the debate began.

# DEMOSTHENES

- γὰρ εἰς τοῦτο περιστήσεται τὰ πράγματα, ἔὰν τὰ παρόντα προώμεθα, σχεδὸν ἴσμεν ἅπαντες δῆπου.
- 10 Ἀλλ' ὅτι μὲν δὴ δεῖ βοηθεῖν, εἶποι τις ἄν, πάντες ἐγνώκαμεν, καὶ βοηθήσομεν· τὸ δ' ὅπως, τοῦτο λέγε. μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, θαυμάσητε, ἂν παράδοξον εἶπω τι τοῖς πολλοῖς νομοθέτας καθίστατε. ἐν δὲ τούτοις τοῖς νομοθέταις μὴ θῆσθε νόμον μηδένα (εἰσὶ γὰρ ὑμῖν ἱκανοί), ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε.
- 11 λέγω τοὺς περὶ τῶν θεωρικῶν, σαφῶς οὕτωςί, καὶ τοὺς περὶ τῶν στρατευομένων ἐνίους, ὧν οἱ μὲν τὰ στρατιωτικὰ τοῖς οἴκοι μένουσι διανέμουσι θεωρικά, οἱ δὲ τοὺς ἀτακτοῦντας ἀθώους καθιστᾶσιν, εἴτα καὶ τοὺς τὰ δέοντα ποιεῖν βουλομένους ἀθυμοτέρους ποιοῦσιν. ἐπειδὰν δὲ ταῦτα λύσητε καὶ τὴν τοῦ τὰ βέλτιστα λέγειν ὁδὸν παράσχητ' ἀσφαλῆ, τηνικαῦτα τὸν γράψονθ' ἃ
- 12 πάντες ἴσθ' ὅτι συμφέρεи ζητεῖτε. πρὶν δὲ ταῦτα πράξαι, μὴ σκοπεῖτε τίς εἰπὼν τὰ βέλτισθ' ὑπὲρ ὑμῶν ὑφ' ὑμῶν ἀπολέσθαι βουλήσεται· οὐ γὰρ εὐρήσετε, ἄλλως τε καὶ τούτου μόνου περιγίγνεσθαι μέλλοντος, παθεῖν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα καὶ γράψαντα, μηδὲν δ' ὠφελῆσαι τὰ πράγματα, ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτ' ἢ νῦν τὸ τὰ βέλτιστα λέγειν φοβερώτερον ποιῆσαι. καὶ λύειν γ', ὦ ἄνδρες Ἀθηναῖοι, τοὺς νόμους δεῖ
- 13 τούτους τοὺς αὐτοὺς ἀξιοῦν οὔπερ καὶ τεθήκασιν οὐ γὰρ ἔστι δίκαιον, τὴν μὲν χάριν, ἣ πᾶσαν
- [32] ἔβλαπτε τὴν πόλιν, τοῖς τότε θεῖσιν ὑπάρχειν, τὴν δ' ἀπέχθειαν, δι' ἧς ἂν ἅπαντες ἄμεινον πράξαιμεν, τῷ νῦν τὰ βέλτιστ' εἰπόντι ζημίαν γενέσθαι. πρὶν δὲ ταῦτ' εὐτρεπίσαι, μηδαμῶς, ὦ ἄνδρες Ἀθηναῖοι,



### THIRD OLYNTHIAC, 9-13.

realize that that is what it will come to, if we throw away our present chances.

Perhaps you will say, "Of course we all know that we must send an expedition, and we are willing to do so ; but tell us how." Then do not be surprised, Athenians, if my answer comes as a shock to most of you. Appoint a legislative commission. Do not use it to frame new laws—you have laws enough for your purpose—but repeal those which hamper us in the present crisis. In plain language I mean the laws for administering the Theoric Fund, and also some of the service regulations. The former distribute the military funds as theatre-money among those who remain in the city ; the latter give impunity to deserters and in consequence discourage those willing to serve. When you have repealed these laws and made the way safe for wise counsel, then look round for someone who will propose what you all know to be salutary measures. But until you have done this, do not expect to find a statesman who will propose measures for your benefit, only to be ruined by you for his pains. You will never find one, especially as the only result would be that the proposer would get into trouble without improving the situation, and his fate would also make good advice more dangerous for the future. Yes, men of Athens, and you ought to insist that those who made these laws should also repeal them. It is not fair that those legislators should enjoy a popularity which has cost the community dear, but that the patriotic reformer should be penalized by the odium of proposals by which we may all be benefited. Until you have set this right, Athenians, do not expect to find

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<sup>1</sup> *ἱκανοὶ ὑμῶν* Dindorf with S.

## DEMOSTHENES

μηδέν' ἀξιούτε τηλικούτον εἶναι παρ' ὑμῖν ὥστε τοὺς νόμους τούτους παραβάντα μὴ δοῦναι δίκην, μηδ' οὕτως ἀνόητον ὥστ' εἰς προϋπτον κακὸν αὐτὸν ἐμβαλεῖν.

- 14 Οὐ μὴν οὐδ' ἐκείνó γ' ὑμᾶς ἀγνοεῖν δεῖ, ὦ ἄνδρες Ἀθηναῖοι, ὅτι ψήφισμ' οὐδενὸς ἄξιόν ἐστιν, ἂν μὴ προσγένηται τὸ ποιεῖν ἐθέλειν τά γε δόξαντα προθύμως ὑμᾶς. εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν ἢ ὑμᾶς ἀναγκάζειν ἃ προσήκει πράττειν ἢ περὶ ὧν γραφείη διαπράξασθαι, οὗτ' ἂν ὑμεῖς πολλὰ ψηφίζόμενοι μικρά, μᾶλλον δ' οὐδὲν ἐπράττετε τούτων, οὔτε Φίλιππος τοσοῦτον ὑβρίκει χρόνον· πάλαι γὰρ ἂν ἔνεκά γε ψηφισμάτων ἐδεδώκει
- 15 δίκην. ἀλλ' οὐχ οὕτω ταῦτ' ἔχει· τὸ γὰρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν ὕστερον ὢν τῇ τάξει, πρότερον τῇ· δυνάμει καὶ κρεῖττον ἐστιν. τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλ' ὑπάρχει· καὶ γὰρ εἰπεῖν τὰ δέοντα παρ' ὑμῖν εἰσιν, ὦ ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γνῶναι πάντων ὑμεῖς ὀξύτατοι τὰ ῥηθέντα, καὶ πράξαι δὲ δυνήσεσθε νῦν, ἐὰν
- 16 ὀρθῶς ποιῇτε. τίνα γὰρ χρόνον ἢ τίνα καιρόν, ὦ ἄνδρες Ἀθηναῖοι, τοῦ παρόντος βελτίω ζητεῖτε; ἢ πόθ' ἃ δεῖ πράξετ', εἰ μὴ νῦν; οὐχ ἅπαντα μὲν ἡμῶν προεἰληφε τὰ χωρὶ ἄνθρωπος, εἰ δὲ καὶ ταύτης κύριος τῆς χώρας γενήσεται, πάντων αἰσχιστα πεισόμεθα; οὐχ οὖς, εἰ πολεμήσαιεν,
- [33] ἐτοίμως σώσειν ὑπισχνούμεθα, οὔτοι νῦν πολεμοῦσιν; οὐκ ἐχθρός; οὐκ ἔχων τὰ ἡμέτερα;
- 17 οὐ βάρβαρος; οὐχ ὅ τι ἂν εἴποι τις, ἀλλὰ πρὸς θεῶν πάντ' ἑάσαντες καὶ μόνον οὐχὶ συγκατασκευάσαντες αὐτῷ, τότε τοὺς αἰτίους οἵτινες τούτων ζητήσομεν; οὐ γὰρ αὐτοί γ' αἴτιοι

### THIRD OLYNTHIAC, 13-17

anyone so influential among you that he can break these laws with impunity, or so wanting in discretion as to run open-eyed into danger.

At the same time, Athenians, you must not forget this, that a mere decree is worthless without a willingness on your part to put your resolutions into practice. If decrees could automatically compel you to do your duty, or could accomplish the objects for which they were proposed, you would not have passed such an array of them with little or no result, and Philip would not have had such a long career of insolent triumph. Long ago, if decrees counted for anything, he would have suffered for his sins. But that is not so. For in order of time action is subsequent to speaking and voting, but in importance it comes first and ranks higher. It is action, then, that must be added: of all else we have enough. You have among you, Athenians, men competent to say the right thing, no nation is quicker-witted to grasp the meaning of speech, and you will at once be able to translate it into action, if only you do your duty. Why, what better time or occasion could you find than the present, men of Athens? When will you do your duty, if not now? Has not your enemy already captured all our strongholds, and if he becomes master of Chalcidice, shall we not be overwhelmed with dishonour? Are not those states actually at war which we so readily engaged in that event to protect? Is not Philip our enemy? And in possession of our property? And a barbarian? Is any description too bad for him? But, in the name of the gods, when we have abandoned all these places and almost helped Philip to gain them, shall we then ask who is to blame? For I am sure we

## DEMOSTHENES

- φῆσομεν εἶναι, σαφῶς οἶδα τοῦτ' ἐγώ. οὐδὲ γὰρ ἐν τοῖς τοῦ παλέμου κινδύνοις τῶν φυγόντων οὐδεὶς ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν πλησίων καὶ πάντων μᾶλλον, ἡττηνται δ' ὁμως διὰ πάντας τοὺς φυγόντας δήπου· μένειν γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει
- 18 ἕκαστος, ἐνίκων ἄν. καὶ νῦν, οὐ λέγει τις τὰ βέλτιστα ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. ἕτερος λέγει τις βελτίῳ ταῦτα ποιεῖτ' ἀγαθῇ τύχῃ. ἀλλ' οὐχ ἡδέα ταῦτα οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ, πλην εἰ δέον εὖξασθαι παραλείπει εὖξασθαι μὲν γάρ, ὧ ἄνδρες Ἀθηναῖοι, ῥάδιον, εἰς ταῦτ' ὅσα βούλεται τις ἀθροίσαντ' ἐν ὀλίγῳ· ἐλέσθαι δ', ὅταν περὶ πραγμάτων προτεθῇ σκοπεῖν, οὐκέθ' ὁμοίως εὖπορον, ἀλλὰ δεῖ τὰ βέλτιστ' ἀντὶ τῶν ἡδέων, ἂν μὴ συναμφότερ' ἐξῆν,
- 19 λαμβάνειν. εἰ δέ τις ἡμῖν ἔχει καὶ τὰ θεωρικὰ ἔαν καὶ πόρους ἐτέρους λέγειν στρατιωτικούς, οὐχ οὗτος κρείττων; εἴποι τις ἂν φήμ' ἔγωγε, εἴπερ ἔστιν, ὧ ἄνδρες Ἀθηναῖοι· ἀλλὰ θαυμάζω εἴ τῷ ποτ' ἀνθρώπων ἢ γέγονεν ἢ γενήσεται, ἂν τὰ παρόντ' ἀναλώσῃ πρὸς ἃ μὴ δεῖ, τῶν ἀπόντων εὖπορῆσαι πρὸς ἃ δεῖ. ἀλλ', οἶμαι, μέγα τοῖς τοιούτοις ὑπάρχει λόγοις ἢ παρ' ἐκάστου βούλησις, διόπερ ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι
- [35] ὁ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἶεται, τὰ
- 20 δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν. ὁρᾷτ' οὖν, ὧ ἄνδρες Ἀθηναῖοι, ταῦθ' οὕτως, ὅπως καὶ τὰ πράγματ' ἐνδέχεται καὶ δυνήσεσθ' ἐξιέναι καὶ μισθὸν ἔξετε. οὐ τοι σωφρόνων οὐδὲ γενναίων

<sup>a</sup> The Athenians were too prone to rely on the efficacy of a prayer or pious wish, such as orators were fond of introducing into their speeches.

### THIRD OLYNTHIAC, 17-20

shall never admit that it is ourselves. In the panic of battle the runaway never blames himself; it is always his general's fault, or his comrades', anyone's rather than his own. Yet surely to the runaways collectively the defeat is due; for he might have stood firm who now blames the others, and if every man had stood, the battle would have been won. So now: someone's suggestion is not the best possible. Then let someone else get up and make a better, not blame the first speaker. Suppose the second suggestion is an improvement. Then act upon it, and success attend it! But, you say, it is not a pleasant one. The speaker is not to blame for that—unless he leaves out the necessary prayer! "Yes, men of Athens, it is easy to pray, cramming all our wants into one short petition. But to choose, when choice of action is put before you, is no such child's-play, because you have to choose the best course rather than the pleasantest, if you cannot have both at once. "But what if someone can leave our Theoric Fund untouched and name other sources for our military budget? Is not he the better statesman?" says someone. I grant you, men of Athens—if the thing is possible. But I wonder if any mortal, after spending all his existing wealth on superfluities, ever did or ever will find himself with a surplus for necessities from his vanished funds. I think that in such proposals the wish is father to the thought, and that is why nothing is easier than self-deceit. For what each man wishes, that he also believes to be true. Unfortunately it is not often so in practical politics. Now I want you, Athenians, to consider the possibilities of the case, and see how you can both serve and receive your pay. Surely it is

## DEMOSTHENES

ἐστὶν ἀνθρώπων, ἐλλείποντάς τι δι' ἔνδειαν χρημάτων τῶν τοῦ πολέμου εὐχερῶς τὰ τοιαῦτ' ὀνειδῆ φέρειν, οὐδ' ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας ἀρπάσαντας τὰ ὄπλα πορεύεσθαι, Φίλιππον δ' εἶαν πόλεις Ἑλληνίδας ἀνδραποδίζεσθαι δι' ἀπορίαν ἐφοδίῳ τοῖς στρατευομένοις.

- 21 Καὶ ταῦτ' οὐχ ἵν' ἀπέχθωμαί τισιν ὑμῶν, τὴν ἄλλως προήρημαι λέγειν· οὐ γὰρ οὕτως ἄφρων οὐδ' ἀτυχὴς εἰμ' ἐγὼ ὥστ' ἀπεχθάνεσθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων· ἀλλὰ δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι· καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἀκούω, ὥσπερ ἴσως καὶ ὑμεῖς, οὓς ἐπαινοῦσι μὲν οἱ παριόντες ἅπαντες, μιμοῦνται δ' οὐ πάννυ, τούτῳ τῷ ἔθει καὶ τῷ τρόπῳ τῆς πολιτείας χρῆσθαι, τὸν Ἀριστείδην ἐκείνῳ, τὸν Νικίαν, τὸν ὁμῶννυμον ἐμαντῷ, τὸν
- 22 Περικλέα. ἐξ οὗ δ' οἱ διερωτῶντες ὑμᾶς οὗτοι πεφῆνασι ῥήτορες “τί βούλεσθε, τί γράψω; τί ὑμῖν χαρίσωμαι;” προπέποται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα, καὶ τοιαυτὴ συμβαίνει, καὶ τὰ μὲν τούτων πάντα καλῶς ἔχει,
- 23 τὰ δ' ὑμέτερ' αἰσχροῦς. καίτοι σκέψασθ', ὦ ἄνδρες Ἀθηναῖοι, ἃ τις ἂν κεφάλαι' εἰπεῖν ἔχοι τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ'
- [35] ὑμῶν. ἔσται δὲ βραχὺς καὶ γνώριμος ὑμῖν ὁ λόγος· οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ' οἰκείοις, ὦ ἄνδρες Ἀθηναῖοι,
- 24 εὐδαίμοσιν ἔξεστι γενέσθαι. ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ

<sup>a</sup> Generally explained of the attacks on Corinth in 458

### THIRD OLYNTHIAC, 20-24

not like men of sense and spirit to shirk your military duty because the pay is not forthcoming, thinking lightly of the shame of it all ; or to snatch up arms and march against Corinth or Megara,<sup>a</sup> but to let Philip enslave Greek cities, because you are short of rations for a campaign.

I am not talking for the idle purpose of quarrelling with anyone here. I am not such a misguided fool as to pick a quarrel deliberately when I see no advantage from it. But I consider it right as a citizen to set the welfare of the state above the popularity of an orator. Indeed I am given to understand—and so perhaps are you—that the orators of past generations, always praised but not always imitated by those who address you, adopted this very standard and principle of statesmanship. I refer to the famous Aristides, to Nicias, to my own namesake,<sup>b</sup> and to Pericles. But ever since this breed of orators appeared who ply you with such questions as “What would you like ? What shall I propose ? How can I oblige you ?” the interests of the state have been frittered away for a momentary popularity. The natural consequences follow, and the orators profit by your disgrace. Yet reflect, men of Athens, on what might be named as the outstanding achievements of the days of your ancestors and those of your own time. I will give you a summary of familiar facts, for you need not go abroad for examples to teach you how to win success. Now your ancestors, whom their orators, unlike ours to-day, did not caress or flatter, and on Megara in 431 (Thuc. i. 105, ii. 31) ; but probably the reference is to some later and obscurer events

<sup>b</sup> Demosthenes, the general, who perished with Nicias in the Sicilian expedition. He is not elsewhere described as an orator.

# DEMOSTHENES

- ὕμᾱς οὗτοι νῦν, πέντε μὲν καὶ τετταράκοντ' ἔτη τῶν Ἑλλήνων ἡρξάν ἐκόντων, πλείω δ' ἢ μύρια τάλαντ' εἰς τὴν ἀκρόπολιν ἀνήγαγον, ὑπήκουε δ' ὁ αὐτὴν τὴν χώραν ἔχων αὐτοῖς βασιλεὺς, ὥσπερ ἐστὶ προσήκον βάρβαρον Ἑλλήσι, πολλὰ δὲ καὶ καλὰ καὶ πεζῇ καὶ ναυμαχοῦντες ἕστησαν τρόπαι' αὐτοὶ στρατευόμενοι, μόνοι δ' ἀνθρώπων κρείττω τὴν ἐπὶ τοῖς ἔργοις δόξαν τῶν φθονούντων κατ-
- 25 ἔλιπον ἐπὶ μὲν δὴ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθ' ὅποιοι, ἔν τε τοῖς κοινοῖς καὶ ἐν τοῖς ἰδίους. δημοσίᾳ μὲν τοίνυν οἰκοδομήματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν ἱερῶν καὶ τῶν ἐν τούτοις ἀναθημάτων, ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν λελεῖφθαι· ἰδίᾳ δ' οὕτω σῶφρονες ἦσαν καὶ σφόδρ' ἐν τῷ τῆς πολιτείας
- 26 ἤθει μένοντες, ὥστε τὴν Ἀριστείδου καὶ τὴν Μιλτιάδου καὶ τῶν τότε λαμπρῶν οἰκίαν, εἴ τις ἄρ' οἶδεν ὑμῶν ὁποῖα ποτ' ἐστίν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν οὐ γὰρ εἰς περιουσίαν ἐπράττετ' αὐτοῖς τὰ τῆς πόλεως, ἀλλὰ τὸ κοινὸν αὔξειν ἕκαστος ᾤετο δεῖν. ἐκ δὲ τοῦ τὰ μὲν Ἑλληνικὰ πιστῶς, τὰ δὲ πρὸς τοὺς θεοὺς εὐσεβῶς, τὰ δ' ἐν αὐτοῖς ἴσως διοικεῖν μεγάλην εἰκότως ἐκτήσαντ' εὐδαιμονίαν.
- 27 Τότε μὲν δὴ τοῦτον τὸν τρόπον εἶχε τὰ πράγματ' ἐκείνοις, χρωμένοις οἷς εἶπον προστάταις· νυνὶ δὲ πῶς ἡμῖν ὑπὸ τῶν χρηστῶν τῶν νῦν τὰ πράγματ' [36] ἔχει; ἄρα γ' ὁμοίως καὶ παραπλησίως; οἷς—τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, ἀλλ' ὅσης



### THIRD OLYNTHIAC, 24-27

for five and forty years<sup>a</sup> commanded the willing obedience of the Greeks; more than ten thousand talents did they accumulate in our Acropolis; the then king of Macedonia<sup>b</sup> was their subject, even as a barbarian ought to be subject to Greeks; many honourable trophies for victory on sea and land did they erect, themselves serving in the field; and they alone of mankind left behind them by their deeds a renown greater than all detraction. Such was their rank in the world of Hellas: what manner of men they were at home, in public or in private life, look round you and see. Out of the wealth of the state they set up for our delight so many fair buildings and things of beauty, temples and offerings to the gods, that we who come after must despair of ever surpassing them; yet in private they were so modest, so careful to obey the spirit of the constitution, that the houses of their famous men, of Aristides or of Miltiades, as any of you can see that knows them, are not a whit more splendid than those of their neighbours. For selfish greed had no place in their statesmanship, but each thought it his duty to further the common weal. And so by their good faith towards their fellow Greeks, their piety towards the gods, and their equality among themselves, they deserved and won a great prosperity

Such was their condition in those days under the leaders I have named, and what is our condition to-day, thanks to our worthy statesmen? Is it the same or anything like the same? Why, we—I pass over much that I might mention, but you all see

<sup>a</sup> The interval between the Persian and Peloponnesian wars.

<sup>b</sup> Perdiccas II.; a pardonable exaggeration.

# DEMOSTHENES.

- ἅπαντες ὁρᾷτ' ἐρημίας ἐπειλημμένοι, [καί]<sup>1</sup> Λακε-  
 δαιμονίων μὲν ἀπολωλότων, Θηβαίων δ' ἀσχόλων  
 ὄντων, τῶν δ' ἄλλων οὐδενὸς ὄντος ἀξιόχρεω περὶ  
 τῶν πρωτείων ἡμῖν ἀντιτάξασθαι, ἐξὸν δ' ἡμῖν καὶ  
 τὰ ἡμέτερ' αὐτῶν ἀσφαλῶς ἔχειν καὶ τὰ τῶν  
 28 ἄλλων δίκαια βραβεύειν, ἀπεστερήμεθα μὲν χώρας  
 οἰκείας, πλείω δ' ἢ χίλια καὶ πεντακόσια τάλαντ'  
 ἀνηλώκαμεν εἰς οὐδὲν δέον, οὓς δ' ἐν τῷ πολέμῳ  
 συμμαχοῦς ἐκτησάμεθα, εἰρήνης οὔσης ἀπολω-  
 λέκασιν οὗτοι, ἐχθρὸν δ' ἐφ' ἡμᾶς αὐτοὺς τηλικού-  
 τον ἡσκήκαμεν ἢ φρασάτω τις ἐμοὶ παρελθών,  
 πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν  
 29 Φίλιππος. ἀλλ', ὦ τᾶν, εἰ ταῦτα φαύλως, τά γ'  
 ἐν αὐτῇ τῇ πόλει νῦν ἄμεινον ἔχει καὶ τί ἂν  
 εἰπεῖν τις ἔχοι; τὰς ἐπάλξεις ἅς κονιῶμεν, καὶ  
 τὰς ὁδοὺς ἅς ἐπισκευάζομεν, καὶ κρήνας, καὶ  
 λήρους; ἀποβλέψατε δὴ πρὸς τοὺς ταῦτα πολι-  
 τευομένους, ὧν οἱ μὲν ἐκ πτωχῶν πλούσιοι  
 γεγόνασιν, οἱ δ' ἐξ ἀδόξων ἔντιμοι, ἔνιοι δὲ τὰς  
 ἰδίας οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμ-  
 νοτέρας εἰσὶ κατεσκευασμένοι, ὅσῳ δὲ τὰ τῆς  
 πόλεως ἐλάττω γέγονεν, τοσούτῳ τὰ τούτων  
 ηὔξηται.
- 30 Τί δὴ τὸ πάντων αἴτιον τούτων, καὶ τί δὴ ποθ'  
 ἅπαντ' εἶχε καλῶς τότε, καὶ νῦν οὐκ ὀρθῶς, ὅτι  
 τότε μὲν πράττειν<sup>2</sup> καὶ στρατεύεσθαι τολμῶν αὐτὸς  
 ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ  
 κύριος αὐτὸς ἀπάντων τῶν ἀγαθῶν, καὶ ἀγαπητὸν  
 31 ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἐκάστω καὶ τιμῆς  
 [37] καὶ ἀρχῆς καὶ ἀγαθοῦ τινος μεταλαβεῖν· νῦν δὲ

<sup>1</sup> Bracketed by Dobree Dindorf keeps καὶ but omits  
 δὲ after ἐξόν.

### THIRD OLYNTHIAC, 27-31

what a clear field we had got, with the Lacedaemonians crushed, the Thebans fully occupied, and no other city fit to dispute the supremacy with us, while we might have been both the vindicators of our own rights and the umpires of the rights of others ; and yet we have been robbed of our own soil, we have wasted on unnecessary objects more than fifteen hundred talents, our statesmen in peace have lost us the allies we gained in war, and we have provided a training-ground for this formidable rival. If not, let someone come forward and tell me who but ourselves has made Philip powerful. " But," says an objector, " if our foreign policy has failed, there is great improvement in domestic affairs." And to what can you point in proof ? To the walls we are whitewashing, the streets we are paving, the water-works, and the balderdash ? Look rather at the men whose statesmanship has produced these results : some of them were poor and now are rich, some were obscure and now are eminent, some have reared private houses more stately than our public buildings, while the lower the fortunes of the city have sunk, the higher have their fortunes soared.

What is the cause of all this, and why, pray, did everything go well then that now goes amiss ? Because then the people, having the courage to act and to fight, controlled the politicians and were themselves the dispensers of all favours ; the rest were well content to accept at the people's hand honour and authority and reward. Now, on the

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<sup>2</sup> τὸ μὲν πρῶτον MSS. : τὸ μὲν πρότερον Dindorf τότε is the reading of Hermogenes, and πράττειν is a correction of Rehdantz.

## DEMOSTHENES

- τοῦναντίον κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἅπαντα πράττεται, ὑμεῖς δ' ὁ δῆμος ἐκνενευρισμένοι καὶ περιηρημένοι χρήματα, συμμάχους, ἐν ὑπηρέτου καὶ προσθήκης μέρει γένησθε, ἀγαπῶντες ἐὰν μεταδιδῶσι θεωρικῶν ὑμῖν ἢ Βοηδρόμια πέμψωσιν οὗτοι, καὶ τὸ πάντων ἀνδρειότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε. οἱ δ' ἐν αὐτῇ τῇ πόλει καθείρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύουσι χειρο-
- 32 ἦθεις αὐτοῖς ποιοῦντες ἔστι δ' οὐδέποτ', οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πράττοντας· ὅποι' ἅττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ἦ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημ' ἔχειν. ταῦτα μὰ τὴν Δήμητρ' οὐκ ἂν θαυμάσαιμ' εἰ μείζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλάβη τῶν πεπονηκότων αὐτὰ γενέσθαι· οὐδὲ γὰρ παρρησία περὶ πάντων ἀεὶ παρ' ἡμῖν ἔστιν, ἀλλ' ἔγωγ' ὅτι καὶ νῦν γέγονε θαυμάζω.
- 33 Ἐὰν οὖν ἀλλὰ νῦν γ' ἔτ' ἀπαλλαγέντες τούτων τῶν ἐθῶν ἐθελήσητε στρατεύεσθαι τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν, καὶ ταῖς περιουσίαις ταῖς οἴκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρησθε, ἴσως ἂν, ἴσως, ὦ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσασθ' ἀγαθὸν καὶ τῶν τοιούτων λημμάτων ἀπαλλαγείητε, ἃ τοῖς [ἀσθενοῦσι] παρὰ τῶν ἰατρῶν σιτίοις διδομένοις ἔοικε καὶ γὰρ ἐκεῖν' οὐτ' ἰσχὺν ἐντίθησιν οὐτ' ἀποθνήσκειν ἐᾷ· καὶ ταῦθ' ἃ νέμεσθε νῦν ὑμεῖς, οὔτε τοσαῦτ' ἐστὶν ὥστ' ὠφέλειαν ἔχειν τινὰ διαρκῆ, οὐτ' ἀπογνόντας ἄλλο τι πράττειν ἐᾷ, ἀλλ' ἔστι ταῦτα τὴν ἐκάστου
- 34 ῥαθυμίαν ἡμῶν ἐπαυξάνοντα οὐκοῦν σὺ μισθο-  
[38] φορὰν λέγεις; φήσει τις. καὶ παραχρῆμά γε τὴν

### THIRD OLYNTHIAC, 31-34

contrary, the politicians hold the purse-strings and manage everything, while you, the people, robbed of nerve and sinew, stripped of wealth and of allies, have sunk to the level of lackeys and hangers-on, content if the politicians gratify you with a dole from the Theoric Fund or a procession at the Boëdromia, and your manliness reaches its climax when you add your thanks for what is your own. They have mewed you up in the city and entice you with these baits, that they may keep you tame and subservient to the whip. You cannot, I suppose, have a proud and chivalrous spirit, if your conduct is mean and paltry; for whatever a man's actions are, such must be his spirit. By our Lady, I should not wonder if I got rougher treatment from you for pointing out these faults than the men who are responsible for them. For you do not allow liberty of speech on every subject, and indeed I am surprised that you have allowed it now.

If, therefore, even at the eleventh hour, you can shake off these habits, and consent to fight and act as becomes Athenians and to devote the abundant resources that you have at home to the attainment of success abroad, perhaps, men of Athens, perhaps you may gain some important and unqualified advantage and may be quit of these paltry perquisites. Like the diet prescribed by doctors, which neither restores the strength of the patient nor allows him to succumb, so these doles that you are now distributing neither suffice to ensure your safety nor allow you to renounce them and try something else; they only confirm each citizen in his apathy. You will ask me if I mean pay for military service. Not

## DEMOSTHENES

- αὐτὴν σύνταξιν ἀπάντων, ὧ ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιθ' ἡ πόλις, τοῦθ' ὑπάρχουσι. ἔξεστιν ἄγειν ἡσυχίαν· οἴκοι μένων βελτίων, τοῦ δι' ἔνδειαν ἀνάγκη τι ποιεῖν αἰσχροῦν ἀπηλλαγμένος. συμβαίνει τι τοιοῦτον οἷον καὶ τὰ νῦν στρατιώτης αὐτὸς ὑπάρχων ἀπὸ τῶν αὐτῶν τούτων λημμάτων, ὥσπερ ἐστὶ δίκαιον ὑπὲρ τῆς πατρίδος. ἐστὶ τις ἔξω τῆς ἡλικίας ἡμῶν ὅς οὗτος ἀτάκτως νῦν λαμβάνων οὐκ ὠφελεῖ, ταῦτ' ἐν ἴσῃ τάξει λαμβάνων πάντ' ἐφορῶν καὶ διοικῶν ἂν χρὴ πράττεσθαι.
- 35 ὅλως δ' οὐτ' ἀφελὼν οὔτε προσθεῖς, πλὴν μικρῶν, τὴν ἀταξίαν ἀνελὼν εἰς τάξιν ἡγαγον τὴν πόλιν, τὴν αὐτὴν τοῦ λαβεῖν, τοῦ στρατεῦσθαι, τοῦ δικάζειν, τοῦ ποιεῖν τοῦθ' ὅ τι καθ' ἡλικίαν ἕκαστος ἔχοι καὶ ὅτου καιρὸς εἴη, τάξιν ποιήσας. οὐκ ἐστὶν ὅπου μηδὲν ἐγὼ ποιούσι τὰ τῶν ποιούντων εἶπον ὡς δεῖ νέμειν, οὐδ' αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ ἀπορεῖν, ὅτι δ' οἱ τοῦ δέϊνος νικῶσι ξένοι, ταῦτα πυνθάνεσθαι· ταῦτα γὰρ νυνὶ γίγνεται.
- 36 καὶ οὐχὶ μέμφομαι τὸν ποιούντά τι τῶν δεόντων ὑπὲρ ὑμῶν, ἀλλὰ καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν ἀξιώ πράττειν ταῦτ' ἐφ' οἷς ἐτέρους τιμᾶτε, καὶ μὴ παραχωρεῖν, ὧ ἄνδρες Ἀθηναῖοι, τῆς τάξεως, ἣν ὑμῖν οἱ πρόγονοι τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησάμενοι κατέλιπον.
- Σχεδὸν εἴρηχ' ἂν νομίζω συμφέρειν· ὑμεῖς δ' [39] ἔλοισθ' ὅ τι καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ὑμῖν μέλλει.

### THIRD OLYNTHIAC, 34-36

only that; men of Athens, but also the immediate adoption of a uniform system, so that each citizen, receiving his quota from the public funds, may fill his proper place in the service of the state. If peace can be preserved, he is better off at home, safe from temptations into which want might lead him. If some such contingency as the present arises, then it is better for him to serve his country in person, as indeed he ought, supported by these same contributions. If anyone is too old to fight, then as overseer or manager of some indispensable work, let him be paid on an equitable system the wages that he now receives without benefit to the state. In a word, without increasing or lessening our expenditure by more than a trifle, I claim to have removed anomalies and introduced order into the state, establishing a uniform system of pay and of service, whether in the field or in the law-courts or wherever each man finds a task suited to his own age and to the needs of the occasion. Never have I suggested that we should give the worker's wages to the drone, or that we should ourselves remain inactive, idle, and helpless, and only learn by report that So-and-so's mercenaries have won a victory. For that is what happens now I am not indeed blaming the man who does your duty for you, but I call on you to do that for yourselves which you reward others for doing, and not to desert that post of honour, men of Athens, which your ancestors through many glorious hazards won and bequeathed to you.

I have now said almost all that I consider suitable. It is for you to choose what is likely to benefit the city and all of you.

## FIRST PHILIPPIC



## INTRODUCTION

THIS speech, which comes in point of time before the Olynthiacs, was delivered perhaps early in 351. Philip, leaving Olynthus alone for the present, has interfered in the affairs of Thrace, taking advantage of the rivalry of two petty kings, Amadocus and Cersobleptes. He has also intrigued in Euboea, with the object of keeping Athens too busy to oppose him in Thrace. His captains have seized her corn ships rounding the southern promontory of that island, and have even insulted her on her own soil, landing on the historic beach of Marathon and carrying off the Athenian state-galley. The only reply was the dispatch of a force, mentioned in *Ol.* iii., under the mercenary leader, Charidemus. Just before or just after this expedition, Demosthenes delivered this speech before the Assembly. Hitherto he had never intervened until the older statesmen had spoken. He was now in his thirty-fourth year, and, for the first time in his career, he ventured to open the debate.

#### IV. ΚΑΤΑ ΦΙΛΙΠΠΟΥ Α

[40] Εἰ μὲν περὶ καινοῦ τινος πράγματος προὔτίθεται, ὦ ἄνδρες Ἀθηναῖοι, λέγειν, ἐπισχὼν ἂν ἕως οἱ πλείστοι τῶν εἰωθότων γνώμην ἀπεφάναντο, εἰ μὲν ἤρεσκέ τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἡσυχίαν ἂν ἤγον, εἰ δὲ μή, τότε ἂν αὐτὸς ἐπειρώμην ἃ γινώσκω λέγειν· ἐπειδὴ δ' ὑπὲρ ὧν πολλάκις εἰρήκασιν οὗτοι πρότερον συμβαίνει καὶ νυνὶ σκοπεῖν, ἡγοῦμαι καὶ πρῶτος ἀναστὰς εἰκότως ἂν συγγνώμης τυγχάνειν. εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέονθ' οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλευέσθαι.

- 2 Πρῶτον μὲν οὖν οὐκ ἄθυμητόν, ὦ ἄνδρες Ἀθηναῖοι, τοῖς παροῦσι πράγμασιν, οὐδ' εἰ πάνυ φαύλως ἔχειν δοκεῖ ὁ γάρ ἐστι χεῖριστον αὐτῶν ἐκ τοῦ παρεληλυθότος χρόνου, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστι τοῦτο, ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει· ἐπεὶ τοι, εἰ πάνθ' ἃ προσήκε πραττόντων οὕτως εἶχεν, οὐδ' ἂν ἐλπίς ἦν αὐτὰ βελτίω γενέσθαι ἔπειτ' ἐνθυμητόν καὶ παρ' ἄλλων ἀκούουσι καὶ τοῖς εἰδόσιν αὐτοῖς ἀναμιμνησκομένοις, ἡλικίην ποτ' ἐχόντων δύναμιν Λακεδαιμονίων, ἐξ οὗ χρόνος οὐ πολὺς, ὥς καλῶς καὶ προσηκόντως οὐδέν ἀνάξιον ὑμεῖς
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#### IV. FIRST PHILIPPIC

If the question before us were a new one, men of Athens, I should have waited until most of the regular speakers had delivered their opinions, and if satisfied with any of their proposals, I should have remained silent, but if not satisfied, I should then have tried to express my own views. Since, however, it is our fortune to be still debating a point on which they have often spoken before, I can safely claim your indulgence if I am the first to rise and address you. For if in the past their advice had been sound, there would be no need for deliberation to-day.

Now in the first place, Athenians, there is no need to despair of our present position, however hopeless it may seem. For that which is worst in the days that are past and gone is just what affords the best assurance for the future. And what is that? It is that your affairs are in this evil plight just because you, men of Athens, utterly fail to do your duty; since surely, were you so placed in spite of every effort on your part, it would be hopeless to look for improvement. In the next place, bear this in mind. Some of you have been told, others know and remember, how formidable the Spartans were, not many years ago, and yet how at the call of honour

## DEMOSTHENES

ἐπράξατε τῆς πόλεως, ἀλλ' ὑπεμείναθ' ὑπὲρ τῶν  
δικαίων τὸν πρὸς ἐκείνους πόλεμον τίνος οὖν  
[41] ἔνεκα ταῦτα λέγω, ἢν' εἰδῆτ', ὦ ἄνδρες Ἀθηναῖοι,  
καὶ θεάσθηθε, ὅτι οὐδὲν οὔτε φυλαττομένοις ὑμῖν  
ἔστι φοβερόν, οὔτ', ἂν ὀλιγωρῆτε, τοιοῦτον οἶον  
ἂν ὑμεῖς βούλοισθε, παραδείγμασι χρώμενοι τῇ  
τότε ῥώμῃ τῶν Λακεδαιμονίων, ἧς ἐκρατεῖτ' ἐκ  
τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν, καὶ τῇ νῦν  
ὑβρεὶ τούτου, δι' ἣν ταραττόμεθ' ἐκ τοῦ μηδὲν  
4 φροντίζειν ὧν ἐχρῆν. εἰ δέ τις ὑμῶν, ὦ ἄνδρες  
Ἀθηναῖοι, δυσπολέμητον οἶεται τὸν Φίλιππον  
εἶναι, σκοπῶν τό τε πλῆθος τῆς ὑπαρχούσης αὐτῷ  
δυνάμεως καὶ τὸ τὰ χωρία πάντ' ἀπολωλέναι τῇ  
πόλει, ὀρθῶς μὲν οἶεται, λογισάσθω μέντοι τοῦθ',  
ὅτι εἵχομέν ποθ' ἡμεῖς, ὦ ἄνδρες Ἀθηναῖοι,  
Πύδναν καὶ Ποτεΐδαιαν καὶ Μεθώνην καὶ πάντα  
τὸν τόπον τοῦτον οἰκεῖον κύκλῳ, καὶ πολλὰ τῶν  
μετ' ἐκείνου νῦν ὄντων ἔθνων αὐτονομούμενα καὶ  
ἐλεύθερ' ὑπῆρχε καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν  
5 οἰκείως ἢ ῥείων. εἰ τοίνυν ὁ Φίλιππος τότε ταύ-  
την ἔσχε τὴν γνώμην, ὥς χαλεπὸν πολεμεῖν ἔστιν  
Ἀθηναίοις ἔχουσι τοσαύτ' ἐπιτειχίσματα τῆς αὐτοῦ  
χώρας ἔρημον ὄντα συμμάχων, οὐδὲν ἂν ὧν νυνὶ  
πεποιήκεν ἔπραξεν οὐδὲ τοσαύτην ἐκτήσατο δύνα-  
μιν. ἀλλ' εἶδεν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο καλῶς  
ἐκείνος, ὅτι ταῦτα μὲν ἔστιν ἅπαντα τὰ χωρὶ'  
ἄθλα τοῦ πολέμου κείμεν' ἐν μέσῳ, φύσει δ'  
ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων, καὶ τοῖς  
ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀ-  
6 μελούντων. καὶ γάρ τοι ταύτῃ χρησάμενος τῇ

<sup>a</sup> The reference is probably to the invasion of Boeotia by Agesilaus in 378.

## FIRST PHILIPPIC, 3-6 \*

and duty you played a part not unworthy of your country, and entered the lists against them in defence of your rights.<sup>a</sup> I remind you of this, Athenians, because I want you to know and realize that, as no danger can assail you while you are on your guard, so if you are remiss no success can attend you. Learn a lesson from the former strength of the Lacedaemonians, which you mastered by strict attention to your affairs, and the present arrogance of our enemy, which discomposes us because we ignore every call of duty. But if anyone here, Athenians, is inclined to think Philip too formidable, having regard to the extent of his existing resources and to our loss of all our strongholds, he is indeed right, yet he must reflect that we too, men of Athens, once held Pydna, Potidaea, and Methone and had in our own hands all the surrounding territory, and that many of the native tribes now in his service were then free and independent and were indeed more inclined to side with us than with Philip. If, therefore, Philip had then come to the conclusion that it was a difficult task to fight the Athenians while they held such strong outposts in his own territory and he was destitute of allies, in that case he would never have gained his present successes, never acquired his present power. But, men of Athens, Philip saw clearly that all these outposts were but the open prizes of war, that by natural right the property of the absent belongs to those who are on the spot, and the property of the careless to those who can face toil and danger. It was precisely by acting on this principle that he has

## DEMOSTHENES

- γνώμη πάντα κατέστραπται καὶ ἔχει, τὰ μὲν ὥς  
 ἂν ἐλὼν τις ἔχοι πολέμῳ, τὰ δὲ σύμμαχα καὶ φίλα  
 [42] ποιησάμενος· καὶ γὰρ συμμαχεῖν καὶ προσέχειν  
 τὸν νοῦν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι  
 παρεσκευασμένους καὶ πράττειν ἐθέλοντας ἃ χρή  
 7 ἂν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὑμεῖς ἐπὶ τῆς  
 τοιαύτης ἐθελήσητε γενέσθαι γνώμης νῦν, ἐπει-  
 δήπερ οὐ πρότερον, καὶ ἕκαστος ὑμῶν, οὗ δει καὶ  
 δύναται ἂν παρασχεῖν αὐτὸν χρήσιμον τῇ πόλει,  
 πᾶσαν ἀφείς τὴν εἰρωνεῖαν ἔτοιμος πράττειν  
 ὑπάρξῃ, ὃ μὲν χρήματ' ἔχων εἰσφέρειν, ὃ δ' ἐν  
 ἡλικίᾳ στρατεύεσθαι, συνελόντι δ' ἀπλῶς, ἂν ὑμῶν  
 αὐτῶν ἐθελήσητε γενέσθαι καὶ παύσῃσθ' αὐτὸς μὲν  
 οὐδὲν ἕκαστος ποιήσῃ ἐλπίζων, τὸν δὲ πλησίον  
 πάνθ' ὑπὲρ αὐτοῦ πράξῃ, καὶ τὰ ὑμέτερ' αὐτῶν  
 κομίσῃ, ἂν θεὸς θέλῃ, καὶ τὰ κατερραθυμημένα  
 8 πάλιν ἀναλήψεσθε, κακείνον τιμωρήσεσθε. μὴ γὰρ  
 ὥς θεῶ νομίζετ' ἐκείνῳ τὰ παρόντα πεπηγένηαι  
 πράγματ' ἀθάνατα, ἀλλὰ καὶ μισεῖ τις ἐκείνον καὶ  
 δέδιεν, ὦ ἄνδρες Ἀθηναῖοι, καὶ φθονεῖ, καὶ τῶν  
 πάνυ νῦν δοκούντων οἰκείως ἔχειν καὶ ἅπανθ' ὅσα  
 περ καὶ ἄλλοις τισὶν ἀνθρώποις ἐνι, ταῦτα καὶ  
 τοῖς μετ' ἐκείνου χρή νομίζειν ἐνεῖναι κατέπτηχε  
 μέντοι πάντα ταῦτα νῦν, οὐκ ἔχοντ' ἀποστροφὴν  
 διὰ τὴν ὑμετέραν βραδυτῆτα καὶ ῥαθυμίαν· ἦν  
 9 ἀποθέσθαι φημί δεῖν ἤδη ὁρᾶτε γάρ, ὦ ἄνδρες  
 Ἀθηναῖοι, τὸ πρᾶγμα, οἱ προελήλυθεν ἀσελγείας  
 ἄνθρωπος, ὃς οὐδ' αἴρεσιν ὑμῖν δίδωσι τοῦ πράτ-  
 τειν ἢ ἄγειν ἡσυχίαν, ἀλλ' ἀπειλεῖ καὶ λόγους  
 ὑπερηφάνους, ὥς φασι, λέγει, καὶ οὐχ οἷός ἐστιν  
 ἔχων ἃ κατέστραπται μένειν ἐπὶ τούτων, ἀλλ' αἰε-  
 τι προσπεριβάλλεται, καὶ κύκλῳ πανταχῇ μέλ-  
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## FIRST PHILIPPIC, 6-9

mastered and now holds them all. Some he has seized by right of arms, others he has won by alliance and friendship. For indeed alliance and respect are willingly offered by all men to those whom they see ready and prompt to take action. And you too, men of Athens, if you are willing to adopt this principle, now if never before, if each citizen is ready to throw off his diffidence and serve the state as he ought and as he best may, the rich man paying the strong man fighting, if, briefly and plainly, you will consent to become your own masters, and if each man will cease to expect that, while he does nothing himself, his neighbour will do everything for him, then, God willing, you will recover your own, you will restore what has been frittered away, and you will turn the tables upon Philip. Do not believe that his present power is fixed and unchangeable like that of a god. No, men of Athens; he is a mark for the hatred and fear and envy even of those who now seem devoted to him. One must assume that even his adherents are subject to the same passions as any other men. At present, however, all these feelings are repressed and have no outlet, thanks to your indolence and apathy, which I urge you to throw off at once. For observe, Athenians, the height to which the fellow's insolence has soared: he leaves you no choice of action or inaction; he blusters and talks big, according to all accounts; he cannot rest content with what he has conquered; he is always taking in more, everywhere casting his net round us,

# DEMOSTHENES

- <sup>10</sup> λοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται. πότ'  
 [43] οὖν, ὦ ἄνδρες Ἀθηναῖοι, πόθ' ἂν χρή πράξετε;  
 ἐπειδὴν τί γένηται; ἐπειδὴν νῆ Δί' ἀνάγκη τις  
 ᾗ. νῦν δὲ τί χρή τὰ γιγνόμεν' ἡγεῖσθαι, ἐγὼ μὲν  
 γὰρ οἶομαι τοῖς ἐλευθέροις μεγίστην ἀνάγκην τὴν  
 ὑπὲρ τῶν πραγμάτων αἰσχύνην εἶναι. ἢ βούλεσθ',  
 εἰπέ μοι, περιμόντες αὐτῶν πυνθάνεσθαι "λέγεται  
 τι καινόν;" γένοιτο γὰρ ἂν τι καινότερον ἢ  
 Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ  
<sup>11</sup> τῶν Ἑλλήνων διοικῶν; "τέθνηκε Φίλιππος;"  
 "οὐ μὰ Δί', ἀλλ' ἀσθενεῖ." τί δ' ὑμῖν διαφέρει;  
 καὶ γὰρ ἂν οὗτός τι πάθῃ, ταχέως ὑμεῖς ἕτερον  
 Φίλιππον ποιήσετε, ἅνπερ οὕτω προσέχητε τοῖς  
 πράγμασι τὸν νοῦν οὐδὲ γὰρ οὗτος παρὰ τὴν  
 αὐτοῦ ῥώμην τοσοῦτον ἐπηύξεται, ὅσον παρὰ τῇ  
<sup>12</sup> ἡμετέραν ἀμέλειαν. καίτοι καὶ τοῦτο· εἴ τι πάθοι  
 καὶ τὰ τῆς τύχης ἡμῖν, ἥπερ αἰεὶ βέλτιον ἢ ἡμεῖς  
 ἡμῶν αὐτῶν ἐπιμελούμεθα, καὶ τοῦτ' ἐξεργάσαιτο,  
 ἴσθ' ὅτι πλησίον μὲν ὄντες, ἅπασιν ἂν τοῖς πράγ-  
 μασι τεταραγμένοις ἐπιστάντες ὅπως βούλεσθε  
 διοικήσαισθε, ὡς δὲ νῦν ἔχετε, οὐδὲ διδόντων τῶν  
 καιρῶν Ἀμφίπολιν δέξασθαι δύναισθ' ἂν, ἀπηρτη-  
 μένοι καὶ ταῖς παρασκευαῖς καὶ ταῖς γνώμας.  
<sup>13</sup> Ὡς μὲν οὖν δεῖ τὰ προσήκοντα ποιεῖν ἐθέλοντας  
 ὑπάρχειν ἅπαντας ἐτοίμως, ὡς ἐγνωκότων ὑμῶν  
 καὶ πεπεισμένων, παύομαι λέγων· τὸν δὲ τρόπον  
 τῆς παρασκευῆς ἣν ἀπαλλάξαι ἂν τῶν τοιούτων  
 πραγμάτων ἡμᾶς οἶομαι, καὶ τὸ πλῆθος ὅσον,  
 καὶ πόρους οὐστinas χρημάτων, καὶ τᾶλλ' ὡς ἂν  
 [44] μοι βέλτιστα καὶ τάχιστα δοκεῖ παρασκευασθῆναι,

<sup>a</sup> Lit. "being cut off [from Amphipolis] both in forces and in plans," a vigorous but untranslatable phrase.



## FIRST PHILIPPIC. 10-13\*

while we sit idle and do nothing When, Athenians, will you take the necessary action? What are you waiting for? Until you are compelled, I presume. But what are we to think of what is happening now? For my own part I think that for a free people there can be no greater compulsion than shame for their position. Or tell me, are you content to run round and ask one another, "Is there any news to-day?" Could there be any news more startling than that a Macedonian is triumphing over Athenians and settling the destiny of Hellas? "Is Philip dead?" you ask. "No, indeed; but he is ill" And what is that to you? Even if something happens to him, you will soon raise up a second Philip, if that is the way you attend to your affairs; for even this Philip has not grown great through his own unaided strength so much as through our carelessness. Nor is this all. If anything happened to him, or if Fortune, which always cares for us better than we care for ourselves, should bring that result about, remember that you must be on the spot if you want to take advantage of the general confusion and to control the situation at your pleasure; but in your present condition you would be unable, even if the opportunity offered, to take over Amphipolis, having neither a force nor a policy ready to hand."

Well, assuming that you are thoroughly convinced that you must all be ready and willing to make this necessary effort, I say no more on that point. But as to the nature and size of the force which I think adequate to relieve the situation, the means of defraying the cost, and the best and speediest method of providing for its equipment, I shall now

## DEMOSTHENES

- καὶ δὴ πειράσομαι λέγειν, δεθηεῖς ὑμῶν, ὦ ἄνδρες  
 14 Ἀθηναῖοι, τοσοῦτον. ἐπειδὴν ἅπαντ' ἀκούσητε,  
 κρίνατε, μὴ πρότερον προλαμβάνετε· μηδ' ἂν ἐξ  
 ἀρχῆς δοκῶ τινι καινὴν παρασκευὴν λέγειν, ἀναβάλ-  
 λειν με τὰ πράγματα<sup>α</sup> ἡγείσθω. οὐ γὰρ οἱ "ταχὺ"  
 καὶ "τήμερον" εἰπόντες μάλιστ' εἰς δέον λέγουσιν  
 (οὐ γὰρ ἂν τά γ' ἤδη γεγεννημένα τῇ νυνὶ βοηθείᾳ  
 15 κωλύσαι δυνηθείημεν), ἀλλ' ὅς ἂν δείξῃ τίς πορι-  
 σθείσα παρασκευὴ καὶ πόση καὶ πόθεν διαμεῖναι  
 δυνήσεται, ἕως ἂν ἡ διαλυσώμεθα πεισθέντες τὸν  
 πόλεμον ἢ περιγενώμεθα τῶν ἐχθρῶν· οὕτω γὰρ  
 οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς. οἶμαι  
 τοίνυν ἐγὼ ταῦτα λέγειν ἔχειν, μὴ κωλύων εἴ τις  
 ἄλλος ἐπαγγέλλεται τι. ἡ μὲν οὖν ὑπόσχεσις οὕτω  
 μεγάλη, τὸ δὲ πρᾶγμ' ἤδη τὸν ἔλεγχον δώσει·  
 κριταὶ δ' ὑμεῖς ἔσεσθε.  
 16 Πρῶτον μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τριήρεις  
 πεντήκοντα παρασκευάσασθαι φημὶ δεῖν, εἴτ'  
 αὐτοὺς οὕτω τὰς γνώμας ἔχειν ὥς, εἴαν τι δέη,  
 πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν πρὸς δὲ  
 τούτοις τοῖς ἡμίσεσι τῶν ἱππέων ἱππαγωγούς  
 τριήρεις καὶ πλοῦτ' ἱκανὰ εὐτρεπίσαι κελεύω.  
 17 ταῦτα μὲν οἶμαι δεῖν ὑπάρχειν ἐπὶ τὰς ἐξαίφνης  
 ταύτας ἀπὸ τῆς οἰκείας χώρας αὐτοῦ στρατείας  
 εἰς Πύλας καὶ Χερρόνησον καὶ Ὀλυνθον καὶ ὅποι  
 βούλεται δεῖ γὰρ ἐκείνῳ τοῦτ' ἐν τῇ γνώμῃ παρα-  
 στήσαι, ὥς ὑμεῖς ἐκ τῆς ἀμελείας ταύτης τῆς  
 ἄγαν, ὥσπερ εἰς Εὐβοίαν καὶ πρότερόν ποτέ φασιν  
 εἰς Ἀλίαρτον καὶ τὰ τελευταῖα πρώην εἰς Πύλας,  
 18 ἴσως ἂν ὀρμήσαιτε· οὗτοι παντελῶς, οὐδ' εἰ μὴ

<sup>a</sup> The Athenians sent a force to Euboea in 357 (cf. *Ol* 1 8). They helped the Thebans to defeat Lysander at Halartus in

## FIRST PHILIPPIC, 13-18 .

endeavour to state my views, making just this appeal to you, Athenians Wait till you have heard everything before you pass judgement Do not be premature ; and even if at the outset I seem to be suggesting a novel kind of expeditionary force, do not imagine that I am trying to postpone our operations. It is not those who cry " at once " or " to-day " that really speak to the purpose, for no dispatch of forces now could prevent what has already happened ; but it is the man who can indicate the nature, the size, and the source of the expedition that will be able to keep the field until we either defeat the enemy or consent to a termination of hostilities ; for that is how we shall avoid trouble in the future. Now I believe that I can indicate this, without prejudice to anyone else's proposal. That is a bold promise, but it will soon be put to a practical test. and you shall be my judges

First then, men of Athens, I propose to equip fifty war-galleys ; next you must make up your minds to embark and sail in them yourselves, if necessary. Further I recommend the provision of transports and other vessels, sufficient for the conveyance of half our cavalry All this is a necessary provision against Philip's sudden raids from Macedonia against Thermopylae, the Chersonese, Olynthus, or where he will You must present to his mind the consideration that you may possibly shake off your excessive apathy and strike out as you did at Euboea, and before that, as we are told, at Haliartus, and quite recently at Thermopylae.<sup>a</sup> That, even if you

*Boeotia in 395. In 352, when Philip tried to march from Thessaly against Phocis, he was checked by the dispatch of an Athenian fleet to Thermopylae.*

## DEMOSTHENES

- [45] ποιήσαιτ' ἂν τοῦτο, ὥς ἔγωγέ φημι δεῖν, εὐκατα-  
φρόνητόν ἐστιν, ἵν' ἡ διὰ τὸν φόβον εἰδὼς εὐτρεπεῖς  
ὑμᾶς (εἴσεται γὰρ ἀκριβῶς· εἰσὶ γάρ, εἰσὶν οἱ  
πάντ' ἐξαγγέλλοντες ἐκείνῳ παρ' ἡμῶν αὐτῶν  
πλείους τοῦ δέοντος) ἡσυχίαν ἔχῃ, ἣ παριδὼν ταῦτ'  
ἀφύλακτος ληφθῇ, μηδενὸς ὄντος ἐμποδῶν πλεῖν  
ἐπὶ τὴν ἐκείνου χώραν ὑμῖν, ἂν ἐνδῶ καιρόν.
- 19 ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημὶ δεῖν καὶ  
παρεσκευάσθαι προσήκειν οἴομαι· πρὸ δὲ τούτων  
δύναμίν τιν', ὧ ἄνδρες Ἀθηναῖοι, φημὶ προχειρί-  
σασθαι δεῖν ὑμᾶς, ἣ συνεχῶς πολεμήσει καὶ κακῶς  
ἐκείνον ποιήσει. μή μοι μυρίους μηδὲ δισμυρίους  
ξένους, μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις,  
ἀλλ' ἡ τῆς πόλεως ἔσται, καὶ ὑμεῖς ἓνα καὶ  
πλείους καὶ τὸν δεῖνα καὶ ὄντιν οὖν χειροτονήσητε  
στρατηγόν, τούτῳ πείσεται καὶ ἀκολουθήσει. καὶ
- 20 τροφήν ταύτῃ πορίσαι κελεύω. ἔσται δ' αὕτη  
τίς ἡ δύναμις καὶ πόσις, καὶ πόθεν τὴν τροφήν  
ἔξει, καὶ πῶς ταῦτ' ἐθελήσει ποιεῖν, ἐγὼ φράσω,  
καθ' ἕκαστον τούτων διεξιὼν χωρὶς. ξένους μὲν  
λέγω—καὶ ὅπως μὴ ποιήσεθ' ὁ πολλάκις ὑμᾶς  
ἔβλαψεν· πάντ' ἐλάττω νομίζοντες εἶναι τοῦ  
δέοντος, καὶ τὰ μέγιστ' ἐν τοῖς ψηφίσμασιν αἰρού-  
μενοι, ἐπὶ τῷ πράττειν οὐδὲ τὰ μικρὰ ποιεῖτε·  
ἀλλὰ τὰ μικρὰ ποιήσαντες καὶ πορίσαντες τούτοις
- 21 προστίθετε, ἂν ἐλάττω φαίνεται. λέγω δὴ τοὺς  
πάντας στρατιώτας δισχιλίους, τούτων δ' Ἀθη-  
ναίους φημὶ δεῖν εἶναι πεντακοσίους, ἐξ ἧς ἂν  
τινος ὑμῖν ἡλικίας καλῶς ἔχειν δοκῇ, χρόνον  
τακτὸν στρατευομένους, μὴ μακρὸν τοῦτον, ἀλλ'

## FIRST PHILIPPIC. 18-21 .

should not act as I, personally, think you ought, is not an altogether trivial matter ; for its purpose is that he may either hold his hand through fear, knowing that you are on the alert—he will know it sure enough, for there are some on our side, yes, too many, who report everything to him—or that he may overlook it and so be taken off his guard, provided there is nothing to hinder you from sailing against his country, if he gives you the chance. Such, in my opinion, are the resolutions which you ought to adopt, and the force which must be equipped, at once. But in addition to this, Athenians, I propose that you should get ready a corps to carry on a continuous war of annoyance against Philip. Not an imposing army—on paper—of ten or twenty thousand mercenaries ! It shall be a real Athenian contingent, and whether you appoint one general or more, whether it is this man or that or the other, him it shall strictly follow and obey. I also urge you to provide for its maintenance. And what will this force be, and how large ? How will it be maintained, and how far will it consent to effect its purpose ? I will tell you, describing each detail separately. Of mercenaries I propose—and beware of the mistake that has so often thwarted your efforts. Thinking that the utmost is too little for the occasion, you choose the biggest scheme in your resolutions, but when it comes to performance, you fail to realize even the smallest. You should rather act and provide on a small scale, adding more if this proves insufficient. So I propose that the whole force should consist of two thousand men, but of these five hundred must be Athenians, chosen from any suitable age and serving in relays for a specified period—

## DEMOSTHENES

- [46] ὅσον ἂν δοκῇ καλῶς ἔχειν, ἐκ διαδοχῆς ἀλλήλοις τοὺς δ' ἄλλους ξένους εἶναι κελεύω. καὶ μετὰ τούτων ἱππέας διακοσίους, καὶ τούτων πεντήκοντ' Ἀθηναίους τοῦλάχιστον, ὥσπερ τοὺς πεζοὺς, τὸν αὐτὸν τρόπον στρατευομένους· καὶ ἱππαγωγούς
- 22 τούτοις. εἶεν· τί πρὸς τούτοις ἔτι; ταχείας τριήρεις δέκα· δεῖ γάρ, ἔχοντος ἐκείνου ναυτικόν, καὶ ταχειῶν τριήρων ἡμῖν, ὅπως ἀσφαλῶς ἡ δύναμις πλέῃ. πόθεν δὴ τούτοις ἡ τροφή γενήσεται; ἐγὼ καὶ τοῦτο φράσω καὶ δείξω, ἐπειδάν, διότι τηλικαύτην ἀποχρῆν οἶμαι τὴν δύναμιν καὶ πολίτας τοὺς στρατευομένους εἶναι κελεύω, διδάξω.
- 23 Τοσαύτην μὲν, ὦ ἄνδρες Ἀθηναῖοι, διὰ ταῦτα, ὅτι οὐκ ἔνι νῦν ἡμῖν πορίσασθαι δύναμιν τὴν ἐκείνῃ παραταξομένην, ἀλλὰ ληστεύειν ἀνάγκη καὶ τούτῳ τῷ τρόπῳ τοῦ πολέμου χρῆσθαι τὴν πρώτην οὐ τοίνυν ὑπέρογκον αὐτήν (οὐ γὰρ ἔστι μισθὸς οὐδὲ
- 24 τροφή), οὐδὲ παντελῶς ταπεινὴν εἶναι δεῖ. πολίτας δὲ παρεῖναι καὶ συμπλεῖν διὰ ταῦτα κελεύω, ὅτι καὶ πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν, οὗ Πολύστρατος ἡγείτο καὶ Ἰφικράτης καὶ Χαβρίας καὶ ἄλλοι τινές, καὶ αὐτοὺς ὑμᾶς συστρατεύεσθαι καὶ οἶδ' ἀκούων ὅτι Λακεδαιμονίους παραταττόμενοι μεθ' ὑμῶν ἐνίκων οὗτοι οἱ ξένοι καὶ ὑμεῖς μετ' ἐκείνων. ἐξ οὗ δ' αὐτὰ καθ' αὐτὰ τὰ ξενικὰ ὑμῖν στρατεύεται, τοὺς φίλους νικᾷ καὶ τοὺς συμμάχους, οἱ δ' ἐχθροὶ μείζους τοῦ δέοντος γεγόνاسι καὶ παρακύψαντ' ἐπὶ τὸν τῆς πόλεως πόλεμον, πρὸς Ἀρτάβαζον καὶ πανταχοῖ

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<sup>a</sup> During the so-called "Corinthian War," 394-387, when Iphicrates with a light-armed force destroyed a *mora* of 80

## FIRST PHILIPPIC, 21-24.

not a long one, but just so long as seems advisable; the rest should be mercenaries. Attached to them will be two hundred cavalry, fifty at least of them being Athenians, serving on the same terms as the infantry. There will also be cavalry transports provided. So far, so good; and what besides? Ten fast-sailing war-galleys. Since Philip has a fleet, we must have fast vessels if our force is to sail in safety. Now how is this army to be maintained? That also I will explain fully, when I have told you why I think so small a force sufficient, and why I insist that those serving shall be citizens.

I name a force of this size, Athenians, because it is not in our power now to provide one fit to meet him in pitched battle: we must adopt guerilla tactics to start with. The force must therefore be neither unwieldy—for we cannot afford the pay and maintenance—nor altogether insignificant. My reasons for insisting on the presence of citizens in the expedition are these. I am told that on a previous occasion the state maintained a mercenary force at Corinth,<sup>a</sup> commanded by Polystratus, Iphicrates, Chabrias, and others, and that you citizens also served in person; and I know from history that you and these mercenaries, fighting shoulder to shoulder, beat the Lacedaemonians in the field. But ever since exclusively mercenary forces have been fighting for you, it is your friends and allies that they have beaten, while the power of your enemies has increased beyond bounds. They cast a casual glance at the war for which Athens has hired them, and off they

Spartan hoplites. Chabrias, his successor, is best known for his defeat of the Lacedaemonian fleet at Naxos in 376. Of Polystratus, little or nothing is known.

## DEMOSTHENES

- [47] μάλλον οἴχεται πλέοντα, ὁ δὲ στρατηγὸς ἀκολουθεῖ, εἰκότως· οὐ γὰρ ἔστιν ἄρχειν μὴ διδόντα  
 25 μισθόν. τί οὖν κελεύω; τὰς προφάσεις ἀφελεῖν καὶ τοῦ στρατηγοῦ καὶ τῶν στρατιωτῶν, μισθὸν πορίσαντας καὶ στρατιώτας οἰκείους ὥσπερ ἐπόπτας τῶν ἑστρατηγουμένων παρακαταστήσαντας· ἐπεὶ νῦν γε γέλως ἔσθ' ὥς χρώμεθα τοῖς πράγμασιν εἰ γὰρ ἔροιτό τις ὑμᾶς· “εἰρήνην ἄγετ', ὦ ἄνδρες Ἀθηναῖοι,” “μὰ Δῖ' οὐχ ἡμεῖς γ',” εἶποιτ' ἄν,  
 26 “ἀλλὰ Φιλίππῳ πολεμοῦμεν.” οὐκ ἐχειροτονεῖτε δ' ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγοὺς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιοῦσι; πλὴν ἑνὸς ἀνδρός, ὃν ἂν ἐκπέμψῃτ' ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν· ὥσπερ γὰρ οἱ πλάττοντες τοὺς πηλίνους, εἰς τὴν ἀγορὰν χειροτονεῖτε τοὺς ταξιάρχους καὶ τοὺς φυλάρχους, οὐκ ἐπὶ τὸν  
 27 πόλεμον. οὐ γὰρ ἐχρῆν, ὦ ἄνδρες Ἀθηναῖοι, ταξιάρχους παρ' ὑμῶν, ἱππαρχον παρ' ὑμῶν, ἄρχοντας οἰκείους εἶναι, ἢν ᾧν ὥς ἀληθῶς τῆς πόλεως ἡ δύναμις; ἀλλ' εἰς μὲν Λῆμνον τὸν παρ' ὑμῶν ἱππαρχον δεῖ πλεῖν, τῶν δ' ὑπὲρ τῶν τῆς πόλεως κτημάτων ἀγωνιζομένων Μενέλαον ἱππαρχεῖν. καὶ οὐ τὸν ἄνδρα μεμφόμενος ταῦτα λέγω, ἀλλ' ὑφ' ὑμῶν ἔδει κεχειροτονημένον εἶναι τοῦτον, ὅστις ἂν ᾧ.
- 28 Ἴσως δὲ ταῦτα μὲν ὀρθῶς ἡγείσθε λέγεσθαι, τὸ

<sup>a</sup> Just as the terra-cotta figurines were manufactured not for practical use, but for the toy-market, so the generals were elected, not to fight, but to make a brave show in the public processions.

<sup>b</sup> We learn from Aristotle, *Αθ. Πολ.* 61. 6, that a ἱππαρχος



## FIRST PHILIPPIC, 24-28•

sail to join Artabazus or anyone else, and the general naturally follows them, for he cannot command if he does not pay. What then do I recommend? Deprive both general and men of all excuse by providing pay and by attaching to them citizen soldiers as overseers, so to speak, of their conduct in the field; for at present our system is a mockery. If anyone asked you, "Are you at peace, Athenians?" you would reply, "Certainly not; we are at war with Philip." But have you not been electing from among yourselves ten brigadiers and ten generals and ten squadron-leaders and a couple of cavalry-commanders? And what, pray, are those officers doing? With the exception of the solitary one whom you dispatch to the seat of war, they are all busy helping the state-sacrificers to marshal your processions. You are like the men who model the clay puppets;<sup>a</sup> you choose your brigadiers and commanders for the market-place, not for the field. What! Ought there not to be brigadiers and a cavalry-commander, all chosen from among yourselves, native Athenian officers, that the force might be a truly national one? Yes, but your own cavalry-commander has to sail to Lemnos,<sup>b</sup> leaving Menelaus<sup>c</sup> to command the men who are fighting for our city's possessions. I do not say this in his disparagement, but that commander, whoever he is, ought to be one elected by you.

You think perhaps that this is a sound proposal,

was regularly sent to Lemnos to take charge of the cavalry there

<sup>a</sup> Identified by Harpocration with a son of Amyntas II. and so half-brother of Philip; more probably a petty Macedonian chief who helped the Athenians at Potidaea in 364, and who is named in a complimentary inscription which has been preserved (*C.I.A.* II. 55).

## DEMOSTHENES

δὲ τῶν χρημάτων, πόσα καὶ πόθεν ἔσται, μάλιστα ποθεῖτ' ἀκοῦσαι. τοῦτο δὴ καὶ περαίνω. χρήματα τοῖνυν ἔστι μὲν ἡ τροφή, σιτηρέσιον μόνον, τῇ δυνάμει ταύτῃ τάλαντ' ἐνεθήκοντα καὶ μικρόν [48] τι πρὸς, δέκα μὲν ναυσὶ ταχείαις τετταράκοντα τάλαντα, εἴκοσιν εἰς τὴν ναῦν μναὶ τοῦ μηνὸς ἑκάστου, στρατιώταις δὲ δισχιλίους τοσαυθ' ἕτερα, ἵνα δέκα τοῦ μηνὸς ὁ στρατιώτης δραχμὰς σιτηρέσιον λαμβάνῃ, τοῖς δ' ἱππεῦσι διακοσίοις οὖσιν, ἂν τριάκοντα δραχμὰς ἕκαστος λαμβάνῃ τοῦ 29 μηνός, δώδεκα τάλαντα. εἰ δέ τις οἶεται μικρὰν ἀφορμὴν εἶναι, σιτηρέσιον τοῖς στρατευομένοις ὑπάρχειν, οὐκ ὀρθῶς ἔγνωκεν· ἐγὼ γὰρ οἶδα σαφῶς ὅτι, τοῦτ' ἂν γένηται, προσποριεῖ τὰ λοιπ' αὐτὸ τὸ στράτευμ' ἀπὸ τοῦ πολέμου, οὐδένα τῶν Ἑλλήνων ἀδικοῦν οὐδὲ τῶν συμμάχων, ὥστ' ἔχειν μισθὸν ἐντελῆ. ἐγὼ συμπλέων ἐθελοντῆς πάσχειν ὅτιοῦν ἔτοιμος, ἂν μὴ ταῦθ' οὕτως ἔχῃ πόθεν οὖν ὁ πόρος τῶν χρημάτων, ἃ παρ' ὑμῶν κελεύω γενέσθαι; τοῦτ' ἤδη λέξω.

## ΠΟΡΟΥ ΑΠΟΔΕΙΞΙΣ

30 "Α μὲν ἡμεῖς, ὦ ἄνδρες Ἀθηναῖοι, δεδυνήμεθ' εὐρεῖν, ταῦτ' ἐστίν· ἐπειδὰν δ' ἐπιχειροτονήτε τὰς

<sup>a</sup> The proposed pay is 2 obols a day for infantry and marines, 1 drachma for cavalry. The crew of a trireme numbered 200. The daily pay would therefore be:

Galleys · 2 ob × 200 × 10 = 4000 ob.

Infantry: 2 ob × 2000 = 4000 ob

Cavalry: 6 ob. × 200 = 1200 ob

Total, 9200 obols or 15½ minae a day, 460 minae or 7½ talents a month; 92 talents a year. The hoplite normally

## FIRST PHILIPPIC, 28-30<sup>e</sup>

but you are chiefly anxious to hear what the cost will be and how it will be raised. I now proceed to deal with that point. As to the cost then: the maintenance, the bare rationing of this force, comes to rather more than ninety talents; for the ten fast galleys forty talents, or twenty minae a ship every month; for two thousand men the same amount, that each may receive ten drachmas a month ration-money; for the two hundred cavalry twelve talents, if each is to receive thirty drachmas a month.<sup>a</sup> If anyone imagines that ration-money for the men on active service is only a small provision to start with, he is wrong; for I feel quite sure that if no more than that is forthcoming, the force itself will provide the rest out of the war, so as to make up their pay without injury to any Greek or allied community. I am ready to embark as a volunteer and submit to any punishment, if this is not so. I will now tell you the sources from which the sums may be derived which I recommend you to provide.

*(A Memorandum of Ways and Means is read)*

This is the scheme, Athenians, which my colleagues<sup>b</sup> and I have been able to contrive. When received 2 obols for pay and the same for rations; the cavalry thrice this amount. Demosthenes' proposal amounts to this, that the pay should be halved and the men encouraged to make it up by looting. To appreciate these sums, it should be noted that an unskilled labourer at Athens received 3 or 4 obols a day

<sup>b</sup> On some financial board, or perhaps only members of the same political party. The suggestion of Dionysius that a new speech commences here has not found favour with the majority of editors.

## DEMOSTHENES

γνώμας, ἂν ὑμῖν ἀρέσκη, χειροτονήσετε, ἵνα μὴ μόνον ἐν τοῖς ψηφίσμασι καὶ ταῖς ἐπιστολαῖς πολεμῆτε Φιλίππῳ, ἀλλὰ καὶ ἐν τοῖς ἔργοις.

- 31 Δοκέετε δέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου καὶ ὅλης τῆς παρασκευῆς βουλευσασθαι, εἰ τὸν τόπον, ὧ ἄνδρες Ἀθηναῖοι, τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθεῖτε, καὶ λογίσαισθ' ὅτι τοῖς πνεύμασι καὶ ταῖς ὥραις τοῦ ἔτους τὰ πολλὰ προλαμβάνων διαπράττεται Φίλιππος, καὶ φυλάξας τοὺς ἐτησίας ἢ τὸν χειμῶν' ἐπιχειρεῖ, ἥνικ' ἂν
- 32 ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι. δεῖ τοίνυν  
[49] ταῦτ' ἐνθυμουμένους μὴ βοηθείαις πολεμεῖν (ὅστε-  
ριούμεν γὰρ ἀπάντων), ἀλλὰ παρασκευῇ συνεχεῖ  
καὶ δυνάμει. ὑπάρχει δ' ὑμῖν χειμαδίῳ μὲν  
χρησθαι τῇ δυνάμει Λήμνῳ καὶ Θάσῳ καὶ Σκιάθῳ  
καὶ ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις, ἐν αἷς καὶ  
λιμένες καὶ σῖτος καὶ ἅ ἡ χρῆ στρατεύματι πάνθ'  
ὑπάρχει· τὴν δ' ὥραν τοῦ ἔτους, ὅτε καὶ πρὸς τῇ  
γῇ γενέσθαι ῥάδιον καὶ τὸ τῶν πνευμάτων ἀσφαλές,  
πρὸς αὐτῇ τῇ χώρᾳ καὶ πρὸς τοῖς τῶν ἐμπορίων  
στόμασι ῥαδίως ἔσται.
- 33 Ἄ μὲν οὖν χρήσεται καὶ πότε τῇ δυνάμει, παρὰ  
τὸν καιρὸν ὃ τούτων κύριος καταστὰς ὑφ' ὑμῶν  
βουλεύσεται· ἃ δ' ὑπάρξαι δεῖ παρ' ὑμῶν, ταῦτ'  
ἐστὶν ἀγὼν γέγραφα ἂν ταῦτ', ὧ ἄνδρες Ἀθηναῖοι,  
πορίσητε τὰ χρήματα πρῶτον ἃ λέγω, εἴτα καὶ  
τᾶλλα παρασκευάσαντες, τοὺς στρατιώτας, τὰς  
τριήρεις, τοὺς ἱππέας, ἐντελῇ πᾶσαν τὴν δύναμιν  
νόμῳ κατακλείσῃτ' ἐπὶ τῷ πολέμῳ μένειν, τῶν  
μὲν χρημάτων αὐτοὶ ταμίαι καὶ πορισταὶ γιγνό-  
μενοι, τῶν δὲ πράξεων παρὰ τοῦ στρατηγοῦ τὸν

## FIRST PHILIPPIC, 30-38

you give your votes, you will pass these proposals, if you approve them, because your object is to fight Philip not only with decrees and dispatches, but with deeds also.

But you would, I think, men of Athens, form a better idea of the war and of the total force required, if you considered the geography of the country you are attacking, and if you reflected that the winds and the seasons enable Philip to gain most of his successes by forestalling us. He waits for the Etesian winds<sup>a</sup> or for the winter, and attacks at a time when we could not possibly reach the seat of war. Bearing this in mind, we must rely not on occasional levies, or we shall be too late for everything, but on a regular standing army. You have the advantage of winter bases for your troops in Lemnos, Thasos, Sciathos, and the neighbouring islands, where are to be found harbours, provisions, and everything that an army needs; and during that season of the year when it is easy to stand close in to shore and the winds are steady, your force will easily lie off his coast and at the mouth of his seaports.

How and when this force is to be employed will be a matter for your duly appointed commander to determine according to circumstances, but what it is your task to provide, that I have put down in my resolution. If, men of Athens, you first provide the funds which I name and then equip the whole force complete, men, ships and cavalry, binding them legally to serve for the duration of the war, and if you make yourselves the stewards and administrators of the funds, looking to your general for an account

<sup>a</sup> Northerly winds which blew steadily down the Aegean in the autumn.

## DEMOSTHENES

- λόγον ζητοῦντες, παύσεσθ' αἰεὶ περὶ τῶν αὐτῶν  
 34 βουλευόμενοι καὶ πλέον οὐδὲν ποιοῦντες, καὶ ἔτι  
 πρὸς τούτῳ πρῶτον μὲν, ὧ ἄνδρες Ἀθηναῖοι, τὸν  
 μέγιστον τῶν ἐκείνου πόρων ἀφαιρήσεσθε. ἔστι  
 δ' οὗτος τίς, ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ  
 συμμάχων, ἄγων καὶ φέρων τοὺς πλείοντας τὴν  
 θάλατταν. ἔπειτα τί πρὸς τούτῳ; τοῦ πάσχειν  
 αὐτοὶ κακῶς ἔξω γενήσεσθε, οὐχ ὥσπερ τὸν  
 παρελθόντα χρόνον εἰς Λῆμνον καὶ Ἴμβρον ἐμβαλὼν  
 αἰχμαλώτους πολίτας ὑμετέρους ὥχετ' ἔχων, πρὸς  
 τῷ Γεραιστῷ τὰ πλοῖα συλλαβὼν ἀμύθητα χρήματ'  
 [50] ἐξέλεξε, τὰ τελευταῖ' εἰς Μαραθῶν' ἀπέβη καὶ  
 τὴν ἱερὰν ἀπὸ τῆς χώρας ὥχετ' ἔχων τριήρη, ὑμεῖς  
 δ' οὔτε ταῦτα δύνασθε κωλύειν οὔτ' εἰς τοὺς  
 35 χρόνους, οὓς ἂν προθῆσθε, βοηθεῖν. καίτοι τί  
 δήποτ', ὧ ἄνδρες Ἀθηναῖοι, νομίζετε τὴν μὲν τῶν  
 Παναθηναίων ἑορτὴν καὶ τὴν τῶν Διονυσίων αἰεὶ  
 τοῦ καθήκοντος χρόνου γίνεσθαι, ἂν τε δεινοὶ  
 λάχωσιν ἂν τ' ἰδιῶται οἱ τούτων ἑκατέρων ἐπι-  
 μελούμενοι, εἰς ἃ τοσαῦτ' ἀναλίσκεται χρήματα,  
 ὅσ' οὐδ' εἰς ἓνα τῶν ἀποστόλων, καὶ τοσοῦτον  
 ὄχλον καὶ παρασκευὴν ὄσῃν οὐκ οἶδ' εἴ τι τῶν  
 ἀπάντων ἔχει, τοὺς δ' ἀποστόλους πάντας ὑμῖν  
 ὑπεριζεῖν τῶν καιρῶν, τὸν εἰς Μεθώνην, τὸν εἰς  
 36 Παγασάς, τὸν εἰς Ποτειδαίαν, ὅτι ἐκεῖνα μὲν  
 ἅπαντα νόμῳ τέτακται, καὶ πρόοιδεν ἕκαστος  
 ὑμῶν ἐκ πολλοῦ τίς χορηγὸς ἢ γυμνασίαρχος τῆς  
 φυλῆς, πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δεῖ  
 ποιεῖν, οὐδὲν ἀνεξέταστον οὐδ' ἀόριστον ἐν τούτοις

<sup>a</sup> The "Paralus," conveying the *theoplia* or state-embassy to Delos in May, touched at Marathon to offer sacrifice in the *Δῆλιον* or sanctuary of Apollo. Readers of the *Phaedo*

## FIRST PHILIPPIC, 33-36<sup>c</sup>

of his operations, then you will no longer be for ever debating the same question and never making any progress. More than that, Athenians, you will be depriving Philip of his principal source of revenue. And what is that? For the war against you he makes your allies pay by raiding their sea-borne commerce. Is there any further advantage? Yes, you will be out of reach of injury yourselves. Your past experience will not be repeated, when he threw a force into Lemnos and Imbros and carried your citizens away captive, when he seized the shipping at Geraestus and levied untold sums, or, to crown all, when he landed at Marathon and bore away from our land the sacred trireme,<sup>a</sup> while you are still powerless to prevent these insults or to send your expeditions at the appointed times. And yet, men of Athens, how do you account for the fact that the Panathenaic festival and the Dionysia are always held at the right date, whether experts or laymen are chosen by lot to manage them, that larger sums are lavished upon them than upon any one of your expeditions, that they are celebrated with bigger crowds and greater splendour than anything else of the kind in the world, whereas your expeditions invariably arrive too late, whether at Methone or at Pagasae or at Potidaea? The explanation is that at the festivals everything is ordered by statute; every man among you knows long beforehand who of his tribe is to provide the chorus or who to equip the gymnasium,<sup>b</sup> what he is to receive, when and from whom he is to receive it, and what he is to do; nothing here is left to chance, will remember why the execution of Socrates was postponed for thirty days.

<sup>b</sup> A more important function of the gymnasiarch was to equip a team for the torch-race (*λαμπαδηφορία*).

## DEMOSTHENES

ἡμέληται· ἐν δὲ τοῖς περὶ τοῦ πολέμου καὶ τῇ  
 τούτου παρασκευῇ ἄτακτα, ἀδιόρθωτα, ἀόρισθ'  
 ἅπαντα. τοιγαροῦν ἅμ' ἀκηκόαμέν τι καὶ τριηρ-  
 ἄρχους καθίσταμεν καὶ τούτοις ἀντιδόσεις ποιού-  
 μεθα καὶ περὶ χρημάτων πόρου σκοποῦμεν, καὶ  
 μετὰ ταῦτ' ἐμβαίνειν τοὺς μετοίκους ἔδοξε καὶ  
 37 τοὺς χωρὶς οἰκοῦντας, εἴτ' αὐτοὺς πάλιν, εἴτ'  
 ἀντεμβιβάζειν, εἴτ' ἐν ὅσῳ ταῦτα μέλλεται, προ-  
 ἀπόλωλε τὸ ἐφ' ὃ ἂν ἐκπλέωμεν· τὸν γὰρ τοῦ  
 πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀν-  
 αλίσκομεν, οἱ δὲ τῶν πραγμάτων οὐ μένουσι  
 καιροὶ τὴν ἡμετέραν βραδυτῆτα καὶ εἰρωνείαν.  
 ἃς δὲ τὸν μεταξύ χρόνον δυνάμεις οἰόμεθ' ἡμῖν  
 ὑπάρχειν, οὐδὲν οἶαί τ' οὔσαι ποιεῖν ἐπ' αὐτῶν  
 [51] τῶν καιρῶν ἐξελέγχονται. ὁ δ' εἰς τοῦθ' ὕβρεως  
 ἐλήλυθεν ὥστ' ἐπιστέλλειν Εὐβοεῦσιν ἥδη τοιαύτας  
 ἐπιστολάς.

## ΕΠΙΣΤΟΛΗΣ ΑΝΑΓΝΩΣΙΣ

38 Τούτων, ὦ ἄνδρες Ἀθηναῖοι, τῶν ἀνεγνωσμένων  
 ἀληθῆ μέν ἐστι τὰ πολλά, ὥς οὐκ ἔδει, οὐ μὴν  
 ἀλλ' ἴσως οὐχ ἡδέ' ἀκούειν. ἀλλ' εἰ μέν, ὅς' ἂν  
 τις ὑπερβῇ τῷ λόγῳ, ἵνα μὴ λυπήσῃ, καὶ τὰ  
 πράγμαθ' ὑπερβήσεται, δεῖ πρὸς ἡδονὴν δημη-  
 γορεῖν· εἰ δ' ἡ τῶν λόγων χάρις, ἂν ἡ μὴ προσ-  
 ήκουσα, ἔργῳ ζημία γίγνεται, αἰσχρὸν ἐστι  
 φενακίζειν ἑαυτούς, καὶ ἅπαντ' ἀναβαλλομένους ἂ  
 39 ἂν ἡ δυσχερῇ πάντων ὑστερεῖν τῶν ἔργων, καὶ  
 μηδὲ τοῦτο δύνασθαι μαθεῖν, ὅτι δεῖ τοὺς ὀρθῶς  
 πολέμῳ χρωμένους οὐκ ἀκολουθεῖν τοῖς πράγ-

° If a citizen, nominated for a "liturgy," thought that a



## FIRST PHILIPPIC, 36-39

nothing is undetermined: but in what pertains to war and its equipment, everything is ill-arranged, ill-managed, ill-defined. Consequently we wait till we have heard some piece of news, and then we appoint our ship-masters, and arrange suits for exchange of property,<sup>a</sup> and go into committee of ways and means, and next we resolve that the fleet shall be manned by resident aliens and freedmen, then again by citizens, then by substitutes, then, while we thus delay, the object of our cruise is already lost. Thus the time for action is wasted in preparation, but the opportunities of fortune wait not for our dilatoriness and reluctance. The forces which we fancied would serve us as a stop-gap prove incapable when the crucial moment arrives. Meanwhile Philip has the effrontery to send such letters as these to the Euboeans.

### *(A Letter of Philip's is read)*

Most of what has been read, Athenians, is unfortunately true—possibly, however, not pleasant to listen to. But if all that a speaker passes over, to avoid giving offence, is passed over by the course of events also, then blandiloquence is justified; but if smooth words out of season prove a curse in practice, then it is our disgrace if we hoodwink ourselves, if we shelve whatever is irksome and so miss the time for action, if we fail to learn the lesson that to manage a war properly you must not follow the trend of

richer member of his tribe, otherwise eligible, had been passed over, he could challenge him to undertake the burden or exchange properties. In the case of the trierarchy such a challenge was referred to the Strategi.

## DEMOSTHENES

μασιν, ἀλλ' αὐτοὺς ἔμπροσθεν εἶναι τῶν πραγ-  
 μάτων, καὶ τὸν αὐτὸν τρόπον ὥσπερ τῶν στρατευ-  
 μάτων ἀξιῶσαι τις ἂν τὸν στρατηγὸν ἡγέσθαι,  
 οὕτω καὶ τῶν πραγμάτων τοὺς βουλευομένους,  
 ἢν' ἂν ἐκείνοις δοκῇ, ταῦτα πράττηται καὶ  
 40 μὴ τὰ συμβάντ' ἀναγκάζονται διώκειν. ὑμεῖς  
 δ', ὦ ἄνδρες Ἀθηναῖοι, πλείστην δύναμιν ἀπάν-  
 των ἔχοντες, τριήρεις, ὀπλίτας, ἵππείας, χρημάτων  
 πρόσδοτον, τούτων μὲν μέχρι τῆς τῆμερον ἡμέρας  
 οὐδενὶ πώποτ' εἰς δέον τι κέχρησθε, οὐδὲν δ'  
 ἀπολείπετε, ὥσπερ οἱ βάρβαροι πυκτεύουσιν, οὕτω  
 πολεμεῖν Φιλίππῳ. καὶ γὰρ ἐκείνων ὁ πληγεῖς  
 αἰεὶ τῆς πληγῆς ἔχεται, καὶν ἐτέρωσε πατάξῃς,  
 ἐκεῖσ' εἰσὶν αἱ χεῖρες· προβάλλεσθαι δ' ἢ βλέπειν  
 41 ἐναντίον οὐτ' οἶδεν οὐτ' ἐθέλει. καὶ ὑμεῖς, ἂν ἐν  
 Χερρονήσῳ πύθησθε Φίλιππον, ἐκείσε βοηθεῖν  
 [52] ψηφίζεσθε, ἔαν ἐν Πύλαις, ἐκείσε, ἔαν ἄλλοθί  
 που, συμπαραθείτ' ἄνω κάτω, καὶ στρατηγείσθ'  
 ὑπ' ἐκείνου, βεβούλευσθε δ' οὐδὲν αὐτοῖς συμφέρον  
 περὶ τοῦ πολέμου, οὐδὲ πρὸ τῶν πραγμάτων  
 προορᾷτ' οὐδέν, πρὶν ἂν ἡ γεγενημένον ἢ γιγνό-  
 μενόν τι πύθησθε. ταῦτα δ' ἴσως πρότερον μὲν  
 ἐνῆν· νῦν δ' ἐπ' αὐτὴν ἤκει τὴν ἀκμήν, ὥστ' οὐκέτ'  
 42 ἐγχωρεῖ. δοκεῖ δέ μοι θεῶν τις, ὦ ἄνδρες Ἀθη-  
 ναῖοι, τοῖς γιγνομένοις ὑπὲρ τῆς πόλεως αἰσχυρόμε-  
 νος τὴν φιλοπραγμοσύνην ταύτην ἐμβαλεῖν Φιλίππῳ  
 εἰ γὰρ ἔχων ἂν κατέστραπται καὶ προείληφεν  
 ἡσυχίαν ἔχειν ἤθελε καὶ μηδὲν ἔπραττεν ἔτι,  
 ἀποχρῆν ἐνίοις ὑμῶν ἂν μοι δοκεῖ, ἐξ ὧν αἰσχύνην  
 καὶ ἀνανδρίαν καὶ πάντα τὰ αἰσχιστ' ὠφληκότες  
 ἂν ἦμεν δημοσίᾳ· νῦν δ' ἐπιχειρῶν αἰεὶ τινι καὶ τοῦ  
 πλείονος ὀρεγόμενος ἴσως ἂν ἐκκαλέσαιοι ὑμᾶς,  
 92

## FIRST PHILIPPIC, 39-42.

events but must forestall them, and that just as an army looks to its general for guidance, so statesmen must guide circumstances, if they are to carry out their policy and not be forced to follow at the heels of chance. But you, Athenians, possessing unsurpassed resources—fleet, infantry, cavalry, revenues—have never to this very day employed them aright, and yet you carry on war with Philip exactly as a barbarian boxes. The barbarian, when struck, always clutches the place ; hit him on the other side and there go his hands. He neither knows nor cares how to parry a blow or how to watch his adversary. So you, if you hear of Philip in the Chersonese, vote an expedition there ; if at Thermopylae, you vote one there ; if somewhere else, you still keep pace with him to and fro. You take your marching orders from him ; you have never framed any plan of campaign for yourselves, never foreseen any event, until you learn that something has happened or is happening. All this was once perhaps possible ; now things have come to a crisis, so that it is no longer in your power. It seems to me, Athenians, as if some god, out of very shame for the conduct of our city, had inspired Philip with this activity. For if he did nothing more, but were willing to rest satisfied with what he has already captured and subdued, I believe some of you would be quite content with what must bring the deepest disgrace upon us and brand us as a nation of cowards. But by always attempting something new, always grasping at more power, he may possibly

# DEMOSTHENES

- 43 εἴπερ μὴ παντάπασιν ἀπεγνώκατε. θαυμάζω δ' ἔγωγε, εἰ μὴδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὁρῶν, ὧ ἄνδρες Ἀθηναῖοι, τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσασθαι Φιλίππον, τὴν δὲ τελευτὴν οὖσαν ἤδη ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. ἀλλὰ μὴν ὅτι γ' οὐ στήσεται, δῆλον, εἰ μή τις κωλύσει. εἴτα τοῦτ' ἀναμενοῦμεν; καὶ τριήρεις κενὰς καὶ τὰς παρὰ τοῦ δαῖνος ἐλπίδας ἂν ἀποστείλητε,
- 44 πάντ' ἔχειν οἴεσθε καλῶς; οὐκ ἐμβησόμεθα; οὐκ ἔξιμεν αὐτοῖς μέρει γέ τιμι στρατιωτῶν οἰκείων νῦν, εἰ καὶ μὴ πρότερον; οὐκ ἐπὶ τὴν ἐκείνου πλευσόμεθα; “ ποῖ οὖν προσορμιού-
- [53] μεθα; ” ἤρετό τις. εὐρήσει τὰ σαθρά, ὧ ἄνδρες Ἀθηναῖοι, τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος, ἂν ἐπιχειρῶμεν. ἂν μέντοι καθώμεθ' οἴκοι, λαιδορουμένων ἀκούοντες καὶ αἰτιωμένων ἀλλήλους τῶν λεγόντων, οὐδέποτε οὐδὲν ἡμῖν μὴ
- 45 γένηται τῶν δεόντων. ὅποι μὲν γὰρ ἂν, οἶμαι, μέρος τι τῆς πόλεως συναποσταλῇ, κἂν μὴ πᾶσα, καὶ τὸ τῶν θεῶν εὖμενές καὶ τὸ τῆς τύχης συναγωνίζεται. ὅποι δ' ἂν στρατηγὸν καὶ ψήφισμα κενὸν καὶ τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμψῃτε, οὐδὲν ὑμῖν τῶν δεόντων γίγνεται, ἀλλ' οἱ μὲν ἐχθροὶ καταγελῶσιν, οἱ δὲ σύμμαχοι τεθνᾶσι τῷ
- 46 δέει τοὺς τοιούτους ἀποστόλους. οὐ γὰρ ἔστιν, οὐκ ἔστιν ἓν ἄνδρα δυνηθῆναί ποτε ταῦθ' ὑμῖν πρᾶξαι πάνθ' ὅσα βούλεσθε. ὑποσχέσθαι μέντοι καὶ φῆσαι καὶ τὸν δαῖν' αἰτιάσασθαι καὶ τὸν δαῖν' ἔστι, τὰ δὲ πράγματα ἐκ τούτων ἀπόλωλεν. ὅταν γὰρ ἡγήται μὲν ὁ στρατηγὸς ἀθλίων ἀπομίσθων ξένων, οἱ δ' ὑπὲρ ὧν ἂν ἐκεῖνος πράξῃ πρὸς ὑμᾶς

## FIRST PHILIPPIC, 43-46 .

rouse even you, if you have not utterly abandoned hope. Personally I am surprised that none of you, Athenians, is distressed and angry to find that at the beginning of the war our aim was to punish Philip, but at the end it is to escape injury at his hands. But surely it is obvious that he will not stop, unless someone stops him. And is that what we are to wait for? Do you fancy that all is well, if you dispatch an unmanned fleet and the vague hope of some deliverer? Shall we not man the fleet ourselves? Shall we not take the field with at least a proportion of native troops, even now, if never before? Shall we not sail against his territory? "Where then are we to go and anchor?" someone has asked. The progress of the war, men of Athens, will itself discover the weak places in his front, if we make the effort; but if we sit here at home listening to the abuse and mutual recriminations of the orators, there is not the slightest chance of our getting anything done that ought to be done. Wherever, I believe, we send out a force composed partly or wholly of our citizens, there the gods are gracious and fortune fights on our side; but wherever you send out a general with an empty decree and the mere aspirations of this platform, your needs are not served, your enemies laugh you to scorn, your allies stand in mortal fear of such an expeditionary force. It is impossible, utterly impossible for one man ever to do all that you want done; he can only promise<sup>a</sup> and assent and throw the blame on someone else. In consequence our interests are ruined. For when your general leads wretched, ill-paid mercenaries, and finds plenty of men here to lie to you about

<sup>a</sup> Editors detect a special allusion here. The "promises of Chares" had become proverbial.

# DEMOSTHENES

ψευδόμενοι ῥαδίως ἐνθάδ' ὦσιν, ὑμεῖς δ' ἐξ ὧν ἂν ἀκούσῃθ' ὅ,τι ἂν τύχητε ψηφίζεσθε, τί καὶ χρή προσδοκᾶν;

- 47 Πῶς οὖν ταῦτα παύσεται; ὅταν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, τοὺς αὐτοὺς ἀποδείξητε στρατιώτας καὶ μάρτυρας τῶν στρατηγουμένων καὶ δικαστὰς οἴκαδ' ἐλθόντας τῶν εὐθυνῶν, ὥστε μὴ ἀκούειν μόνον ὑμᾶς τὰ ὑμέτερ' αὐτῶν, ἀλλὰ καὶ παρόντας ὄραν. νῦν δ' εἰς τοῦθ' ἤκει τὰ πράγματ' αἰσχύνης ὥστε τῶν στρατηγῶν ἕκαστος δις καὶ τρίς κρίνεται παρ' ὑμῖν περὶ θανάτου, πρὸς δὲ τοὺς ἐχθροὺς οὐδεὶς οὐδ' ἅπαξ αὐτῶν ἀγωνίσασθαι περὶ θανάτου τολμᾷ, ἀλλὰ τὸν τῶν ἀνδραποδιστῶν καὶ λωποδυντῶν
- [54] θάνατον μᾶλλον αἰροῦνται τοῦ προσήκοντος· κακούργου μὲν γάρ ἐστι κριθέντ' ἀποθανεῖν, στρατη-
- 48 γοῦ δὲ μαχόμενον τοῖς πολεμίοις. ἡμῶν δ' οἱ μὲν περιμόντες μετὰ Λακεδαιμονίων φασὶ Φίλιππον πράττειν τὴν Θηβαίων κατάλυσιν καὶ τὰς πολιτείας διασπᾶν, οἱ δ' ὡς πρέσβεις πέπομφεν ὡς βασιλέα, οἱ δ' ἐν Ἰλλυριοῖς πόλεις τειχίζουσιν, οἱ δὲ λόγους
- 49 πλάττοντες ἕκαστος περιερχόμεθα. ἐγὼ δ' οἶμαι μὲν, ὦ ἄνδρες Ἀθηναῖοι, νῆ τοὺς θεοὺς ἐκείνον μεθύειν τῷ μεγέθει τῶν πεπραγμένων καὶ πολλὰ τοιαῦτ' ὄνειροπολεῖν ἐν τῇ γνώμῃ, τήν τ' ἐρημίαν τῶν κωλυσόντων ὁρῶντα καὶ τοῖς πεπραγμένοις ἐπηρμένον, οὐ μέντοι γε μὰ Δί' οὕτω προαιρεῖσθαι πράττειν ὥστε τοὺς ἀνοητοτάτους τῶν παρ' ἡμῖν εἰδέναι τί μέλλει ποιεῖν ἐκείνος· ἀνοητότατοι γάρ
- 50 εἰσιν οἱ λογοποιοῦντες. ἀλλ' ἂν ἀφέντες ταῦτ' ἐκεῖν' εἰδῶμεν, ὅτι ἐχθρὸς ἄνθρωπος καὶ τὰ ὑμέτερ' ἡμᾶς ἀποστερεῖ καὶ χρόνον πολὺν ὕβρικε, καὶ ἅπανθ' ὅσα πῶποτ' ἡλπίσαμεν τινα πράξειν ὑπὲρ

## FIRST PHILIPPIC, 46-50,

what he has done, while you pass decrees at random on the strength of these reports, what are you to expect ?

How then is all this to be stopped ? As soon as you, men of Athens, definitely appoint the same men as soldiers and as eye-witnesses of the campaign, and, on their return, as jurymen at the audit of your generals. In this way you will not merely learn about your affairs by hearsay, but you will be witnesses on the spot. So scandalous is our present system that every general is tried two or three times for his life in your courts, but not one of them dares to risk death in battle against the enemy ; no, not once. They prefer the doom of a kidnapper or a pickpocket to a fitting death ; for malefactors are condemned to the gallows, generals should die on the field of honour. Some of us spread the rumour that Philip is negotiating with the Lacedaemonians for the overthrow of Thebes and the dissolution of the free states, others that he has sent an embassy to the Great King, others that he is besieging towns in Illyria ; in short, each of us circulates his own piece of fiction. Truly, men of Athens, I do think that Philip is drunk with the magnitude of his achievements and dreams of further triumphs, when, elated by his success, he finds that there is none to bar his way ; but I cannot for a moment believe that he is deliberately acting in such a way that all the fools at Athens know what he is going to do next. For of all fools the rumour-mongers are the worst. But if, putting rumours aside, we recognize that this man is our enemy, who has for years been robbing and insulting us, that wherever we once hoped to find help

## DEMOSTHENES

ἡμῶν καθ' ἡμῶν εὖρηται, καὶ τὰ λοιπ' ἐν αὐτοῖς ἡμῖν ἐστί, καὶ μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθυσόμεθα τοῦτο ποιεῖν, ἂν ταῦτ' εἰδῶμεν, καὶ τὰ δέοντ' ἐσόμεθ' ἐγνώκότες καὶ λόγων ματαίων ἀπηλλαγμένοι· οὐ γὰρ ἅττα ποτ' ἔσται δεῖ σκοπεῖν, ἀλλ' ὅτι φαῦλα, ἔαν μὴ προσέχητε τὸν νοῦν καὶ τὰ προσήκοντα ποιεῖν ἐθέλητε, εὖ εἰδέναι.

- 51 Ἐγὼ μὲν οὖν οὕτ' ἄλλοτε πώποτε πρὸς χάριν εἰλόμην λέγειν ὅ τι ἂν μὴ καὶ συνοίσειν πεπεισμένος ὦ, νῦν θ' ἃ γινώσκω πάνθ' ἀπλῶς, οὐδὲν ὑποστειλάμενος, πεπαρρησίασμαι. ἐβουλόμην δ' ἂν,
- [55] ὥσπερ ὅτι ὑμῖν συμφέρει τὰ βέλτιστ' ἀκούειν οἶδα, οὕτως εἰδέναι συνοῖσον καὶ τῷ τὰ βέλτιστ' εἰπόντι· πολλῷ γὰρ ἂν ἥδιον εἶχον. νῦν δ' ἐπ' ἀδήλοισι οὖσι τοῖς ἀπὸ τούτων ἐμαυτῷ γενησομένοις, ὅμως ἐπὶ τῷ συνοίσειν ὑμῖν, ἂν πράξητε, ταῦτα πεπεῖσθαι λέγειν αἰροῦμαι. νικῶν δ' ὅ τι πᾶσιν μέλλει συνοίσειν



## FIRST PHILIPPIC, 50-51.

we have found hindrance, that the future lies in our own hands, and if we refuse to fight now in Thrace, we shall perhaps be forced to fight here at home—if, I say, we recognize these facts, then we shall have done with idle words and shall come to a right decision. Our business is not to speculate on what the future may bring forth, but to be certain that it will bring disaster, unless you face the facts and consent to do your duty.

For my own part, I have never yet chosen to court your favour by saying anything that I was not quite convinced would be to your advantage; and to-day, keeping nothing back, I have given free utterance to my plain sentiments. Yet, certain as I am that it is to your interest to receive the best advice, I could have wished that I were equally certain that to offer such advice is also to the interest of the speaker; for then I should have felt much happier. But, as it is, in the uncertainty of what the result of my proposal may be for myself, yet in the conviction that it will be to your interest to adopt it, I have ventured to address you. Whatever shall be to the advantage of all, may that prevail!

## ON THE PEACE

## INTRODUCTION

THE fall of Olynthus in 348 drew the two parties at Athens closer together, and a joint attempt was made to enlist the help of the other states to check Philip's alarming progress. The result was not encouraging, and meanwhile Philip intimated his desire to negotiate. Early in 346, on the motion of Philocrates, the first embassy, which included Demosthenes and Aeschines, was sent to treat with Philip. They returned with the offer of peace; each party was to retain its possessions, but two of the allies of Athens were expressly excluded—the little town of Halos in Thessaly, now being besieged by Philip, and the Phocians, against whom he was conducting the Sacred War at the invitation of the Thebans. The Athenians lent a too ready ear to Philocrates and Aeschines, who assured them of the benevolent intentions of Philip. The Peace of Philocrates was sanctioned, and the second embassy started on its dilatory tour to administer the oaths to Philip, now actively completing his conquests in Thrace. On its return, Demosthenes denounced his colleagues to the Council, but the Assembly shouted him down and eagerly accepted the renewed assurances of his rival. Athens was bound by terms of peace and alliance with Philip and his descendants.

The Phocians were ruined; Philip held the pass

## ON THE PEACE

of Thermopylae, sat in the venerable Amphictyonic Council, and presided at the Pythian Games, while Athens sulked. He sent envoys to complain that the Athenians had given shelter to Phocian exiles, and to invite them to recognize him as a member of the Amphictyonic Council. The democracy had veered round. This time it was Aeschines who was refused a hearing, and Demosthenes had to calm the indignation of the Assembly by pointing out that the peace was an accomplished fact, and that it would be suicidal to repudiate it now. The speech, which may be safely assigned to the autumn of 346, succeeded in its object, and peace was preserved with Philip for some six years more.

In the speech "On the Embassy" (§ 113) Demosthenes asserts that Aeschines alone of the Athenians spoke in support of Philip's envoys on this occasion. Athenian orators (like Mr. Wenham) did not stick at trifles, but it is strange that Demosthenes should lay himself open to an obvious *tu quoque*, and stranger still that Aeschines failed to seize the opportunity. Hence Libanius, the fourth century (A.D.) rhetorician, to whom we owe the valuable arguments prefixed to the speeches, assumes that Demosthenes composed but never delivered the present speech. The problem has exercised the ingenuity of critics and historians; the reader will prefer to be left to provide his own solution.

## V. ΠΕΡΙ ΤΗΣ ΕΙΡΗΝΗΣ

[57]

- ‘Ορῶ μὲν, ὦ ἄνδρες Ἀθηναῖοι, τὰ παρόντα πράγματα πολλὴν δυσκολίαν ἔχοντα καὶ ταραχὴν οὐ μόνον τῷ πολλὰ προεῖσθαι καὶ μηδὲν εἶναι προὔργου περὶ αὐτῶν εὖ λέγειν, ἀλλὰ καὶ περὶ τῶν ὑπολοίπων κατὰ ταῦτά μηδὲ καθ’ ἐν τὸ συμφέρον πάντας ἡγεῖσθαι, ἀλλὰ τοῖς μὲν ὥδί, τοῖς δ’ ἑτέρως δοκεῖν.
- <sup>2</sup> δυσκόλου δ’ ὄντος φύσει καὶ χαλεποῦ τοῦ βουλευέσθαι, ἔτι πολλῷ χαλεπώτερον ὑμεῖς αὐτὸ πεποιήκαί, ὦ ἄνδρες Ἀθηναῖοι· οἱ μὲν γὰρ ἄλλοι πάντες ἄνθρωποι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα. ἐκ δὲ τούτου συμβαίνει παρὰ πάντα τὸν χρόνον ὃν οἶδ’ ἐγώ, τὸν μὲν οἷς ἂν ἀμάρτητ’ ἐπιτιμῶντ’ εὐδοκιμεῖν καὶ δοκεῖν εὖ λέγειν, τὰ δὲ πράγματα
- <sup>3</sup> καὶ περὶ ὧν βουλευέσθ’ ἐκφεύγειν ὑμᾶς οὐ μὴν ἀλλὰ καίπερ τούτων οὕτως ἐχόντων οἶομαι καὶ πεπεικῶς ἑμαυτὸν ἀνέστηκα, ἂν ἐβελήσητε τοῦ θορυβεῖν καὶ φιλονικεῖν ἀποστάντες ἀκούειν, ὥς ὑπὲρ πόλεως βουλευομένοις καὶ τηλικούτων πραγμάτων προσήκει, ἔξειν καὶ λέγειν καὶ συμβουλεύειν δι’ ὧν καὶ τὰ παρόντ’ ἔσται βελτίω καὶ τὰ προειμένα σωθήσεται.
- <sup>4</sup> Ἀκριβῶς δ’ εἰδώς, ὦ ἄνδρες Ἀθηναῖοι, τὸ λέγειν περὶ ὧν αὐτὸς εἶπέ τις καὶ περὶ αὐτοῦ παρ’

## V. ON THE PEACE

I PERCEIVE, men of Athens, that the present outlook gives rise to much vexation and perplexity, because not only have we suffered serious losses, which cannot be mended by fine speeches, but there is also complete divergence of opinion about the preservation of what is left of our empire, one favouring this policy, another that. While deliberation is naturally a vexatious and difficult task, you, Athenians, have enhanced its difficulties ; for all other people deliberate before the event, but you after the event. And the result is that, as long as I can remember, the man who attacks any mistakes you have made gains your applause as an able speaker, but meanwhile the events and the real object of your deliberation wholly escape you. Nevertheless, although this is so, I have come forward in the belief and confidence that, if you will consent to still the noise of faction and listen with the attention that befits men who are debating the most important interests of the state, I shall be able to offer you advice which will ameliorate our present condition and redeem our past losses.

While I am well aware, Athenians, that to talk in this assembly about oneself and one's own speeches

## DEMOSTHENES

ὑμῖν αἰεὶ τῶν πάντων λυσιτελούντων τοῖς τολμῶσιν  
 ὄν, οὕτως ἡγοῦμαι φορτικὸν καὶ ἐπαχθές ὥστ'  
 [58] ἀνάγκην οὔσαν ὁρῶν ὁμῶς ἀποκνῶ νομίζω δ'  
 ἄμεινον ἂν ὑμᾶς περὶ ὧν νῦν ἐρῶ κρίναι, μικρὰ  
 τῶν, πρότερόν ποτε ῥηθέντων ὑπ' ἐμοῦ μνη-  
 5 μονεύσαντας ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι,  
 πρῶτον μὲν, ἡνίκ' ἐπειθὸν τινες ὑμᾶς, τῶν ἐν  
 Εὐβοίᾳ πραγμάτων ταραττομένων, βοηθεῖν Πλουτ-  
 άρχῳ καὶ πόλεμον καὶ ἄδοξον καὶ δαπανηρὸν  
 ἄρασθαι, πρῶτος καὶ μόνος παρελθὼν ἀντείπον,  
 καὶ μόνον οὐ διεσπάσθην ὑπὸ τῶν ἐπὶ μικροῖς  
 λήμμασι πολλὰ καὶ μεγάλ' ὑμᾶς ἀμαρτάνειν πει-  
 σάντων· καὶ χρόνου βραχέος διελθόντος, μετὰ τοῦ  
 προσοφλεῖν αἰσχύνῃ καὶ παθεῖν οἷα τῶν ὄντων  
 ἀνθρώπων οὐδένες πώποτε πεπόνθασιν ὑπὸ τούτων  
 οἷς ἐβοήθησαν, πάντες ὑμεῖς ἔγνωτε τὴν τε τῶν  
 τότε ταῦτα πεισάντων κακίαν καὶ τὰ βέλτιστ'  
 6 εἰρηκότες ἐμέ. πάλιν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι,  
 κατιδὼν Νεοπτόλεμον τὸν ὑποκριτὴν τῷ μὲν τῆς  
 τέχνης προσχήματι τυγχάνοντ' ἀδείας, κακὰ δ'  
 ἐργαζόμενον τὰ μέγιστα τὴν πόλιν καὶ τὰ παρ'  
 ὑμῶν διοικοῦντα Φιλίππῳ καὶ πρυτανεύοντα, παρ-  
 ελθὼν εἶπον εἰς ὑμᾶς, οὐδεμιᾶς ἰδίας οὔτ' ἔχθρας  
 οὔτε συκοφαντίας ἕνεκα, ὥς ἐκ τῶν μετὰ ταῦτ'  
 7 ἔργων γέγονε δῆλον. καὶ οὐκέτ' ἐν τούτοις αἰτιά-  
 σομαι τοὺς ὑπὲρ Νεοπτολέμου λέγοντας (οὐδὲ εἰς  
 γὰρ ἡν), ἀλλ' αὐτοὺς ὑμᾶς· εἰ γὰρ ἐν Διονύσου

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\* Through Philip's intrigues a Macedonian party had been formed in the cities of Euboea. Plutarchus, the ruler of Eretria, applied to Athens for help against a rising. The request was supported by Eubulus and Midias, but opposed

## ON THE PEACE, 4-7 •

is a very profitable practice, if one has the necessary effrontery, I feel that it is so vulgar and so offensive that, though I see the necessity, I shrink from it. I believe, however, that you will form a better judgement of what I am going to propose, if I remind you of a few things that I have said on former occasions. For in the first place, Athenians, when it was proposed to take advantage of the unrest in Euboea<sup>a</sup> and side with Plutarchus in a war that would bring us more expense than glory, I was the first and indeed the only speaker to oppose it, and I narrowly escaped being torn to pieces by those who induced you for trifling gains to commit many serious errors. It was not long before you incurred disgrace and suffered indignities<sup>b</sup> such as no men have ever received from those whom they have helped, and so you realized the baseness of those to whom you then gave ear and the wisdom of the advice you received from me. Again, men of Athens, when I saw that Neoptolemus, the actor, enjoying safe conduct under cover of his profession, was doing his best to injure our city and was Philip's agent and representative at Athens, I once more came forward and addressed you, not out of private animosity or love of informing, as indeed my subsequent conduct has proved. And I shall not in this case, as in the former one, find fault with those who spoke in defence of Neoptolemus, for not a man defended him, but with yourselves. For if it had been a tragedy in the theatre of Dionysus

by Demosthenes. A force was sent under the command of Phocion and won a battle, but Plutarchus proved himself a traitor and was expelled from Eretria.

<sup>b</sup> According to the Scholiast, Plutarchus seized some of the Athenian troops and compelled Athens to ransom them for 50 talents.



## DEMOSTHENES

τραγωδοὺς ἐθεῶσθε,<sup>1</sup> ἀλλὰ μὴ περὶ σωτηρίας καὶ  
 κοινῶν πραγμάτων ἦν ὁ λόγος, οὐκ ἂν οὕτως οὐτ'  
 ἐκείνου πρὸς χάριν οὐτ' ἐμοῦ πρὸς ἀπέχθειαν  
 8 ἤκούσατε. καίτοι τοῦτό γ' ὑμᾶς οἶμαι νῦν ἅπαντας  
 ῥησθῆσθαι, ὅτι τὴν τότε ἄφιξιν εἰς τοὺς πολέμους  
 ποιησάμενος<sup>2</sup> ὑπὲρ τοῦ τάκεϊ χρήματ' ὀφειλόμεν,  
 [59] ὥς ἔφη, κομίσας δεῦρο λητουργεῖν, καὶ τούτῳ τῷ  
 λόγῳ πλείστῳ χρησάμενος, ὥς δεινὸν εἶ τις ἐγ-  
 καλεῖ τοῖς ἐκείθεν ἐνθάδε τὰς εὐπορίας ἄγονσιν,  
 ἐπειδὴ διὰ τὴν εἰρήνην ἀδείας ἔτυχεν, ἣν ἐνθάδ'  
 ἐκέκτητ' οὐσίαν φανεράν, ταύτην ἑξαργυρίσας πρὸς  
 9 ἐκείνον ἀπάγων οἴχεται. δύο μὲν δὴ ταῦθ' ὧν  
 προεῖπον ἐγὼ μαρτυρεῖ τοῖς γεγενημένοις λόγοις  
 ὀρθῶς καὶ δικαίως, οἷά περ ἦν, ἀποφανθένθ' ὑπ'  
 ἐμοῦ· τὸ τρίτον δ', ὧ ἄνδρες Ἀθηναῖοι, (καὶ μόνον  
 ἐν τοῦτ' εἰπὼν ἔτι καὶ δὴ περὶ ὧν παρελήλυθ'  
 ἐρῶ,) ἡνίκα τοὺς ὅρκους τοὺς περὶ τῆς εἰρήνης  
 10 ἀπειληφότες ἤκομεν οἱ πρέσβεις, τότε Θεσπιάς  
 τινων καὶ Πλαταιᾶς ὑπισχνουμένων οἰκισθήσεσθαι,  
 καὶ τοὺς μὲν Φωκέας τὸν Φίλιππον, ἂν γένηται  
 κύριος, σώσειν, τὴν δὲ Θηβαίων πόλιν διοικιεῖν,  
 καὶ τὸν Ὠρωπὸν ὑμῖν ὑπάρξειν, καὶ τὴν Εὐβοίαν  
 ἀντ' Ἀμφιπόλεως ἀποδοθήσεσθαι, καὶ τοιαύτας  
 ἐλπίδας καὶ φενακισμούς, οἷς ἐπαχθέντες ὑμεῖς  
 οὔτε συμφόρως οὐτ' ἴσως οὔτε καλῶς πρρεῖσθε  
 Φωκέας, οὐδὲν τούτων οὐτ' ἑξαπατήσας οὔτε σι-  
 γήσας ἐγὼ φανήσομαι, ἀλλὰ προειπὼν ὑμῖν, ὥς  
 οἶδ' ὅτι μνημονεύετε, ὅτι ταῦτ' οὐτ' οἶδ' οὔτε  
 προσδοκῶ, νομίζω δὲ τὸν λέγοντα ληρεῖν.

<sup>1</sup> So A and S corrected: *εθεάσασθε* Dindorf with vulg.

<sup>2</sup> So Tournier, followed by most recent edd.: *ἐποίησατο* vulg., Dindorf.

## ON THE PEACE, 7-10 .

that you were watching and not a debate on the very existence of your state, you could not have shown more partiality to him and more ill-will against me. Yet I suppose that by this time you have all observed that after visiting the enemy, in order, as he alleged, to collect sums owing to him there which he might spend on public services here, and after making copious use of the argument that it was too bad to arraign men who were transferring wealth from Macedonia to Athens, he secured a safe conduct owing to the peace, converted into cash all the real property that he held here, and has absconded to Philip. There, then, you have two of my warnings, bearing testimony to the value of my earlier speeches, and uttered by me honestly and in strict conformity with the facts. Thirdly, men of Athens—and when I have given just this one further instance, I will at once pass on to some topics that I have omitted—when we ambassadors returned from administering the oaths for the peace, at that time there were some who assured us that Thespieae and Plataea would be rebuilt, that Philip, if he gained the mastery, would protect the Phocians and break up Thebes into villages, and that you would retain Oropus and receive Euboea in exchange for Amphipolis. Led on by these false hopes and cajoleries, you abandoned the Phocians against your own interests and against justice and honour. But you will find that I neither took part in this deception, nor passed it over in silence, but spoke out boldly, as I am sure you remember, saying that I had neither knowledge nor expectation of such results and that all such talk was nonsense.

- 11 Ταῦτα τοίνυν ἅπανθ', ὅσα φαίνομαι βέλτιον τῶν ἄλλων προορῶν, οὐδ' εἰς μίαν, ᾧ ἄνδρες Ἀθηναῖοι, οὔτε δεινότητ' οὔτ' ἀλαζονείαν ἐπανοίσω, οὐδὲ προσποιήσομαι δι' οὐδὲν ἄλλο γινώσκειν καὶ προαισθάνεσθαι πλὴν δι' ᾧ ἂν ὑμῖν εἴπω, δύο ἐν μέν, ᾧ ἄνδρες Ἀθηναῖοι, δι' εὐτυχίαν, ἣν συμπάσης [60] ἐγὼ τῆς ἐν ἀνθρώποις οὔσης δεινότητος καὶ
- 12 σοφίας ὁρῶ κρατοῦσαν· ἕτερον δέ, προῖκα τὰ πράγματα κρίνω καὶ λογίζομαι, καὶ οὐδὲν λῆμμ' ἂν οὐδεὶς ἔχοι πρὸς οἷς ἐγὼ πεπολίτευμαι καὶ λέγω δεῖξαι προσηρτημένον. ὀρθὸν οὖν, ὃ τι ἂν ποτ' ἀπ' αὐτῶν ὑπάρχη τῶν πραγμάτων, τὸ συμφέρον φαίνεται μοι. ὅταν δ' ἐπὶ θάτερ' ὥσπερ εἰς τρυτάνην ἀργύριον προσενέγκης, οἷχεται φέρον καὶ καθεέλκυκε τὸν λογισμὸν ἐφ' αὐτό, καὶ οὐκ ἂν ἔτ' ὀρθῶς οὐδ' ὑγιῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς λογίσαιτο.
- 13 Ἐν μὲν οὖν ἔγωγε πρῶτον ὑπάρχειν φημι δεῖν, ὅπως, εἴτε συμμάχους εἴτε σύνταξιν εἴτ' ἄλλο τι βούλεται τις κατασκευάζειν τῇ πόλει, τὴν ὑπάρχουσαν εἰρήνην μὴ λύων τοῦτο ποιήσῃ, οὐχ ὡς θαυμαστὴν οὐδ' ὡς ἀξίαν οὔσαν ὑμῶν· ἀλλ' ὅποια τίς ποτ' ἐστὶν αὕτη, μὴ γενέσθαι μᾶλλον εἶχε τοῖς πράγμασι καιρὸν ἢ γεγεννημένη νῦν δι' ἡμᾶς λυθῆναι· πολλὰ γὰρ προείμεθα, ὧν ὑπαρχόντων τότε ἂν ἡ νῦν ἀσφαλέστερος καὶ ῥάων ἦν ἡμῖν ὁ
- 14 πόλεμος. δεύτερον δ', ὁρᾶν ὅπως μὴ προαξόμεθ', ᾧ ἄνδρες Ἀθηναῖοι, τοὺς συνεληλυθότας τούτους καὶ φάσκοντας Ἀμφικτύονας νῦν εἶναι εἰς ἀνάγκην καὶ πρόφασιν κοινοῦ πολέμου πρὸς ἡμᾶς ἐγὼ

<sup>a</sup> The Greek here is difficult. Most edd. awkwardly

## ON THE PEACE, 11-14 .

Now all these instances, where I appear to have had a clearer foresight than the rest, I shall not refer to a single cause, men of Athens—my real or pretended cleverness<sup>a</sup>; nor will I claim that my knowledge and discernment were due to anything else than two things, which I will mention. One, men of Athens, was good luck, which my experience tells me is worth all the cleverness and wisdom in the world. The second is this: on public questions my estimates and decisions are disinterested, and no one can show that my policy and my speeches have been in any way bound up with my private gain. Hence I always see accurately the advantageous course as suggested by actual circumstances. But the instant you throw money into one scale, its weight bears down the judgement with it; and for him that has once done this, accurate and sound calculation becomes utterly impossible.

Now there is one precaution which I think essential. If anyone proposes to negotiate for our city an alliance or a joint contribution<sup>b</sup> or anything of the sort, it must be done without detriment to the existing peace. I do not mean that the peace is a glorious one or even creditable to you, but, whatever we may think of it, it would better suit our purpose never to have made it than to violate it when made, because we have now sacrificed many advantages which would have made war safer and easier for us than now. The second precaution, men of Athens, is to avoid giving the self-styled Amphictyons now assembled any call or excuse for a crusade against us. For if render *ἀλαζονεία* " [cause for] boasting " it is rather political quackery passing muster for real statesmanship.

<sup>b</sup> A euphemism under the second Athenian confederacy for the tribute (*φóρος*) of the first.

- γάρ, εἰ γένοιθ' ἡμῖν πρὸς Φίλιππον πάλιν πόλεμος δι' Ἀμφίπολιν ἢ τι τοιοῦτ' ἐγκλημ' ἴδιον, οὐ μὴ μετέχουσι Θετταλοὶ μηδ' Ἀργεῖοι μηδὲ Θηβαῖοι, οὐκ ἂν ἡμῖν οἶομαι τούτων οὐδένας<sup>1</sup> πολεμήσαι,
- 15 καὶ πάντων ἥκιστα (καὶ μοι μὴ θορυβήσῃ μηδεὶς πρὶν ἀκοῦσαι) Θηβαίους, οὐχ ὥς ἡδέως ἔχουσιν ἡμῖν, οὐδ' ὥς οὐκ ἂν χαρίζοιντο Φιλίππῳ, ἀλλ'
- [61] ἴσασιν ἀκριβῶς, εἰ καὶ πάννυ φησί τις αὐτοὺς ἀναισθήτους εἶναι, ὅτι, εἰ γενήσεται πόλεμος πρὸς ὑμᾶς αὐτοῖς, τὰ μὲν κακὰ πάνθ' ἔξουσιν αὐτοῖς, τοῖς δ' ἀγαθοῖς ἐφεδρεύων ἕτερος καθεδεῖται. οὐκ οὖν προοινοῦντ' ἂν αὐτοὺς εἰς τοῦτο, μὴ κοινῆς τῆς ἀρχῆς καὶ τῆς αἰτίας οὔσης τοῦ πολέμου.
- 16 οὐδέ γ' εἰ πάλιν πρὸς τοὺς Θηβαίους πολεμήσαιμεν δι' Ὠρωπὸν ἢ τι τῶν ἰδίων, οὐδὲν ἂν ἡμᾶς παθεῖν ἡγοῦμαι καὶ γὰρ ἡμῖν κακείνοις τοὺς βοηθοῦντας ἂν οἶμαι, εἰς τὴν οἰκείαν εἴ τις ἐμβάλοι, βοηθεῖν, οὐ συνεπιστρατεύσειν οὐδετέροις. καὶ γὰρ αἱ συμμαχίαι τοῦτον ἔχουσι τὸν τρόπον, ὧν καὶ φροντίσειεν ἂν τις, καὶ τὸ πρᾶγμα φύσει τοιοῦτόν ἐστιν
- 17 οὐκ ἄχρι τῆς ἴσης ἕκαστός ἐστιν εὖνους οὔθ' ἡμῖν οὔτε Θηβαίοις, σὼς τ'<sup>2</sup> εἶναι καὶ κρατεῖν τῶν ἄλλων, ἀλλὰ σὼς μὲν εἶναι πάντες ἂν βούλοινθ' ἕνεχ' αὐτῶν, κρατήσαντας δὲ τοὺς ἐτέρους δεσπότας ὑπάρχειν αὐτῶν οὐδὲ εἰς. τί οὖν ἡγοῦμαι φοβερόν καὶ τί φυλάξασθαι δεῖν ἡμᾶς; μὴ κοινὴν πρόφασιν καὶ κοινὸν ἐγκλημ' ὁ μέλλων πόλεμος πρὸς ἅπαντας
- 18 λάβῃ. εἰ γὰρ Ἀργεῖοι μὲν καὶ Μεσσηνιοὶ καὶ

<sup>1</sup> So Herwerden : οὐδένας Dindorf with mss

<sup>2</sup> ὥστε mss. : σὼς τ' Reiske : Dindorf brackets σὼς τ' . . . ἄλλων.

## ON THE PEACE, 14-18 .

we should hereafter come to blows with Philip, about Amphipolis or in any private quarrel not shared by the Thessalians or the Argives or the Thebans, I do not believe for a moment that any of the latter would be dragged into the war, least of all—hear me before you shout me down—least of all the Thebans. I do not mean that they regard us with favour or that they would not readily oblige Philip, but they do realize quite clearly, for all the stolidity that people attribute to them, that if they ever fight you, they will have to take all the hard knocks themselves, and someone else will sit quietly by, waiting for the spoils. Therefore they would never make such a sacrifice unless the war had a common cause and origin. If we went to war again with the Thebans about Oropus<sup>a</sup> or for some other private reason, I do not think we should suffer, for both their allies and ours would, of course, offer support, if their own territory were invaded, but would not join either side in aggression. That is the way with every alliance worth considering, and such is the natural result. No individual ally is so fond either of us or of the Thebans as to regard our security and our supremacy in the same light. Secure they would all have us, for their own sakes; that either nation should gain supremacy and be their master would suit none of them. What, then, is the danger that I think we must guard against? Lest the inevitable war should afford all states a common pretext and a common ground of complaint. For if the Argives

<sup>a</sup> Oropus was in Attica, close to the Boeotian frontier. A war for its possession would therefore be confined to the Thebans and the Athenians, and Demosthenes has no fear of the result.

# DEMOSTHENES

- Μεγαλοπολῖται καὶ τινες τῶν λοιπῶν Πελοποννη-  
 σίων, ὅσοι ταῦτὰ τούτοις φρονοῦσι, διὰ τὴν πρὸς  
 Λακεδαιμονίους ἡμῶν ἐπικηρυκίαν ἐχθρῶς σχή-  
 σουσι καὶ τὸ δοκεῖν ἐκδέχεσθαι τι τῶν ἐκείνοις  
 πεπραγμένων, Θηβαῖοι δ' ἔχουσι μὲν, ὥς λέγουσιν,  
 ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν, ὅτι τοὺς  
 παρ' ἐκείνων φεύγοντας σῶζομεν καὶ πάντα τρόπον  
 19 τὴν δυσμένειαν ἐνδεικνύμεθ' αὐτοῖς, Θετταλοὶ δ',  
 ὅτι τοὺς Φωκέων φυγάδας σῶζομεν, Φίλιππος δ',  
 [62] ὅτι κωλύομεν αὐτὸν κοινωνεῖν τῆς ἀμφικτυονίας,  
 φοβοῦμαι μὴ πάντες περὶ τῶν ἰδίων ἕκαστος ὀργιζό-  
 μενος κοινὸν ἐφ' ἡμᾶς ἀγάγωσι τὸν πόλεμον, τὰ  
 τῶν Ἀμφικτυόνων δόγματα προστησάμενοι, εἴτ'  
 ἐπισπασθῶσιν ἕκαστοι πέρα τοῦ συμφέροντος  
 ἑαυτοῖς [ἡμῶν πολεμῆσαι],<sup>1</sup> ὥσπερ καὶ περὶ Φωκέας.  
 20 ἴστε γὰρ δήπου τοῦθ', ὅτι νῦν Θηβαῖοι καὶ Φίλιππος  
 καὶ Θετταλοί, οὐχὶ ταῦθ' ἕκαστοι μάλιστ' ἐσπου-  
 δακότες, ταῦτὰ πάντες ἔπραξαν· οἷον Θηβαῖοι τὸν  
 μὲν Φίλιππον παρελθεῖν καὶ λαβεῖν τὰς παρόδους  
 οὐκ ἐδύναντο κωλύσαι, οὐδέ γε τῶν αὐτοῖς πεπονη-  
 21 μένων ὕστ'· τὸν ἐλθόντα τὴν δόξαν ἔχειν· νυνὶ γὰρ  
 Θηβαίοις πρὸς μὲν τὸ τὴν χώραν κεκομίσθαι  
 πέπρακται τι, πρὸς δὲ τιμὴν καὶ δόξαν αἰσχιστα·  
 εἰ γὰρ μὴ παρήλθε Φίλιππος, οὐδὲν ἂν αὐτοῖς  
 δοκεῖ κέρδος εἶναι.<sup>2</sup> ταῦτα δ' οὐκ ἐβούλοντο, ἀλλὰ  
 τῷ τὸν Ὀρχομενὸν καὶ τὴν Κορώνειαν λαβεῖν  
 ἐπιθυμεῖν, μὴ δύνασθαι δέ, πάντα ταῦθ' ὑπέμεναν.  
 22 Φίλιππον τοίνυν τινὲς μὲν δήπου τολμῶσι λέγειν

<sup>1</sup> Blass omits: Dindorf retains, with mss

<sup>2</sup> ἐδόκει εἶναι mss, with an unlikely hiatus: ἐδόκει πλέον εἶναι  
 Dindorf after Reiske. An Oxyrhynchus papyrus has κε-  
 whence Butcher reads κέρδος εἶναι

## ON THE PEACE, 18-22

and Messenians and Megalopolitans, and other Peloponnesians who side with them, quarrel with us because of our embassy to Sparta and because they think that we have some interest in Lacedaemonian policy ; and if the Thebans are, as people admit, hostile and likely to be even more so, because we offer an asylum to their exiles and make no disguise of our hostility to them in every way ; and if the Thessalians dislike us because we protect the Phocian fugitives, and Philip because we are trying to exclude him from the Amphictyonic Council ; then I am afraid that these separate powers, having each a private grudge, may make common cause against us on the strength of the Amphictyonic decrees, and may then be tempted to go beyond what their several interests require, as they were in the case of the Phocians. For of course you realize that in the present case the Thebans and Philip and the Thessalians have acted in complete unison, though with widely different aims. The Thebans, for instance, were powerless to prevent Philip from pressing on and seizing the passes, or from coming in at the finish and usurping the credit of their previous exertions. Hence to-day the Thebans have been partially successful in recovering territory, but have failed lamentably to win honour and glory ; for they would presumably have gained nothing if Philip had not passed Thermopylae. That was not what they wanted, but they put up with it all because they had the will, though not the power, to grasp Orchomenus and Coronea. Now some people actually go so far as to say that Philip was compelled,



# DEMOSTHENES

- ὥς οὐδ' ἐβούλετο Θηβαίοις Ὀρχομενὸν καὶ Κορώνειαν παραδοῦναι, ἀλλ' ἡναγκάσθη· ἐγὼ δὲ τούτοις μὲν ἐρρῶσθαι λέγω, ἐκείνο δ' οἶδ', ὅτι οὐ μᾶλλον γε ταῦτ' ἔμελεν αὐτῷ ἢ τὰς παρόδους λαβεῖν ἐβούλετο καὶ τὴν δόξαν τοῦ πολέμου τοῦ δοκεῖν δι' αὐτὸν κρίσιν εἰληφέναι, καὶ τὰ Πύθια θεῖναι δι'
- 23 αὐτοῦ, καὶ ταῦτ' ἦν ὧν μάλιστ' ἐγλίχετο. Θετταλοὶ δέ γ' οὐδέτερόν ἐβούλοντο τούτων, οὔτε Θηβαίους οὔτε τὸν Φίλιππον μέγαν γίνεσθαι (ταῦτα γὰρ πάντ' ἐφ' ἑαυτοὺς ἡγοῦντο), τῆς πυλαίας δ' ἐπεθύ-
- [63] μουν καὶ τῶν ἐν Δελφοῖς, πλεονεκτημάτων δυοῖν, κύριοι γενέσθαι· τῷ δὲ τούτων γλίχεσθαι τάδε συγκατέπραξαν, τῶν τοίνυν ἰδίων ἕνεχ' εὐρήσεθ' ἕκαστον πολλὰ προηγμένον ὧν οὐδὲν ἐβούλετο πράξαι. τοῦτο μέντοι, τοῦτ'<sup>1</sup> ἔστιν φυλακτέον ἡμῖν.
- 24 "Τὰ κελευόμεν' ἡμᾶς ἄρα δεῖ ποιεῖν ταῦτα φοβουμένους; καὶ σὺ ταῦτα κελεύεις;" πολλοῦ γε καὶ δέω. ἀλλ' ὥς οὔτε πράξομεν οὐδὲν ἀνάξιον ἡμῶν αὐτῶν οὔτ' ἔσται πόλεμος, νοῦν δὲ δόξομεν πᾶσιν ἔχειν καὶ τὰ δίκαια λέγειν, τοῦτ' οἶμαι δεῖν ποιεῖν. πρὸς δὲ τοὺς θρασέως ὀτιοῦν οἰομένους ὑπομείναι δεῖν καὶ μὴ προορωμένους τὸν πόλεμον, ἐκεῖνα βούλομαι λογίσασθαι. ἡμεῖς Θηβαίους ἐῷμεν ἔχειν Ὠρωπὸν· καὶ εἴ τις ἔροιθ' ἡμᾶς, κελεύσας εἰπεῖν τάληθῇ, διὰ τί; ἵνα μὴ πολε-
- 25 μῶμεν, φαῖμεν ἄν. καὶ Φιλίππῳ νυνὶ κατὰ τὰς συνθήκας Ἀμφιπόλεως παρακεχωρήκαμεν, καὶ Καρδιανούς ἐῷμεν ἔξω Χερρονησιτῶν τῶν ἄλλων

<sup>1</sup> So Rehdantz: τοῦτο μὲν τοίνυν ὅτι τοιοῦτον vulg.: τοῦτο μέντοι ὅτι τοῦτ' S: τοῦτο μέντοι, ὅτι τοιοῦτόν ἐστι Dindorf

<sup>a</sup> The Amphictyonic Council met in autumn at the temple of Demeter near Thermopylae, and at Delphi in spring.

## ON THE PEACE, 22-25 •

against his real wishes, to hand over Orchomenus and Coronea to the Thebans. For my part I wish them joy of their opinion. I only know this, that Philip was less interested in those towns than desirous to secure the pass, to win for himself the credit of finishing off the Sacred War, and to preside at the Pythian games. That was the summit of his ambition. But the Thessalians aimed at the aggrandizement neither of Thebes nor of Philip, because they felt that all that would tell against them; but they were anxious to control the council at Thermopylae and the Delphian temple<sup>a</sup>—two clear gains for them; and it was this ambition that led them to join in the war. So you will find that each of these powers was induced for private reasons to do much that it did not wish. That, however, is emphatically what *we* must avoid.

"Must we then," you ask, "do as we are told for fear of the consequences?" Do you of all men advise that?" Far from it. No, I think we ought so to act as to do nothing unworthy of Athens and yet avoid war; we ought to show to all men our good sense and the justice of our claims. To those who think we ought boldly to risk everything, and who do not foresee the inevitable hostilities, I suggest the following consideration. We are allowing the Thebans to keep Oropus; and if anyone should ask us to tell him candidly why we do so, we should have to answer, "In order to avoid war." In the same way by agreement with Philip we have waived our claim to Amphipolis, and we are permitting Cardia<sup>b</sup> to be excepted from the rest of the Chersonese, the

<sup>a</sup> Cardia, largely inhabited by Athenian colonists, was included in the peace of 346 as an ally of Philip.

## DEMOSTHENES

τετάχθαι, καὶ τὸν Κᾶρα τὰς νήσους καταλαμβάνειν, Χίον καὶ Κῶν καὶ Ῥόδον, καὶ Βυζαντίους κατάγειν τὰ πλοῖα, δηλὸν ὅτι τὴν ἀπὸ τῆς εἰρήνης ἡσυχίαν πλειόνων ἀγαθῶν αἰτίαν εἶναι νομίζοντες ἢ τὸ προσκρούειν καὶ φιλονικεῖν περὶ τούτων. οὐκοῦν εὖηθες καὶ κομιδῇ σχέτλιον, πρὸς ἑκάστους καθ' ἓν οὕτω προσενηνεγμένους περὶ τῶν οἰκείων καὶ ἀναγκαιοτάτων, πρὸς πάντας περὶ τῆς ἐν Δελφοῖς σκιᾶς νυνὶ πολεμῆσαι.

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<sup>a</sup> Idneus, satrap of Caria, brother and successor of the famous Mausolus, who had helped the islands in their revolt from Athens in the Social War of 357-355

## ON THE PEACE, 25

Carian<sup>a</sup> to occupy the islands of Chios, Cos, and Rhodes, and the Byzantines to detain<sup>b</sup> our ships<sup>b</sup> in harbour, obviously because we think that the respite which the peace affords is more productive of advantages than wrangling and coming to blows over these points. Therefore it is sheer folly<sup>c</sup> and perversity, after dealing with the powers one by one on matters of vital concern to ourselves, to challenge them all together to fight about this phantom at Delphi.

<sup>b</sup> Corn-ships from the Euxine forced to pay toll at Byzantium

## SECOND PHILIPPIC

## INTRODUCTION

IN the Peloponnesus Philip had found troubled waters in which to fish. The Argives, the Messenians, and the Arcadians, with their new centre Megalopolis, distrusted Athens because she was now on friendly terms with Sparta, who still laid claim to Messene. Philip supplied money and mercenaries to the ruling factions in those states, and Athens in the summer of 344 sent Demosthenes with other ambassadors on a tour of the Peloponnesus to counteract his growing influence. The mission was confessedly unsuccessful. Shortly afterwards, according to Libanius (though there are some difficulties in the way of accepting his statement), Philip sent envoys to Athens to complain of the charges of bad faith brought against him by some of the orators, and at the same time came envoys from Argos and Messene to protest against Athenian support of Sparta. In their presence Demosthenes points out that Philip's real object in befriending Thebes, Messene, and Argos is to attack Athens, and he throws the blame for the present difficulties on the statesmen who had deceived the Athenians with false hopes of Philip's benevolent intentions and so persuaded them to abandon Phocis and Thermopylae. The reply which he proposed to send to Philip has not come down to us, nor do we know whether it was adopted by the Assembly.

## VI. ΚΑΤΑ ΦΙΛΙΠΠΟΥ Β

Ὅταν, ὦ ἄνδρες Ἀθηναῖοι, λόγοι γίνωνται  
 περὶ ὧν Φίλιππος πράττει καὶ βιάζεται παρὰ τὴν  
 εἰρήνην, αἰ τοὺς ὑπὲρ ἡμῶν λόγους καὶ δικαίους  
 καὶ φιλανθρώπους ὁρῶ φαινομένους, καὶ λέγειν  
 μὲν ἅπαντας αἰ τὰ δέοντα δοκοῦντας τοὺς κατ-  
 ηγοροῦντας Φιλίππου, γιγνόμενον δ' οὐδὲν ὥς ἔπος  
 εἰπεῖν τῶν δεόντων, οὐδ' ὧν ἕνεκα ταῦτ' ἀκούειν  
 [66] <sup>2</sup> ἄξιον· ἀλλ' εἰς τοῦτ' ἤδη προηγμένα τυγχάνει  
 πάντα τὰ πράγματα τῇ πόλει, ὥσθ' ὅσω τις ἂν  
 μᾶλλον καὶ φανερώτερον ἐξελέγχῃ Φίλιππον καὶ  
 τὴν πρὸς ὑμᾶς εἰρήνην παραβαίνοντα καὶ πᾶσι  
 τοῖς Ἑλλησιν ἐπιβουλεύοντα, τοσούτῳ τὸ τί χρῆ  
<sup>3</sup> ποιεῖν συμβουλευσαὶ χαλεπώτερον. αἴτιον δέ  
 τούτων, ὅτι πάντας, ὦ ἄνδρες Ἀθηναῖοι, τοὺς  
 πλεονεκτεῖν ζητοῦντας ἔργῳ κωλύειν καὶ πράξειςιν,  
 οὐχὶ λόγοις δέον, πρῶτον μὲν ἡμεῖς οἱ παριόντες  
 τούτων μὲν ἀφέσταμεν καὶ γράφειν καὶ συμβου-  
 λεύειν, τὴν πρὸς ὑμᾶς ἀπέχθειαν ὀκνοῦντες, οἷα  
 ποιεῖ δ', ὥς δεινά, καὶ τοιαῦτα διεξερχόμεθα·  
 ἔπειθ' ὑμεῖς οἱ καθήμενοι, ὥς μὲν ἂν εἴποιτε  
 δικαίους λόγους καὶ λέγοντος ἄλλου συνείητε,  
 ἄμεινον Φιλίππου παρεσκεύασθε, ὥς δὲ κωλύσαιτ'  
 ἂν ἐκείνον πράττειν ταῦτ' ἐφ' ὧν ἔστι νῦν, παν-  
 τελῶς ἀργῶς ἔχετε. συμβαίνει δὴ πρᾶγμ' ἀναγ-  
 124

## VI. SECOND PHILIPPIC

WHENEVER, men of Athens, we are discussing Philip's intrigues and his violations of the peace, I observe that all the speeches on our side are manifestly inspired by justice and generosity, and those who denounce Philip are all felt to be saying exactly the right thing ; but of the much needed action, which alone would make the speeches worth hearing, little or nothing ensues. Unfortunately all our national affairs have now reached to such a pass, that the more completely and manifestly Philip is convicted of violating the peace with us and of plotting against the whole of Greece, the more difficult it is to suggest the right course of action. The reason, Athenians, is this. Though all who aim at their own aggrandizement must be checked, not by speeches, but by practical measures, yet, in the first place, we who come before you shrink from any definite proposal or advice, being reluctant to incur your displeasure ; we prefer to dilate on Philip's shocking behaviour and the like topics ; and, secondly, you who sit here are indeed better equipped than Philip for making speeches about justice and for appreciating them in the mouth of another, but, when it comes to hindering the accomplishment of his present plans, you remain utterly inactive. The result is, I suppose, inevitable



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καῖον, οἶμαι, καὶ ἴσως εἰκός ἐν οἷς ἑκάτεροι διατρίβετε καὶ περὶ ᾧ σπονδάζετε, ταῦτ' ἄμεινον ἑκατέροις ἔχει, ἐκείνῳ μὲν αἱ πράξεις, ὑμῖν δ' οἱ λόγοι. εἰ μὲν οὖν καὶ νῦν λέγειν δικαιότερ' ὑμῖν ἔξαρκεῖ, ῥάδιον, καὶ πόνος οὐδεὶς πρόσεστι τῷ  
**5** πράγματι εἰ δ' ὅπως τὰ παρόντ' ἐπανορθωθήσεται δεῖ σκοπεῖν καὶ μὴ προελθόντ' ἔτι πορρωτέρω λήσει πάνθ' ἡμᾶς, μηδ' ἐπιστήσεται μέγεθος δυνάμεως πρὸς ἣν οὐδ' ἀντᾶραι δυνησόμεθα, οὐχ ὁ αὐτὸς τρόπος ὅσπερ πρότερον τοῦ βουλευέσθαι, ἀλλὰ καὶ τοῖς λέγουσιν ἅπασι καὶ τοῖς ἀκούουσιν ὑμῖν τὰ βέλτιστα καὶ τὰ σώσοντα τῶν ῥάστων καὶ τῶν ἡδίστων προαιρετέον.

**6** Πρῶτον μὲν, εἴ τις, ὦ ἄνδρες Ἀθηναῖοι, θαρρεῖ,  
**[67]** ὁρῶν ἡλίκος ἦδη καὶ ὅσων κύριός ἐστι Φίλιππος, καὶ μηδέν' οἶεται κίνδυνον φέρειν τοῦτο τῇ πόλει μηδ' ἐφ' ὑμᾶς πάντα παρασκευάζεσθαι, θαυμάζω, καὶ δεηθῆναι πάντων ὁμοίως ὑμῶν βούλομαι τοὺς λογισμοὺς ἀκοῦσαί μου διὰ βραχείων, δι' οὓς τᾶναντί' ἐμοὶ παρέστηκε προσδοκᾶν καὶ δι' ὧν ἐχθρόν ἡγοῦμαι Φίλιππον· ἴν', ἐὰν μὲν ἐγὼ δοκῶ βέλτιον προορᾶν, ἐμοὶ πεισθῆτε, ἂν δ' οἱ θαρροῦντες καὶ πεπιστευκότες αὐτῷ, τούτοις προσθήσθε.

**7** ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, λογίζομαι, τίνων ὁ Φίλιππος κύριος πρῶτον μετὰ τὴν εἰρήνην κατέστη; Πυλῶν καὶ τῶν ἐν Φωκεύσι πραγμάτων. τί οὖν; πῶς τούτοις ἐχρήσατο; ἃ Θηβαῖοις συμφέρει καὶ οὐχ ἃ τῇ πόλει, πράττειν προείλετο. τί δήποτε; ὅτι πρὸς πλεονεξίαν, οἶμαι, καὶ τὸ πάνθ' ὑφ' αὐτῷ ποιήσασθαι τοὺς λογισμοὺς ἐξετάζων, καὶ οὐχὶ πρὸς εἰρήνην οὐδ' ἡσυχίαν οὐδὲ δίκαιον  
**8** οὐδέν, εἶδε τοῦτ' ὀρθῶς, ὅτι τῇ μὲν ἡμετέρᾳ πόλει

## SECOND PHILIPPIC, 4-8

and perhaps reasonable. Where either side devotes its time and energy, there it succeeds the better—Philip in action, but you in argument. So if you still think it enough to employ the sounder arguments, that is easy; your task entails no trouble. But if you have to devise means whereby our present fortunes shall be repaired and their further decline shall not take us completely by surprise, and we shall not be confronted by a mighty power which we shall be unable even to withstand, then our method of deliberation must be changed, and all who speak and all who listen must choose the best and safest policy instead of the easiest and most agreeable.

In the first place, Athenians, if anyone views with confidence the present power of Philip and the extent of his dominions, if anyone imagines that all this imports no danger to our city and that you are not the object of his preparations, I must express my astonishment, and beg you all alike to listen to a brief statement of the considerations that have led me to form the opposite conclusion and to regard Philip as our enemy. Then, if you think me the better prophet, adopt my advice; if you prefer those who have so confidently trusted him, give them your allegiance. Now I, men of Athens, reason thus. What did Philip first get under his control after the Peace? Thermopylae and the Phocian government. Well, what did he make of these? He chose to act in the interests of Thebes, not of Athens. And why so? Because, I believe, guided in his calculations by ambition and the desire of universal dominion, regardless of the claims of peace and quietness and justice, he rightly saw that

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- καὶ τοῖς ἡθεσι τοῖς ἡμετέροις οὐδὲν ἂν ἐνδείξαιτο τοσοῦτον οὐδὲ ποιήσειεν, ὅφ' οὐ πεισθέντες· ὑμεῖς τῆς ἰδίας ἔνεκ' ὠφελείας τῶν ἄλλων τινὰς Ἑλλήνων ἐκείνῳ πρόοισθε, ἀλλὰ καὶ τοῦ δικαίου λόγον ποιούμενοι, καὶ τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι φεύγοντες, καὶ πάνθ' ἃ προσήκει προορώμενοι, ὁμοίως ἐναντιώσεσθε, ἂν τι τοιοῦτον ἐπιχειρή
- 9 πράττειν, ὥσπερ ἂν εἰ πολεμοῦντες τύχοιτε. τοὺς δὲ Θηβαίους ἡγείτο, ὅπερ συνέβη, ἀντὶ τῶν ἑαυτοῖς γιγνομένων τὰ λοιπὰ εἴσειν ὅπως βούλεται πράττειν ἑαυτόν, καὶ οὐχ ὅπως ἀντιπράξειν καὶ διακωλύ-
- [68] σειν, ἀλλὰ καὶ συστρατεύσειν, ἂν αὐτοὺς κελεύῃ. καὶ νῦν τοὺς Μεσσηνίους καὶ τοὺς Ἀργεῖους ταῦθ' ὑπεληφώς εὖ ποιεῖ. ὁ καὶ μέγιστόν ἐστι
- 10 καθ' ὑμῶν ἐγκώμιον, ὃ ἄνδρες Ἀθηναῖοι· κέκρισθε γὰρ ἐκ τούτων τῶν ἔργων μόνοι τῶν πάντων μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν καὶ ταῦτ' εἰκότως καὶ περὶ ὑμῶν οὕτως ὑπείληφε καὶ κατ' Ἀργείων καὶ Θηβαίων ὡς ἑτέρως, οὐ μόνον εἰς τὰ παρόνθ' ὁρῶν, ἀλλὰ καὶ τὰ πρὸ τούτων
- 11 λογιζόμενος. εὐρίσκει γάρ, οἶμαι, καὶ ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον, ἡνίκ' ἦλθεν Ἀλέξανδρος ὁ τούτων πρόγονος περὶ τούτων κῆρυξ, ἀλλὰ καὶ τὴν χώραν ἐκλιπεῖν προελομένους καὶ παθεῖν ὅτιοῦν ὑπομείναντας, καὶ μετὰ ταῦτα πράξαντας ταῦθ' ἃ πάντες ἀεὶ γλίσχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται, διόπερ

## SECOND PHILIPPIC, 8-11

to our city and our national character he could offer nothing, he could do nothing, that would tempt you from selfish motives to sacrifice to him any of the other Greek states, but that you, reverencing justice, shrinking from the discredit involved in such transactions, and exercising due and proper forethought, would resist any such attempt on his part as stoutly as if you were actually at war with him. But as to the Thebans, he believed—and the event justified him—that in return for benefits received they would give him a free hand for the future and, so far from opposing or thwarting him, would even join forces with him, if he so ordered. To-day, on the same assumption, he is doing the Messenians and the Argives a good turn. That, men of Athens, is the highest compliment he could pay you. For by these very acts you stand judged the one and only power in the world incapable of abandoning the common rights of the Greeks at any price, incapable of bartering your devotion to their cause for any favour or any profit. And it was natural that he should form this opinion of you and the contrary opinion of the Argives and Thebans, because he not merely looks to the present, but also draws a lesson from the past. For I suppose he learns from history and from report that your ancestors, when they might, at the price of submission to the Great King, have become the paramount power in Greece, not only refused to entertain that proposal, conveyed to them by Alexander, an ancestor of Philip's line, but chose to quit their homes and endure every hardship, and thereafter wrought those deeds which all men are always eager to relate, though no one has ever been able to tell them worthily, and

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- καὶ γὰρ παραλείψω δικαίως (ἔστι γὰρ μείζονα τὰ κείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι), τοὺς δὲ Θηβαίων καὶ Ἀργείων προγόνους τοὺς μὲν συστρατεύσαντας τῷ βαρβάρῳ, τοὺς δ' οὐκ ἐναντιωθέντας. οἶδεν οὖν ἀμφοτέρους ἰδίᾳ τὸ λυσιστελοῦν ἀγαπήσαντας, οὐχ ὅτι συνοίσει κοινῇ τοῖς Ἑλλήσι σκεφομένους. ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο, φίλους ἐπὶ τοῖς δικαίοις αἰρήσεσθαι, εἰ δ' ἐκείνοις προσθεῖτο, συνεργοὺς ἔξω τῆς αὐτοῦ πλεονεξίας. διὰ ταῦτ' ἐκείνους ἀνθ' ὑμῶν καὶ τότε καὶ νῦν αἰρεῖται οὐ γὰρ δὴ τριήρεις γ' ὄρα [69] πλείους αὐτοῖς ἢ ὑμῖν οὕσας· οὐδ' ἐν μὲν τῇ μεσογείᾳ τιν' ἀρχὴν εὗρηκε, τῆς δ' ἐπὶ τῇ θαλάττῃ καὶ τῶν ἐμπορίων ἀφέστηκεν· οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήνης ἔτυχεν.
- 13 Ἀλλὰ νῆ Δί', εἴποι τις ἂν ὡς πάντα ταῦτ' εἰδώς, οὐ πλεονεξίας ἕνεκ' οὐδ' ὧν ἐγὼ κατηγορῶ τότε ταῦτ' ἔπραξεν, ἀλλὰ τῷ δικαιοτέρῳ τοὺς Θηβαίους ἢ ὑμᾶς ἀξιοῦν ἀλλὰ τοῦτον καὶ μόνον πάντων τῶν λόγων οὐκ ἔνεστιν αὐτῷ νῦν εἰπεῖν· ὁ γὰρ Μεσσήνην Λακεδαιμονίους ἀφιέναι κελεύων πῶς ἂν Ὀρχομενὸν καὶ Κορώνειαν τότε Θηβαίοις παραδοὺς τῷ δίκαιᾳ νομίζειν ταῦτ' εἶναι πεποιηκέναι σκῆψαιτο;
- 14 Ἀλλ' ἐβιάσθη νῆ Δία (τοῦτο γάρ ἐσθ' ὑπόλοιπον) καὶ παρὰ γνώμην, τῶν Θετταλῶν ἱππέων καὶ τῶν

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\* Had Philip renounced his hope of founding a maritime and commercial state and confined himself to extending his empire north and west of Macedonia, his rejection of Athenian  
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## SECOND PHILIPPIC, 11-14

therefore I shall not be wrong in passing them over, for they are indeed great beyond any man's power of speech. On the other hand, he learns that the ancestors of these Thebans and Argives either fought for the barbarians or did not fight against them. He knows, then, that they both will pursue their private interests, irrespective of the common advantage of the Greeks. So he thought that if he chose you, he would be choosing friends, and that your friendship would be based on justice; but that if he attached himself to the others, he would find in them the tools of his own ambition. That is why, now as then, he chooses them rather than you. For surely it is not that he regards their fleets as superior to ours, nor that, having discovered some inland empire, he has abandoned the seaboard with its harbours, nor yet that he has a short memory for the speeches and the promises that gained for him the Peace <sup>a</sup>

But it may be urged, by someone who claims to know all about it, that he acted on that occasion, not from ambition or from any of those motives with which I find fault, but because the claims of the Thebans were more just than ours. Now that is precisely the one argument that he cannot use now. What! The man who orders the Lacedaemonians to give up their claims to Messene, how could he pretend that he handed over Orchomenus and Coronea to Thebes because he thought it an act of justice?

"But," it will be urged (for there is this excuse left), "he was forced to yield against his better judgement, finding himself hemmed in between the friendship would be intelligible. As it is, it must be otherwise explained.

# DEMOSTHENES

- Θηβαίων ὀπλιτῶν ἐν μέσῳ ληφθεῖς, συνεχώρησε ταῦτα. καλῶς. οὐκοῦν φασὶ μὲν μέλλειν πρὸς τοὺς Θηβαίους αὐτὸν ὑπόπτως ἔχειν, καὶ λογο-  
 15 ποιοῦσι περιόντες τινὲς ὡς Ἐλάτειαν τειχιεῖ. ὁ δὲ ταῦτα μὲν μέλλει καὶ μελλήσει γ', ὡς ἐγὼ κρίνω, τοῖς Μεσσηνίοις δὲ καὶ τοῖς Ἀργείοις ἐπὶ τοὺς Λακεδαιμονίους συλλαμβάνειν<sup>1</sup> οὐ μέλλει, ἀλλὰ καὶ ξένους εἰσπέμπει καὶ χρήματ' ἀποστέλλει καὶ δύναμιν μεγάλην ἔχων αὐτὸς ἐστὶ προσδόκιμος. τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναιρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκέας  
 16 νῦν σώζει; καὶ τίς ἂν ταῦτα πιστεύσειεν, ἐγὼ μὲν γάρ οὐκ ἂν ἡγοῦμαι Φίλιππον, οὐτ' εἰ τὰ πρῶτα βιασθεῖς ἄκων ἔπραξεν, οὐτ' ἂν εἰ νῦν ἀπεγίγνωσκε Θηβαίους, τοῖς ἐκείνων ἐχθροῖς συνεχῶς ἐναντιοῦσθαι, ἀλλ' ἀφ' ὧν νῦν ποιεῖ,  
 [70] κακέυν' ἐκ προαιρέσεως δῆλός ἐστι ποιήσας, ἐκ πάντων δ', ἂν τις ὀρθῶς θεωρῇ, πάνθ' α<sup>2</sup> πραγ-  
 17 ματεύεται κατὰ τῆς πόλεως συντάττων καὶ τοῦτ' ἐξ ἀνάγκης τρόπον τιν' αὐτῷ νῦν γε δὴ συμβαίνει λογίζεσθε γάρ ἄρχειν βούλεται, τούτου δ' ἀνταγωνιστὰς μόνους ὑπείληφεν ὑμᾶς ἄδικεῖ πολὺν ἤδη χρόνον, καὶ τοῦτ' αὐτὸς ἄριστα σύνοιδεν αὐτῷ· οἷς γὰρ οὖσιν ὑμετέροις ἔχει, τούτοις πάντα τ' ἄλλ' ἀσφαλῶς κέκτηται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτειδαίαν προείτο, οὐδ' ἂν οἴκοι μένειν βεβαίως

<sup>1</sup> So Weil, supported by Schol. on Aristoph. *Ach.* 206. *συνεισβάλλειν* vulg. · *συμβάλλειν* Dindorf with S and two other mss.

<sup>2</sup> So Foertsch, followed by most recent edd. : πάντα Dindorf with S: *ὅτι πάντα* vulg

<sup>a</sup> To rebuild the walls of Elatea, destroyed in 346, would  
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## SECOND PHILIPPIC, 14-17

Thessalian cavalry and the Theban heavy infantry." Good! So they say he is waiting to regard the Thebans with suspicion, and some circulate a rumour that he will fortify Elatea.<sup>a</sup> That is just what he is "waiting" to do, and will go on "waiting," in my opinion. But he is not "waiting" to help the Messemians and Argives against the Lacedaemonians: he is actually dispatching mercenaries and forwarding supplies, and he is expected in person with a large force. What! The Lacedaemonians, the surviving enemies of Thebes, he is engaged in destroying; the Phocians, whom he has himself already destroyed, he is now engaged in preserving! And who is prepared to believe that? For my part I do not believe that Philip, if he acted in the first place reluctantly and under compulsion, or if he were now inclined to throw the Thebans over, would be persistently opposing their enemies. But if we may judge from his present conduct, it is plain that on that occasion also he acted from deliberate choice, and everything, if correctly observed, points to the fact that all his intrigues are directed against Athens. And to-day at any rate this policy is in a measure forced upon him. For observe! He wants to rule, and he has made up his mind that you, and you only, are his rivals. He has long injured you; of nothing is he more conscious than of that. For it is by holding the cities which are really yours that he retains safe possession of all the rest, and he feels that if he gave up Amphipolis and Potidaea, his own country would be a check to the Thebans, as barring their way to Phocis. Philip's occupation of Elatea in 339 is the theme of the well-known passage in *De Cor* 169 foll.

Demosthenes is playing on the two meanings of μέλλει, "he is likely to" and "he is delaying to."



# DEMOSTHENES

- 18 ἡγεῖται.<sup>1</sup> ἀμφοτέρ' οὖν οἶδε, καὶ αὐτὸν ὑμῖν ἐπιβουλευόντα καὶ ὑμᾶς αἰσθανομένους· εἰ φρονεῖν δ' ὑμᾶς ὑπολαμβάνων, δικαίως ἂν αὐτὸν μισεῖν νομίζει,<sup>2</sup> καὶ παρώξυνται, πείσεσθαι τι προσδοκῶν, ἂν κειρὸν λάβητε, ἂν μὴ φθάσῃ ποιήσας πρότερος.
- 19 διὰ ταῦτ' ἐγρήγορεν, ἐφέστηκεν, ἐπὶ τῇ πόλει θεραπεύει τινάς, Θηβαίους καὶ Πελοποννησίων τοὺς ταῦτά βουλομένους τούτοις, οὓς διὰ μὲν πλεονεξίαν τὰ παρόντ' ἀγαπήσειν οἶεται, διὰ δὲ σκαιότητα τρόπων τῶν μετὰ ταῦτ' οὐδὲν προόψεσθαι. καίτοι σωφρονοῦσί γε καὶ μετρίως ἐναργῇ παραδείγματ' ἔστιν ἰδεῖν, ἃ καὶ πρὸς Μεσσηνίους καὶ πρὸς Ἀργεῖους ἔμοιγ' εἰπεῖν συνέβη, βέλτιον δ' ἴσως καὶ πρὸς ὑμᾶς ἔστιν εἰρησθαι.
- 20 “ Πῶς γὰρ οἶεσθ’,” ἔφην, “ ὦ ἄνδρες Μεσσήνιοι, δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τίς τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους, ὅτ' Ἀνθεμούντα μὲν αὐτοῖς ἀφίει, ἥς πάντες οἱ πρότερον Μακεδονίας βασιλεῖς ἀντεποιοῦντο, Ποτεΐδαιαν δ' [71] ἐδίδου τοὺς Ἀθηναίων ἀποίκους ἐκβάλλων, καὶ τὴν μὲν ἔχθραν τὴν πρὸς ἡμᾶς αὐτὸς ἀνήρητο, τὴν χώραν δ' ἐκείνοις ἐδεδώκει καρποῦσθαι, ἄρα προσδοκᾶν αὐτοὺς τοιαῦτα πείσεσθαι, ἣ λέγοντος
- 21 ἂν τινος πιστεῦσαι οἶεσθε, ἀλλ' ὁμως,” ἔφην ἐγώ, “ μικρὸν χρόνον τὴν ἀλλοτρίαν καρπωσάμενοι πολὺν τῆς αὐτῶν ὑπ' ἐκείνου στέρονται, αἰσchrῶς ἐκπεσόντες, οὐ κρατηθέντες μόνον, ἀλλὰ καὶ προσδοθέντες ὑπ' ἀλλήλων καὶ πραθέντες· οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους

<sup>1</sup> Cobet's correction · ἡγεῖτο Dindorf with S, etc.

<sup>2</sup> So F<sup>1</sup>: νομίζοι Dindorf with S, vulg. · most recent edd. also omit ἂν.

## SECOND PHILIPPIC, 18-21

not be safe for him. He knows, then, these two facts—that he is intriguing against you and that you are aware of it. Assuming that you are intelligent, he thinks you are bound to hate him, and he is on the alert, expecting some blow to fall, if you can seize an opportunity and if he cannot get in his blow first. That is why he is wide awake and ready to strike, and why he is courting certain people to the detriment of our city—Thebans, I mean, and those Peloponnesians who share their views. He imagines that their cupidity will lead them to accept the present situation, while their natural dullness will prevent them from foreseeing anything that may follow. Yet men of even moderate intelligence might perceive some clear indications, which I had occasion to point out to the Messenians and the Argives, and which may perhaps with advantage be repeated to you.

“Can you not imagine,” I said, addressing the Messenians, “how annoyed the Olynthians would have been to hear a word said against Philip in the days when he was handing over to them Anthemus, to which all the former kings of Macedonia laid claim, when he was making them a present of Potidaea, expelling the Athenian settlers, and when he had taken upon himself the responsibility of a quarrel with us and had given them the territory of Potidaea for their own use? Do you imagine they expected to be treated as they have been, or would have believed anyone who suggested it? Nevertheless,” said I, “after a brief enjoyment of other men’s territory, they have long been robbed by Philip of their own, expelled with contumely, not merely vanquished but betrayed, bought and sold by their own countrymen. For truly such close communications with

## DEMOSTHENES

- 22 αὐται λίαν ὁμιλίας. τί δ' οἱ Θετταλοί; ἄρ' οἴεσθ',  
 ἔφην, "ὅτ' αὐτοῖς τοὺς τυράννους ἐξέβαλλε καὶ  
 πάλιν Νίκαιαν καὶ Μαγνησίαν ἐδίδου, προσδοκᾷν  
 τὴν καθεστῶσαν νῦν δεκαδαρχίαν ἔσσεσθαι παρ'  
 αὐτοῖς; ἢ τὸν τὴν Πυλαίαν ἀποδόντα, τοῦτον τὰς  
 ἰδίας αὐτῶν προσόδους παραιρήσεσθαι; οὐκ ἔστι  
 ταῦτα ἀλλὰ μὴν γέγονε ταῦτα καὶ πᾶσιν ἔστιν  
 23 εἰδέναι. ὑμεῖς δ'," ἔφην ἐγώ, "διδόντα μὲν καὶ  
 ὑπισχνούμενον θεωρεῖτε Φίλιππον, ἐξηπατηκότα  
 δ' ἤδη καὶ παρακεκρουμένον ἀπεύχεσθε, εἰ σωφρο-  
 νεῖτε δῆ, ἰδεῖν. ἔστι τοίνυν νῆ Δί'," ἔφην ἐγώ,  
 "παντοδαπὰ εὖρημένα ταῖς πόλεσι πρὸς φυλακὴν  
 καὶ σωτηρίαν, οἷον χαρακώματα καὶ τείχη καὶ  
 24 τάφροι καὶ τᾶλλ' ὅσα τοιαῦτα καὶ ταῦτα μὲν  
 ἔστιν ἅπαντα χειροποίητα καὶ δαπάνης προσδεῖται.  
 ἐν δέ τι κοινὸν ἢ φύσις τῶν εὖ φρονούντων ἐν αὐτῇ  
 κέκτηται φυλακτήριον, ὃ πᾶσι μὲν ἔστ' ἀγαθὸν καὶ  
 σωτήριον, μάλιστα δὲ τοῖς πλήθεσι πρὸς τοὺς  
 τυράννους. τί οὖν ἔστι τοῦτο; ἀπιστία ταύτην  
 φυλάττετε, ταύτης ἀντέχεσθε ἂν ταύτην σώζητε,  
 25 οὐδὲν μὴ δεινὸν πάθητε. τί ζητεῖτε," ἔφην.  
 [72] "ἐλευθερίαν. εἰπ' οὐχ ὁρᾶτε Φίλιππον ἄλλοτριω-  
 τάτας ταύτη καὶ τὰς προσηγορίας ἔχοντα, βασι-  
 λεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερία  
 καὶ νόμοις ἐναντίος οὐ φυλάξεσθ' ὅπως," ἔφην,  
 "μὴ πολέμου ζητοῦντες ἀπαλλαγῆναι δεσπότην  
 εὕρητε;"

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<sup>a</sup> According to *Phil.* iii 26 Philip set up *tetrarchies* in Thessaly. The two accounts may be reconciled by assuming that he retained the old fourfold division of the country, but set up an oligarchy of ten in each division. Philip, whose policy was to divide and conquer, would be unlikely to cen-  
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## SECOND PHILIPPIC, 22-25

tyranny corrupt good constitutions. And what of the Thessalians? Do you imagine," I said, "that when he was expelling their despots, or again when he was presenting them with Nicaea and Magnesia, they ever dreamed that a Council of Ten<sup>a</sup> would be established among them, as it is to-day, or that the same man who restored to them the Amphictyonic meeting at Thermopylae would also appropriate their own peculiar revenues? Impossible! But so it came to pass, as all men may know. You," I said, "gaze with wonder at Philip as he gives away this and promises that, but if you are truly wise, pray that you may never find that he has deceived and cozened you. Verily," I said, "there are manifold means devised by states for protection and safety—stockades, ramparts, fosses and the like. And all these are wrought by hand and entail expense. But there is one common bulwark which the instinct of sensible men possesses within itself, a good and safe one for all, but invaluable for democracies against tyrants. And what is that bulwark? It is mistrust. Guard that; hold fast to that. If you preserve it, no harm can touch you. What is your object?" I said. "Freedom. Then do you not see that Philip's very titles are utterly irreconcilable with that? For every king, every despot is the sworn foe of freedom and of law. Beware," said I, "lest, seeking to be rid of war, you find a master."

tralze the government. It is just possible that δεκαδρχίαν may be a mistaken amplification of ἄρχιαν = τετραρχίαν, but in that case the singular would be strange. Owing to the decarchies which Lysander imposed on so many free cities at the end of the Peloponnesian war, the number ten would have the same sinister associations in Greece as it had at Rome and at Venice.

## DEMOSTHENES

- 26 Ταῦτ' ἀκούσαντες ἐκεῖνοι, καὶ θορυβοῦντες ὡς ὀρθῶς λέγεσθαι, καὶ πολλοὺς ἑτέρους λόγους παρὰ τῶν πρέσβειων καὶ παρόντος ἑμοῦ καὶ πάλιν ὕστερον, ὡς ἔοικεν, οὐδὲν μᾶλλον ἀποσχέσονται
- 27 τῆς Φιλίππου φιλίας οὐδ' ὧν ἐπαγγέλλεται καὶ οὐ τοῦτ' ἔστ' ἄτοπον, εἰ Μεσσήνιοι καὶ Πελοποννησίων τινὲς παρ' ᾧ τῷ λογισμῷ βέλτισθ' ὁρῶσιν τι πράξουσιν, ἀλλ' ὑμεῖς οἱ καὶ συνιέντες αὐτοὶ καὶ τῶν λεγόντων ἀκούοντες ἡμῶν, ὡς ἐπιβουλεύεσθε, ὡς περιτειχίζεσθε, ἐκ τοῦ μηδὲν ἤδη ποιῆσαι λήσεθ', ὡς ἑμοὶ δοκεῖ, πάνθ' ὑπομείναντες· οὕτως ἢ παραντίχ' ἡδονὴ καὶ ῥαστώνη μείζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος.
- 28 Περὶ μὲν δὴ τῶν ὑμῖν πρακτέων καθ' ὑμᾶς αὐτοὺς ὕστερον βουλευέσθε, ἂν σωφρονήτε· ἃ δὲ νῦν ἀποκρινάμενοι τὰ δέοντ' ἂν εἴητ' εἴρηφισμένοι, ταῦτ' ἤδη λέξω.

Ἦν μὲν οὖν δίκαιον, ὦ ἄνδρες Ἀθηναῖοι, τοὺς ἐνεγκόντας τὰς ὑποσχέσεις, ἐφ' αἷς ἐπείσθητε

29 ποιήσασθαι τὴν εἰρήνην, καλεῖν· οὔτε γὰρ αὐτὸς ἂν ποθ' ὑπέμεινα πρεσβεύειν, οὔτ' ἂν ὑμεῖς οἴδ' ὅτι ἐπαύσασθε πολεμοῦντες, εἰ τοιαῦτα πράξειν τυχόντ' εἰρήνης Φίλιππον ᾤεσθε ἀλλ' ἦν πολὺ τούτων ἀφεστηκότα τὰ τότε λεγόμενα. καὶ πάλιν γ' ἑτέρους καλεῖν. τίνας; τοὺς ὅτ' ἐγὼ γεγονυίας ἤδη τῆς εἰρήνης ἀπὸ τῆς ὑστέρας ἡκων πρεσβείας

<sup>a</sup> i.e. when the foreign envoys have withdrawn. At this point, if not at the end of the speech, the proposed answer was read. This is not indicated in the mss.

<sup>b</sup> The audience might fairly call upon men like Aristodemus, Ctesiphon, and Neoptolemus (*Fals Leg.* 13, 315) to explain how they came to make themselves responsible for

## SECOND PHILIPPIC, 26-29

That is what I said to them, and they shouted their approval; and they heard many other speeches from the envoys, both in my presence and again later, as it seems; but they are none the more likely to do without Philip's friendship and Philip's promises. And, indeed, it is not strange that Messenians and other Peloponnesians should sometimes act against their better judgement; but you, who know, both from your own intelligence and from our speeches, how you are compassed about with plots and snares, you will, as it seems to me, find to your surprise that through having done nothing in time, you have submitted to everything. So much does the pleasure and ease of the moment prevail over that which at some future time is likely to be advantageous.

On your practical measures you will, if you are wise, deliberate hereafter by yourselves<sup>a</sup>; at present I will suggest the immediate answer which it would be proper for you to adopt.

It would indeed have been fair, men of Athens, to call upon those who conveyed to you Philip's promises,<sup>b</sup> on the strength of which you were induced to conclude the Peace. For I should never myself have consented to serve on the embassy, nor would you, I am sure, have suspended military operations, if you had imagined that Philip after securing peace would act as he has done; but his words at the time were very different from his present actions. Yes, and there are others who ought to be called upon. Whom do I mean? The men who, when peace was made and when I, returning from the second embassy these promises, to which Philip had not actually committed himself.

## DEMOSTHENES

- [73] τῆς ἐπὶ τοὺς ὅρκους, αἰσθόμενος φενακίζομένην  
τὴν πόλιν, προὔλεγον καὶ διεμαρτυρόμενη καὶ οὐκ  
30 εἶων προέσθαι Πύλας οὐδὲ Φωκέας, λέγοντας ὥς  
ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύστροπος καὶ  
δύτκρλός εἰμί τις ἄνθρωπος, Φίλιππος δ', ἅπερ  
εὖξαισθ' ἂν ὑμεῖς, εἰάν παρέλθῃ, πράξει, καὶ  
Θεσπιάς μὲν καὶ Πλαταιὰς τειχεῖ, Θηβαίους δὲ  
παύσει τῆς ὕβρεως, Χερρόνησον δὲ τοῖς αὐτοῦ  
τέλεσι διορύξει, Εὐβοίαν δὲ καὶ τὸν Ὠρωπὸν ἄντ'  
'Αμφιπόλεως ὑμῖν ἀποδώσει· ταῦτα γὰρ ἅπαντ'  
ἐπὶ τοῦ βήματος ἐνταῦθα μνημονεύετ' οἷδ' ὅτι  
ῥηθέντα, καίπερ ὄντες οὐ δεινοὶ τοὺς ἀδικοῦντας  
31 μεμνήσθαι. καὶ τὸ πάντων αἰσχιστον, καὶ τοῖς  
ἐκγόνοις πρὸς τὰς ἐλπίδας τὴν αὐτὴν εἰρήνην εἶναι  
ταύτην ἐψηφίσασθε· οὕτω τελέως ὑπήχθητε. τί  
δὴ ταῦτα νῦν λέγω καὶ καλεῖν φημί δεῖν τούτους;  
ἐγὼ νῆ τοὺς θεοὺς τάληθῇ μετὰ παρρησίας ἐρῶ  
32 πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι· οὐχ ἔν' εἰς  
λοιδορίαν ἐμπεσὼν ἐμαυτῷ μὲν ἐξ ἴσου λόγον παρ'  
ὑμῖν ποιήσω, τοῖς δ' ἐμοὶ προσκρούσασιν ἐξ ἀρχῆς  
καὶ νῦν παράσχω πρόφασιν τοῦ πάλιν τι λαβεῖν  
παρὰ Φιλίππου, οὐδ' ἔν' ὥς ἄλλως ἀδολεσχῶ ἀλλ'  
οἶομαί ποθ' ὑμᾶς λυπήσειν ἃ Φίλιππος πράττει  
33 μᾶλλον ἢ τὰ νυνί· τὸ γὰρ πρᾶγμ' ὁρῶ προβαίνειν,  
καὶ οὐχὶ βουλοίμην ἂν εἰκάζειν ὀρθῶς, φοβουμαι  
δὲ μὴ λίαν ἐγγὺς ᾗ τοῦτ' ἤδη. ὅταν οὖν μηκέθ'  
ὑμῖν ἀμελεῖν ἐξουσία γίγνηται τῶν συμβαινόντων,

<sup>a</sup> Aeschines and, in particular, Philocrates (*Fals. Leg.* 46).

<sup>b</sup> To protect the Greek cities from the raids of the Thracians.

<sup>c</sup> The Greek is difficult, and editors are of many minds. The usual meaning of λόγον ποιεῖν, "to grant a hearing,"

## SECOND PHILIPPIC, 29-33

—that sent to administer the oaths—found that the state was being imposed upon, and spoke out and protested and refused to give up Thermopylae and the Phocians—the men,<sup>a</sup> I say, who told you that I, being a water-drinker, was naturally a disagreeable, cross-grained fellow, and that Philip, if he got through the Pass, would do just what you would pray for, would fortify Thespieae and Plataea, and humble the Theban pride, and dig a trench across the Chersonese<sup>b</sup> at his own charges, and restore to you Euboea and Oropus in lieu of Amphipolis. All this was said from this very platform, as I am sure you recollect, although you are not remarkable for keeping in mind those who injure you. And the crowning disgrace is that your posterity also is bound by the same peace which these hopes prompted you to conclude ; so completely were you led astray. Why do I mention this now and assert that these men ought to be called upon ? I vow that I will boldly tell you the whole truth and keep nothing back. It is not that by descending to abuse I may lay myself open to retaliation in your presence,<sup>c</sup> while I give those who from the first have fallen foul of me an excuse for making further profit out of Philip. Nor do I wish to indulge in idle talk. But I think that one day Philip's policy will cause you more distress than it does now, for I see the plot thickening. I hope I may prove a false prophet, but I fear the catastrophe is even now only too near. So when you can no longer shut your eyes to what is happening,

seems impossible here. Perhaps the literal meaning is "cause speech against myself in your presence on equal terms," i.e. give my enemies an opening to reply in the same style, which, Demosthenes hints, would be an insult to his audience.



# DEMOSTHENES

- μηδ' ἀκούηθ' ὅτι ταῦτ' ἐφ' ὑμᾶς ἐστὶν ἐμοῦ μηδὲ τοῦ δέινος, ἀλλ' αὐτοὶ πάντες ὁράτε καὶ εἰ εἰδῆτε, ὀργίλους καὶ τραχεῖς ὑμᾶς ἔσεσθαι νομίζω.
- 34 φοβοῦμαι δὴ μὴ, τῶν πρέσβων σεσιωπηκότων  
 [74] ἐφ' οἷς αὐτοῖς συνίσασι δεδωροδοκηκότες, τοῖς ἐπανορθοῦν τι πειρωμένοις τῶν διὰ τούτους ἀπολωλότων τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν συμβῇ· ὁρῶ γὰρ ὡς τὰ πόλλ' ἐνίους οὐκ εἰς τοὺς αἰτίους, ἀλλ' εἰς τοὺς ὑπὸ χεῖρα μάλιστα τὴν  
 35 ὀργὴν ἀφιέντας. ἕως οὖν ἔτι μέλλει καὶ συνίσταται τὰ πράγματα καὶ κατακούομεν ἀλλήλων, ἕκαστον ὑμῶν καίπερ ἀκριβῶς εἰδόθ' ὅμως ἐπαναμνήσαι βούλομαι, τίς ὁ Φωκέας πείσας καὶ Πύλας προέσθαι, ὧν καταστάς ἐκείνος κύριος τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε, καὶ πεποίηχ' ὑμῖν μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ καὶ τοῦ πρὸς τὴν Ἀττικὴν πολέμου, ὃς λυπήσει μὲν ἕκαστον,  
 36 ἐπειδὰν παρῇ, γέγονε δ' ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰ γὰρ μὴ παρεκρούσθητε τόθ' ὑμεῖς, οὐδὲν ἂν ἦν τῇ πόλει πρᾶγμα· οὔτε γὰρ ναυσὶ δῆπου κρατήσας εἰς τὴν Ἀττικὴν ἦλθεν ἂν ποτε στόλῳ Φίλιππος, οὔτε πεζῇ βαδίζων ὑπὲρ τὰς Πύλας καὶ Φωκέας, ἀλλ' ἢ τὰ δίκαι' ἂν ἐποίει καὶ τὴν εἰρήνην ἄγων ἡσυχίαν εἶχεν, ἢ παραχρῆμ' ἂν ἦν ἐν ὁμοίῳ πολέμῳ δι' ὃν τότε τῆς εἰρήνης ἐπεθύμησεν.
- 87 Ταῦτ' οὖν, ὡς μὲν ὑπομνήσαι, νῦν ἱκανῶς  
 142

## SECOND PHILIPPIC, 33-37

when you do not need me or someone else to tell you, but can all see for yourselves and be quite certain that all this is directed against you, then I expect you will be angry and exasperated. Yes, I am afraid that, since the ambassadors have kept silence about the services for which they know they have been bribed, those who are trying to repair some of the losses that these men have caused may chance to fall under your displeasure; for I observe that people vent their wrath as a rule, not on those who are to blame, but chiefly on those who are within their reach. Now therefore, while the danger is in the future and is gathering head, while we can still hear one another speak, I want to remind each one of you, however clearly he knows it, who it is that persuaded you to abandon the Phocians and Thermopylae, the command of which gave Philip the command also of the road to Attica and the Peloponnesus, and who it is that has forced you to take counsel, not for your rights and interests abroad, but for your possessions here at home and for the war in Attica, a war which will bring distress on every one of us, when it does come, but which really dates from that very day. For if you had not been hoodwinked then, there would be no anxiety in Athens, because Philip could never, of course, have gained command of the sea and reached Attica with his fleet, nor could he have marched past Thermopylae and Phocis, but either he would have acted fairly and observed the Peace by keeping quiet, or he would have been instantly engaged in a war similar to that which made him so anxious for the Peace.

Enough has now been said by way of reminder.

## DEMOSTHENES

εἴρηται, ὥς δ' ἂν ἐξετασθείη μάλιστ' ἀκριβῶς,  
μὴ γένοιτ', ὥ πάντες θεοί· οὐδένα γὰρ βουλοίμην  
ἔγωγ' ἂν, οὐδ' εἰ δίκαιός ἐστ' ἀπολωλέναι, μετὰ  
τοῦ πάντων κινδύνου καὶ τῆς ζημίας δίκην  
ὑποσχεῖν.

SECOND PHILIPPIC, 37 .

May all the gods forbid that my warnings should ever be brought to the sternest test ! For I would not willingly see one man suffer, even though he deserve to perish, if his punishment involves the danger and the damage of all.

ON HALONNESUS

## INTRODUCTION

HALONNESUS, an insignificant island off the coast of Thessaly, belonged with others of the same group to Athens. Soon after the Peace of Philocrates it was seized by a pirate named Sostratus. Philip turned out the pirate and kept the island. In 343 the Athenians sent an embassy, which included Hegesippus, a violent supporter of Demosthenes, to demand restoration. Philip in turn sent envoys to Athens with a letter, in which he offered to *give* (not *restore*) the island to Athens, or to submit the case to arbitration. In reply this speech was delivered, perhaps early in 342. It is vigorous and one-sided enough to charm an Athenian audience, but its style has none of the variety and the fire of Demosthenes, who, moreover, had not been, like the speaker (§ 2), a member of the embassy. Dionysius of Halicarnassus quotes it without question as the Eighth Philippic, but Libanius in his introduction rejects it and definitely states that critics recognized it as the work of Hegesippus from its style and subject matter. It certainly expressed the views of Demosthenes, and has probably taken the place of his own speech in the Demosthenic *corpus*.

To complete the history of this dispute: the men

## ON HALONNESUS

of the neighbouring island of Peparethus drove the Macedonian garrison out of Halonnesus; Philip attacked Peparethus, and the Athenians directed their generals to retaliate. Thus hostilities between Athens and Philip began before war was declared.

## VII. ΠΕΡΙ ΑΛΟΝΝΗΣΟΥ

ᾧ ἄνδρες Ἀθηναῖοι, οὐκ ἔστιν ὅπως αἱ αἰτίαι, ἃς Φίλιππος αἰτιᾶται τοὺς ὑπὲρ τῶν δικαίων πρὸς ὑμᾶς λέγοντας, κωλύσουσι συμβούλους ἡμᾶς γίγνεσθαι ὑπὲρ τῶν ὑμῖν συμφερόντων· δεινὸν γὰρ [77] ἂν εἴη, εἰ τὴν ἐπὶ τοῦ βήματος παρρησίαν αἱ παρ' ἐκείνου πεμπόμεναι ἐπιστολαὶ ἀνέλοιεν. ἐγὼ δ' ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, βούλομαι πρῶτον μὲν περὶ ὧν Φίλιππος ἐπέσταλκε, περὶ τούτων διεξελθεῖν· ὕστερον δέ, περὶ ὧν οἱ πρέσβεις λέγουσι, καὶ ἡμεῖς λέξομεν.

- 2 Φίλιππος γὰρ ἄρχεται μὲν περὶ Ἀλοννήσου λέγων ὡς ὑμῖν δίδωσιν ἑαυτοῦ οὐσαν, ὑμᾶς δ' οὐ φησι δικαίως αὐτὸν ἀπαιτεῖν· οὐ γὰρ ὑμετέραν οὐσαν οὔτε λαβεῖν οὔτε νῦν ἔχειν. ἔλεγε δὲ καὶ πρὸς ἡμᾶς τοιούτους λόγους, ὅτε πρὸς αὐτὸν ἐπρεσβεύσαμεν, ὡς ληστὰς ἀφελόμενος ταύτην τὴν νῆσον κτήσαιοτο, καὶ προσήκειν αὐτὴν ἑαυτοῦ εἶναι.
- 3 τοῦτον δὲ τὸν λόγον, ὡς οὐκ ἔστι δίκαιος, οὐ χαλεπὸν ἔστιν αὐτοῦ ἀφελέσθαι. ἅπαντες γὰρ οἱ λησταὶ τοὺς ἀλλοτρίους τόπους καταλαμβάνοντες καὶ τούτους ἐχυροὺς ποιοῦμενοι, ἐντεῦθεν τοὺς ἄλλους κακῶς ποιοῦσιν. ὁ δὴ τοὺς ληστὰς τιμωρησάμενος καὶ κρατήσας οὐκ ἂν δήπου εἰκότα λέγοι, εἰ φαίη, ἃ ἐκείνοι ἀδίκως καὶ ἀλλότρια



## VII ON HALONNESUS

MEN of Athens, the charges that Philip brings against the speakers who here uphold your claims shall never deter us from offering our advice on what concerns your interests ; for it would be monstrous if the freedom of utterance which is the privilege of this platform should be stifled by dispatches from him. But for myself, men of Athens, I wish first to touch upon the different points of his letter, and then to add my comments on the speeches of his ambassadors.

Philip begins by saying that he offers you Halonnesus as his own property, but that you have no right to demand it of him, because it was not yours when he took it, and is not yours now that he holds it. Moreover, when we ambassadors visited him, he used similar language, to the effect that he had captured the island from pirates and that therefore it belonged absolutely to him. It is not difficult to refute this claim on the ground of its unfairness. For all pirates seize places belonging to others and turn them into strongholds from which to harry their neighbours. But a man who should defeat and punish pirates would surely be unreasonable, if he said that the stolen property wrongfully held by

- 4 εἶχον, ταῦθ' ἑαυτοῦ γίγνεσθαι. εἰ γὰρ ταῦτα  
 συγχωρήσετε, τί κωλύει, καὶ εἴ τινα τῆς Ἀττικῆς  
 λησται τόπον καταλάβοιεν ἢ Λήμνου ἢ Ἰμβρου  
 ἢ Σκύρου, καὶ τινες τούτους τοὺς ληστὰς ἐκκόψαιεν,  
 εὐθὺς, καὶ τὸν τόπον τοῦτον, οὗ ἦσαν οἱ λησται,  
 τὸν ὄντα ἡμέτερον, τῶν τιμωρησαμένων τοὺς  
 5 ληστὰς γίγνεσθαι, Φίλιππος δ' οὐκ ἄγνοεῖ ταῦτ'  
 οὐ δίκαια λέγων, ἀλλ' εἰ καὶ τις ἄλλος ἐπιστάμενος  
 παρακρουσθῆναι ἂν ὑμᾶς οἴεται ὑπὸ τῶν πάντων  
 διοικήσειν, ὥς ἂν αὐτὸς ἐκείνος βούληται, καὶ  
 πρὶν ὑπεσχημένων καὶ νῦν δὲ πραττόντων ἀλλὰ  
 [78] μὴν οὐδ' ἐκείνὸ γε λανθάνει αὐτόν, ὅτι δι'  
 ἀμφοτέρων τῶν ὀνομάτων, ὁποτέρῳ ἂν χρῆσθε,  
 ὑμεῖς ἔξετε τὴν νῆσον, ἂν τε λάβητε ἂν τ' ἀπο-  
 6 λάβητε. τί οὖν αὐτῷ διαφέρει, μὴ τῷ δικαίῳ  
 ὀνόματι χρησάμενον ἀποδοῦναι ὑμῖν, ἀλλὰ δωρεὰν  
 δεδωκέναι, τῷ ἀδίκῳ; οὐχ ἔν' εὐεργέτημά τι  
 καταλογίσηται πρὸς ὑμᾶς (γέλοιον γὰρ ἂν εἴη  
 τοῦτο τὸ εὐεργέτημα), ἀλλ' ἔν' ἐνδείξῃται ἅπασι  
 τοῖς Ἑλλήσιν ὅτι Ἀθηναῖοι τὰ ἐν τῇ θαλάττῃ  
 χωρία ἀγαπῶσι παρὰ τοῦ Μακεδόνος λαμβάνοντες  
 τοῦτο δ' ὑμῖν οὐ ποιητέον ἐστίν, ὧ ἄνδρες Ἀθηναῖοι.  
 7 Ὅταν δὲ λέγῃ περὶ τούτων ὥς ἐθέλει διαδικά-  
 σασθαι, οὐδὲν ἄλλ' ἢ χλευάζει ὑμᾶς, πρῶτον μὲν  
 ἀξιῶν Ἀθηναίους ὄντας πρὸς τὸν ἐκ Πέλλης  
 ὀρμώμενον περὶ τῶν νήσων διαδικάζεσθαι, πότερ'  
 ὑμέτεραι ἢ ἐκείνου εἰσίν. ὁπότε γὰρ ἢ μὲν δύναμις  
 ἢ ὑμετέρα, ἢ ἐλευθερώσασα τοὺς Ἕλληνας, μὴ  
 δύναται ὑμῖν τὰ ἐν τῇ θαλάττῃ χωρία σῶζειν, οἱ  
 δὲ δικασταί, οἷς ἂν ἐπιτρέψῃτε, οἱ κύριοι τῆς  
 ψήφου, οὗτοι ὑμῖν σώσουσιν, εἰ μὴ Φίλιππος  
 8 αὐτοὺς πρίηται, πῶς ὑμεῖς οὐχ ὁμολογουμένως,

## ON HALONNESUS, 4-8 •

them passed thereby into his own possession. For, that plea once granted, if some pirates seize a strip of Attic territory, or a part of Lemnos or Imbros or Scyros, and if someone dislodges these pirates, what is to prevent this place, where the pirates are established and which is really ours, from becoming the property of those who chastised them? Philip is quite aware that his claim is unjust, but, though he knows this as well as anyone, he thinks that you may be hoodwinked by the men who have engaged, and are now fulfilling their engagement, to direct Athenian policy in accordance with his own desires. Nor again does he fail to see that in either case, however you dub the transaction, the island will be yours, whether it is presented or restored to you. Then what does he gain by using the wrong term and making a present of it to you, instead of using the right term and restoring it? It is not that he wants to debit you with a benefaction received, for such a benefaction would be a farce; but that he wants all Greece to take notice that the Athenians are content to receive maritime strongholds from the man of Macedon. And that is just what you, men of Athens, must not do.

But when he says that he is willing to arbitrate, he is merely mocking you. In the first place, he expects Athenians to refer to arbitration, as against this upstart from Pella, the question whether the islands are yours or his. If you cannot preserve your maritime possessions by your might that once saved Hellas, but rely on any jury to whom you refer it, and whose verdict is final, to preserve them for you, provided always that Philip does not buy their votes, is it not an open confession, when you adopt this

[DEMOSTHENES]

ὅταν ταῦτα διαπράττησθε, τῶν ἐν τῇ ἡπείρῳ ἀπάντων ἀφεστήκατε, καὶ ἐπιδείκνυτε ἅπασιν ἀνθρώποις ὅτι οὐδὲ περὶ ἐνὸς αὐτῷ διαγωνιείσθε, εἶγε περὶ τῶν ἐν τῇ θαλάττῃ, οὐ φατέ ἰσχύειν, μὴ διαγωνιείσθε, ἀλλὰ δικάσεσθε;

- 9 Ἐτι περὶ συμβόλων φησὶ πεπομφέναι πρὸς ὑμᾶς τοὺς ποιησομένους, ταῦτα δὲ κύρια ἔσεσθαι, οὐκ ἐπειδὰν ἐν τῷ δικαστηρίῳ τῷ παρ' ὑμῖν κυρωθῇ, ὥσπερ ὁ νόμος κελεύει, ἀλλ' ἐπειδὰν ὡς ἑαυτὸν ἐπανενεχθῇ, ἐφέσιμον τὴν παρ' ὑμῶν
- [79] γενομένην γνῶσιν ὡς ἑαυτὸν ποιούμενος. βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν καὶ ὁμολογούμενον ἐν τοῖς συμβόλοις καταστήσαι, ὅτι τῶν περὶ Ποτειδαιαν γεγενημένων ἀδικημάτων οὐδὲν ἐγκαλεῖτε αὐτῷ ὡς ἀδικούμενοι, ἀλλὰ βεβαιούτε δικαίως
- 10 αὐτὴν ἐκείνον καὶ λαβεῖν καὶ κεκτηῖσθαι. καίτοι Ἀθηναίων οἱ ἐν Ποτειδαίᾳ κατοικοῦντες, οὐκ ὄντος αὐτοῖς πολέμου πρὸς Φίλιππον, ἀλλὰ συμμάχίας, καὶ ὄρκων ὁμωμοσμένων, οὓς Φίλιππος τοῖς οἰκοῦσιν ἐν Ποτειδαίᾳ ὥμοσεν, ἀφηρέθησαν ὑπ' αὐτοῦ τὰ κτήματα. ταῦτα δὲ βούλεται τὰδικήματα πολλάκις πανταχόσε παρ' ὑμῖν βεβαιώσασθαι, ὅτι οὐτ' ἐγκαλεῖτε οὐθ' ἡγείσθε ἀδικεῖσθαι
- 11 ἐπεὶ ὅτι γε συμβόλων οὐδὲν δέονται Μακεδόνες πρὸς Ἀθηναίους, ὁ παρελθυὼς ὑμῖν χρόνος τεκμήριον γενέσθω οὔτε γὰρ Ἀμύντας ὁ πατὴρ ὁ Φιλίππου οὐθ' οἱ ἄλλοι βασιλεῖς οὐδεπώποτε

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\* Agreements between two Greek states, laying down the conditions under which their nationals might mutually obtain legal redress, were called *σύμβολα*. The cases were tried in the courts of the defendant's state. The terms of the compact with Macedonia were to be ratified by the

## ON HALONNESUS, 8-11 •

policy, that you have abandoned everything on the mainland, and are you not advertising to the world that there is not a single thing for the sake of which you will appeal to arms, if indeed for your possessions on the sea, where you say your strength lies, you shall appeal, not to arms, but to the law-courts?

Then again he says that he has sent envoys to arrange with you an inter-state legal compact, and that this compact will be valid, not as soon as it is ratified by the body of Athenian jurors, as the law directs, but only after it has been referred to him, thus constituting himself a court of appeal from your decision.<sup>a</sup> His object, of course, is to steal a march on you, and to insert in the compact an admission on your part that none of the wrongs committed at Potidaea are charged against him by you as the injured party, but that you confirm his seizure and retention of that city as lawful. Yet Athenians, settled at Potidaea, were robbed of their property by Philip, though they were not at war but in alliance with him, and though he had duly pledged his word to all the inhabitants of that city. Of course he wants to get his many illegal acts everywhere confirmed by a declaration on your part that you bring no charge against him and do not consider yourselves wronged; for that Macedonians need no inter-state compact with Athenians let past history be your witness, since neither Amyntas, the father of Philip, nor the earlier kings ever made any

heliastic court of Athens, but Philip claimed the right of final ratification. Others explain it to mean that Philip demanded that the verdicts of the Athenian juries in cases under this pact (*δίκαι ἀπὸ συμβόλων*) should be confirmed by him

- σύμβολα ἐποιήσαντο πρὸς τὴν πόλιν τὴν ἡμετέραν.  
 12 καίτοι πλείους γε ἦσαν αἱ ἐπιμειξίαι τότε πρὸς ἀλλήλους ἢ νῦν εἰσὶν ἐφ' ἡμῖν γὰρ ἦν ἡ Μακεδονία καὶ φόρους ἡμῖν ἔφερον, καὶ τοῖς ἐμπορίοις τότε μᾶλλον ἢ νῦν ἡμεῖς τοῖς ἐκεῖ κᾶκεῖνοι τοῖς παρ' ἡμῖν ἐχρῶντο, καὶ ἐμπορικαὶ δίκαι οὐκ ἦσαν, ὥσπερ νῦν, ἀκριβεῖς, αἱ κατὰ μῆνα, ποιοῦσαι μηδὲν δεῖσθαι συμβόλων τοὺς τοσοῦτον ἀλλήλων  
 13 ἀπέχοντας ἀλλ' ὅμως οὐδενὸς τοιούτου ὄντος τότε, οὐκ ἐλυσσιτέλει σύμβολα ποιησαμένους οὐτ' ἐκ Μακεδονίας πλεῖν Ἀθήναζε δίκας ληψομένους, οὔθ' ἡμῖν εἰς Μακεδονίαν, ἀλλ' ἡμεῖς τε τοῖς ἐκεῖ νομίμοις ἐκεῖνοί τε τοῖς παρ' ἡμῖν τὰς δίκας  
 [80] ἐλάμβανον. μὴ οὖν ἀγνοεῖτε ὅτι τὰ σύμβολα ταῦτα γίγνεται εἰς ὑποδοχὴν τοῦ μηδ' ἀμφισβητῆσαι εὐλόγως ὑμᾶς ἔτι Ποτειδαίας.  
 14 Περὶ δὲ τῶν ληστῶν δίκαιόν φησιν εἶναι κοινῇ φυλάττειν τοὺς ἐν τῇ θαλάττῃ κακουργοῦντας ὑμᾶς τε καὶ αὐτόν, οὐδὲν ἀλλ' ἢ τοῦτ' ἀξίων, ὅφ' ὑμῶν εἰς τὴν θάλατταν κατασταθῆναι, καὶ ὁμολογῆσαι ὑμᾶς ὡς ἄνευ Φιλίππου οὐδὲ τὴν ἐν τῇ  
 15 θαλάττῃ φυλακὴν δυνατοὶ ἔστε φυλάττειν, ἔτι δὲ καὶ δοθῆναι αὐτῷ ταύτην τὴν ἄδειαν, περιπλέοντι καὶ ὀρμιζομένῳ εἰς τὰς νήσους ἐπὶ προφάσει τῇ τῶν ληστῶν φυλακῇ διαφθείρειν τοὺς νησιώτας καὶ ἀφιστάναι ὑμῶν, καὶ μὴ μόνον τοὺς φυγάδας τοὺς παρ' ἑαυτοῦ εἰς Θάσον κεκομικέναι διὰ τῶν ὑμετέρων στρατηγῶν, ἀλλὰ καὶ τὰς ἄλλας νήσους οἰκειώσασθαι, συμπέμπων τοὺς συμπλευσομένους

\* The speaker is improving on the claim made by Demo-

## ON HALONNESUS, 11-15.

such compact with our city, though intercourse between the two nations was more frequent then than now. For Macedonia was under our sway and tributary to us,<sup>a</sup> and we used each other's markets more freely then than at present, and mercantile suits<sup>b</sup> were not then, as now, settled strictly every month, making a formal compact between such distant parties unnecessary. However, there *was* no such compact, and it would not have paid to make one which would entail a voyage from Macedonia to Athens or from Athens to Macedonia in order to obtain satisfaction. Instead, we sought redress in Macedonia under their laws and they at Athens under ours. So do not forget that the real object of this proposed compact is to get your admission that you have no reasonable claim to Potidaea.

As for the pirates, he says that it is only fair that we should join him in clearing the sea of these depredators, who injure you as much as himself; which amounts to a claim that you should set him up as a maritime power and confess that without Philip's help you cannot keep the high seas safe, and furthermore that he should have a free hand to cruise about and anchor off the different islands and, under pretence of protecting them from pirates, bribe the islanders to revolt from you. Not content with getting your commanders to carry refugees from Macedonia to Thasos, he claims the right to appropriate the other islands also, and sends agents sthenes in *OL. iii. 24*. Macedonia was never really subject or tributary to Athens.

<sup>a</sup> Also called *ἐμμηνοὶ δίκαι*, because they had to be settled within a month. They were heard, under the presidency of the Thesmothetæ, during the six winter months, when the seas were closed to commerce.

[DEMOSTHENES]

- μετὰ τῶν στρατηγῶν τῶν ὑμετέρων ὡς κοινωνή-  
 16 σοντας τῆς· κατὰ θάλατταν φυλακῆς. καίτοι οὐ  
 φασί τινες αὐτὸν προσδεῖσθαι τῆς θαλάττης. ὁ  
 δ' οὐδὲν δεόμενος τριήρεις κατασκευάζεται καὶ  
 νεωσοίκους οἰκοδομεῖται, καὶ ἀποστόλους ἀπο-  
 στέλλειν βούλεται καὶ δαπάνας οὐ μικρὰς δαπανᾶν  
 εἰς τοὺς κατὰ θάλατταν κινδύνους, ὧν οὐδὲν  
 προτιμᾷ.
- 17 Ταῦτ' οἶεσθ' ἄν, ὦ ἄνδρες Ἀθηναῖοι, Φίλιππον  
 ἀξιώσαι ὑμᾶς συγχωρῆσαι αὐτῷ, εἰ μὴ ὑμῶν μὲν  
 κατεφρόνει, οὗς δ' ἐνθάδε προήρηται φίλους κε-  
 κτῆσθαι, τούτοις διεπίστευεν; οἱ οὐκ αἰσχύνονται  
 Φιλίππῳ ζῶντες καὶ οὐ τῇ αὐτῶν πατρίδι, καὶ  
 τὰς παρ' ἐκείνου δωρεῖας λαμβάνοντες οἶονται  
 οἵκαδε λαμβάνειν, τὰ οἴκοι πωλοῦντες.
- 18 Περὶ δὲ τῆς ἐπανορθώσεως<sup>1</sup> τῆς εἰρήνης, ἣν  
 [81] ἔδοσαν ἡμῖν οἱ πρέσβεις οἱ παρ' ἐκείνου πεμ-  
 φθέντες ἐπανορθώσασθαι, ὅτι ἐπηνωρθωσάμεθα, ὁ  
 παρὰ πᾶσιν ἀνθρώποις ὁμολογεῖται δίκαιον εἶναι,  
 ἑκατέρους ἔχειν τὰ ἑαυτῶν, ἀμφισβητεῖ μὴ δεδω-  
 κέναι μηδὲ τοὺς πρέσβεις ταῦτ' εἰρηκέναι πρὸς  
 ὑμᾶς, οὐδὲν ἄλλ' ἢ πεπεισμένος ὑπὸ τούτων, οἷς  
 χρήται φίλοις, ὡς ὑμεῖς οὐ μνημονεύετε τὰ ἐν τῷ  
 19 δῆμῳ εἰρημένα. μόνον δὲ τοῦτο οὐχ οἷόν τε ὑμῖν  
 ἔστιν ἀμνημονῆσαι· ἐν γὰρ τῇ αὐτῇ ἐκκλησίᾳ καὶ  
 οἱ πρέσβεις οἱ παρ' ἐκείνου ἦγοντες ὑμῖν δι-  
 ελέγοντο καὶ τὸ ψήφισμα ἐγράφη, ὥστ' οὐχ οἷόν τε,  
 παραχρήμα τῶν λόγων εἰρημένων καὶ εὐθὺς τοῦ  
 ψηφίσματος ἐπαναγινωσκομένου, τὴν καταψευδο-  
 μένην γνώμην τῶν πρέσβεων, ταύτην ὑμᾶς χειρο-

<sup>1</sup> Dindorf omits τῆς ἐπ. with SL, but the tautology is in the style of the writer.



## ON HALONNESUS, 15-19.

to accompany your commanders, as if to share with you the task of policing the seas. And yet some people say that he has no use for the sea! Why, this man who has no use for the sea is laying down war-ships and building docks, and is ready to send out fleets and incur considerable expense in facing risks at sea, and all for objects that he does not value!

Men of Athens, do you suppose that Philip would insist on your making such concessions to him, if he did not despise you and put complete confidence in his friends here, whom he has made it his policy to conciliate? They are not ashamed to devote their lives to Philip rather than to their own country, and they think that when they take his gifts they are taking them home—though they are selling everything at home.

With regard to the amendment of the peace, Philip's ambassadors conceded to us the right to amend it, and our amendment, universally admitted to be fair, was that each side should retain its own possessions. But he now contends that he never agreed to this, and that his ambassadors never even raised the point. This simply means that his friends here have persuaded him that you have no memory for what has been stated publicly in the Assembly. But that is just the one thing that you cannot have forgotten; for at the same meeting of the Assembly Philip's ambassadors put his case before you and the decree was duly proposed, so that, as the decree was recited immediately after the conclusion of the speeches, it was impossible for you to pass at once a resolution which gives the lie to the ambassadors.

[DEMOSTHENES]

- τονήσαι· ὥστε τοῦτο μὲν οὐ κατ' ἐμοῦ, ἀλλὰ καθ' ὑμῶν ἐπέσταλκεν, ὡς ὑμεῖς περὶ ὧν οὐκ ἠκούσατε, περὶ τούτων ἀποκρινάμενοι τὴν γνώμην ἀπεστείλατε.
- 20 καὶ οἱ μὲν πρέσβεις αὐτοί, ὧν κατεψεύδετο τὸ ψήφισμα, ὅτ' ἀπεκρίνεσθε αὐτοῖς ἀναγιννώσκοντες καὶ ἐπὶ ξένια αὐτοὺς ἐκαλεῖτε, οὐκ ἐτόλμησαν παρελθεῖν οὐδ' εἰπεῖν ὅτι “καταψεύδεσθε ἡμῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ φατέ ἡμᾶς εἰρηκέναι ἃ οὐκ εἰρήκαμεν,” ἀλλὰ σιωπῇ ἀπιόντες ὥχοντο. βούλομαι δ' ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι (καὶ γὰρ ἠὺδοκίμησεν ὁ Πύθων παρ' ὑμῖν ἐν τῇ δημηγορίᾳ, ὁ τότε πρεσβεύων) αὐτοὺς τοὺς λόγους οὕς ἔλεγεν
- 21 ὑπομνησαι· οἶδα γὰρ ὅτι μέμνησθε. παραπλήσιοι δ' ἦσαν οἷς καὶ νῦν ἐπέσταλκε Φίλιππος· ἐγκαλῶν γὰρ ἡμῖν τοῖς διαβάλλουσι τὸν Φίλιππον, καὶ ὑμῖν ἐμέμφετο ὅτι ὠρμηκότος αὐτοῦ εἶποιεν ὑμᾶς
- [89] καὶ προηρημένου μάλιστα τῶν Ἑλλήνων φίλους κεκτῆσθαι αὐτοὶ κωλύετε, ἀποδεχόμενοι τῶν συκοφαντούντων καὶ χρήματα ἐκείνων αἰτούντων καὶ διαβαλλόντων· τοὺς γὰρ τοιούτους λόγους, ὅταν ἀπαγγελλόντων ἀκούῃ, ὅτι κακῶς ἤκουεν, ὑμεῖς δ' ἀπεδέχεσθε, μεταβάλλειν αὐτοῦ τὴν γνώμην, ὅταν ἄπιστος φαίνεται τούτοις ὧν
- 22 προήρηται εὐεργέτης εἶναι. ἐκέλευεν οὖν τοὺς λέγοντας ἐν τῷ δήμῳ τῇ μὲν εἰρήνῃ μὴ ἐπιτιμᾶν· οὐ γὰρ ἄξιον εἶναι εἰρήνην λύειν· εἰ δέ τι μὴ καλῶς γέγραπται ἐν τῇ εἰρήνῃ, τοῦτ' ἐπανορθώσασθαι, ὡς ἅπαντα Φίλιππον ποιήσοντα ὅς' ἂν ὑμεῖς ψηφίσησθε. ἂν δὲ διαβάλλωσι μὲν, αὐτοὶ δὲ μηδὲν γράφωσι δι' οὗ ἡ μὲν εἰρήνη ἔσται, παύσεται δ' ἄπιστούμενος ὁ Φίλιππος, μὴ προσέχειν τὸν νοῦν

## ON HALONNESUS, 19-22.

So it is not against me but against you that his letter is aimed, alleging that you have sent back to him your decision on questions that were never put before you. Why, the ambassadors themselves, whom your resolution flatly contradicted, when you read them your answer and offered them hospitality, did not venture to come forward and say, "You misrepresent us, men of Athens; you say we have said something that we never did say." No; they held their tongues and took their leave. But I want, men of Athens—for Pytho, who was one of the ambassadors, made an excellent impression on you by his address—I want to recall to you the exact words he used, for I am sure you must remember them. His language was pretty much that of Philip's present letter. For while accusing those of us who misrepresent Philip, he at the same time blamed you because, though Philip is eager to benefit you and prefers your friendship to that of any other state, you constantly thwart him, lending an ear to false accusers, who both beg money of him and slander him; for tales of that sort, when he is told that he was traduced and that you believed what was said, make him change his mind, since he finds himself distrusted by the very people whom it has been his aim to benefit. Pytho therefore urged public speakers not to attack the peace, because it was not good policy to rescind it, but to amend any unsatisfactory clause, on the understanding that Philip was prepared to fall in with your suggestions. If, however, the speakers confined themselves to abusing Philip without drafting any proposals which, while preserving the terms of peace, might clear Philip of suspicion, he asked you to pay no attention

- 23 τοῖς τοιούτοις ἀνθρώποις. καὶ τούτους τοὺς λό-  
 γους ὑμεῖς ἀκούοντες ἀπεδέχεσθε, καὶ δίκαια  
 ἔφατε τὸν Πύθωνα λέγειν· καὶ ἦν δίκαια. ἔλεγε  
 δὲ τούτους τοὺς λόγους, οὐχ ὅπως λυθείη ἐκ τῆς  
 εἰρήνης ἃ ἦν ἐκείνῳ συμφέροντα καὶ ὧν πολλὰ  
 χρήματα ἀνηλώκει ὥστε γενέσθαι, ἀλλ' ὑπὸ τῶν  
 ἐνθάδε διδασκάλων προδεδιδαγμένος, οἱ οὐκ ᾔοντο  
 εἶναι τὸν γράφοντα ἐναντία τῷ Φιλοκράτους ψηφί-  
 24 σματι, τῷ ἀπολλύντι Ἀμφίπολιν. ἐγὼ δ', ὦ  
 ἄνδρες Ἀθηναῖοι, παράνομον μὲν οὐδὲν ἐτόλμησα  
 γράψαι, τῷ δὲ Φιλοκράτους ψηφίσματι οὐκ ἦν  
 παράνομον τὰναντία γράφειν, ὡς ἐγὼ ἐπιδείξω·  
 τὸ γὰρ ψήφισμα τὸ Φιλοκράτους, καθ' ὃ ὑμεῖς  
 ἀπώλυντε Ἀμφίπολιν, ἐναντίον ἦν τοῖς προτέροις  
 ψηφίσμασι, καθ' ἃ ὑμεῖς ἐκτήσασθε ταύτην τὴν  
 25 χώραν. τοῦτο μὲν οὖν παράνομον ἦν τὸ ψή-  
 [83] φισμα, τὸ τοῦ Φιλοκράτους, καὶ οὐχ οἶόν τ' ἦν  
 τὸν τὰ ἔννομα γράφοντα ταῦτά τῳ παρανόμῳ  
 ψηφίσματι γράφειν. ἐκείνοις δὲ τοῖς προτέροις  
 ψηφίσμασι, τοῖς οὖσιν ἐννόμοις καὶ σώζουσι τὴν  
 ὑμετέραν χώραν, ταῦτά γράφων ἐννομὰ τ' ἔγραψα  
 καὶ ἐξήλεγχον τὸν Φίλιππον, ὅτι ἐξηπάτα ὑμᾶς καὶ  
 οὐκ ἐπανορθώσασθαι ἐβούλετο τὴν εἰρήνην, ἀλλὰ  
 τοὺς ὑπὲρ ὑμῶν λέγοντας ἀπίστους καταστήσαι.  
 26 καὶ ὅτι μὲν δούς τὴν ἐπανόρθωσιν νῦν ἕξαρνός  
 ἐστίν, ἅπαντες ἴστε φησὶ δ' Ἀμφίπολιν ἑαυτοῦ  
 εἶναι· ὑμᾶς γὰρ ψηφίσασθαι ἐκείνου εἶναι, ὅτ'  
 ἐψηφίσασθε ἔχειν αὐτὸν ἃ εἶχεν. ὑμεῖς δὲ τὸ μὲν  
 ψήφισμα τοῦτ' ἐψηφίσασθε, οὐ μέντοι γ' ἐκείνου  
 εἶναι Ἀμφίπολιν. ἔστι γὰρ ἔχειν καὶ τὰλλότρια,  
 καὶ οὐχ ἅπαντες οἱ ἔχοντες τὰ αὐτῶν ἔχουσιν,

## ON HALONNESUS, 23-26,

to such fellows. And you approved these arguments and said that Pytho was right, as indeed he was. He made these statements, however, not in order that all those advantages that Philip had paid so much money to secure might be struck out of the treaty, but because he had been so instructed by his schoolmasters here in Athens, who did not imagine that anyone would propose to annul the decree of Philocrates, which lost us Amphipolis.

As for me, men of Athens, I did not venture to propose anything that was unconstitutional, but it was not so to propose the direct contrary of Philocrates' decree, as I can prove to you. For the decree of Philocrates, through which you lost Amphipolis, was itself contrary to the earlier decrees by which you claimed possession of that territory. So it was this decree of Philocrates that was unconstitutional, nor would it have been possible to draft a constitutional proposal in conformity with his unconstitutional decree. By drafting mine to agree with the earlier decrees, which were constitutional and which also kept your territory intact, I both kept within the constitution and was able to convict Philip of trying to deceive you and of wishing, not to amend the peace, but to bring discredit on those who were pleading your cause. You are all aware that, after conceding the right to amend the peace, he now demes it. He says that Amphipolis is his, because your decree that he should keep what he held confirmed his right. It is true that you passed that decree, but you never admitted his right to Amphipolis, for it is possible to "hold" what belongs to another, and it is not all "holders" who hold what is their own, but many are in possession of

ἀλλὰ πολλοὶ καὶ ἀλλότρια κέκτηνται· ὥστε τοῦτο  
 27 γε τὸ σοφὸν αὐτοῦ ἡλίθιον ἐστίν. καὶ τοῦ μὲν  
 Φιλοκράτους ψηφίσματος μέμνηται, τῆς δ' ἐπι-  
 στολῆς, ἣν πρὸς ὑμᾶς ἔπεμψεν ὅτ' Ἀμφίπολιν  
 ἐπολιόρκει, ἐπιλέλησται, ἐν ᾗ ὠμολόγει τὴν Ἀμφί-  
 πολιν ὑμετέραν εἶναι· ἔφη γὰρ ἐκπολιορκήσας  
 ὑμῖν ἀποδώσειν, ὡς οὖσαν ὑμετέραν καὶ οὐ τῶν  
 28 ἐχόντων κἀκεῖνοι μὲν, ὡς ἔοικεν, οἱ πρότερον  
 ἐν Ἀμφιπόλει οἰκοῦντες πρὶν Φίλιππον λαβεῖν,  
 τὴν Ἀθηναίων χώραν εἶχον, ἐπειδὴ δὲ Φίλιππος  
 αὐτὴν εἴληφεν, οὐ τὴν Ἀθηναίων χώραν ἀλλὰ τὴν  
 ἑαυτοῦ ἔχει· οὐδ' Ὀλυνθὸν γε οὐδ' Ἀπολλωνίαν οὐδὲ  
 Παλλήνην, οὐκ<sup>1</sup> ἀλλοτρίας ἀλλὰ τὰς ἑαυτοῦ χώρας  
 29 κέκτηται. ἄρ' ὑμῖν δοκεῖ πεφυλαγμένως ἅπαντα  
 πρὸς ὑμᾶς ἐπιστέλλειν, ὅπως ἂν φαίνεται καὶ λέγων  
 [84] καὶ πράττων ἃ παρὰ πᾶσιν ἀνθρώποις ὁμολογεῖται  
 δίκαια εἶναι, ἀλλ' οὐ σφόδρα καταπεφρονηκέναι,  
 ὅς τὴν χώραν, ἣν οἱ Ἕλληνες καὶ βασιλεὺς ὁ  
 Περσῶν ἐψηφίσαντο καὶ ὠμολογήκασιν ὑμετέραν  
 εἶναι, ταύτην φησὶν ἑαυτοῦ καὶ οὐχ ὑμετέραν εἶναι;  
 30 Περὶ δὲ τοῦ ἐτέρου ἐπανορθώματος, ὃ ὑμεῖς ἐν  
 τῇ εἰρήνῃ ἐπανορθοῦσθε, τοὺς ἄλλους Ἕλληνας,  
 ὅσοι μὴ κοινωνοῦσι τῆς εἰρήνης, ἐλευθέρους καὶ  
 αὐτονόμους εἶναι, καὶ εἰάν τις ἐπ' αὐτοὺς στρατεύῃ,  
 31 βοηθεῖν τοὺς κοινωνοῦντας τῆς εἰρήνης, ἡγούμενοι  
 καὶ δίκαιον τοῦτο καὶ φιλόανθρωπον, μὴ μόνον  
 ἡμᾶς καὶ τοὺς συμμάχους τοὺς ἡμετέρους καὶ  
 Φίλιππον καὶ τοὺς συμμάχους τοὺς ἐκείνου ἄγειν  
 τὴν εἰρήνην, τοὺς δὲ μῆθ' ἡμετέρους ὄντας μῆτε  
 Φιλίππου συμμάχους ἐν μέσῳ κείσθαι καὶ ὑπὸ  
 τῶν κρειττόνων ἀπόλλυσθαι, ἀλλὰ καὶ τούτοις

<sup>1</sup> Dindorf omits οὐκ.

what is really another's. So his clever quibble is merely foolish. Moreover he remembers the decree of Philocrates, but he has quite forgotten the letter sent to you when he was besieging Amphipolis, in which he admitted that Amphipolis was yours; for he said that when he had taken it he would "restore" it to you, implying that it was your property, and not that of the holders. Apparently those who inhabited Amphipolis, before Philip took it, were holding Athenian territory; but when he has taken it, it is no longer our territory, but his own, that he holds; and in the same way at Olynthus and Apollonia and Pallene he is in possession of his own property, not that of others. Do you not see that his letter to you is all carefully calculated, so that his words and his actions may appear to conform to the universal standard of justice, while he has really shown supreme contempt for it in claiming for himself and denying to you territory which is yours by common consent and decree of the Greeks and of the King of Persia? \*

As for the other amendment which you propose to introduce, that all the Greeks who are not parties to the peace should remain free and independent, and that if they are attacked, the signatories should unite to defend them, you considered it both fair and generous that the peace should not be confined to Athens and her allies on the one side and Philip and his allies on the other, while those who are allies of neither are exposed to ruin at the hands of their stronger neighbours, but rather that your peace

\* This refers to the amended rescript obtained by the Athenians from the king in 366. See *De Fals. Leg.* 137.

[DEMOSTHENES]

- διὰ τὴν ὑμετεραν εἰρήνην ὑπάρχειν σωτηρίαν, καὶ τῷ ὄντι εἰρήνην ἄγειν ἡμᾶς καταθεμένους τὰ ὄπλα,
- 32 τοῦτο δὲ τὸ ἐπανόρθωμα ὁμολογῶν ἐν τῇ ἐπιστολῇ, ὡς ἀκούετε, δίκαιόν τ' εἶναι καὶ δέχεσθαι, Φεραίων μὲν ἀφῆρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν, ἵνα δὴ αὐτόνομοι ᾦσιν, ἐπὶ δ' Ἀμβρακίαν στρατεύεται, τὰς δ' ἐν Κασσωπία τρεῖς πόλεις, Πανδοσίαν καὶ Βούχετα καὶ Ἐλάτειαν, Ἡλείων ἀποικίας, κατακαύσας τὴν χώραν καὶ εἰς τὰς πόλεις βιασάμενος παρέδωκεν Ἀλεξάνδρῳ τῷ κηδεστῇ τῷ ἑαυτοῦ δουλεύειν. σφόδρα γε βούλεται τοὺς Ἕλληνας ἐλευθέρους εἶναι καὶ αὐτονόμους, ὡς δηλοῖ τὰ ἔργα.
- 33 Περὶ δὲ τῶν ὑποσχέσεων ὧν ὑμῖν διατελεῖ ὑπισχνούμενος ὡς μεγάλα ὑμᾶς εὐεργετήσων,
- [85] καταψεύδεσθαί μέ φησιν αὐτοῦ διαβάλλοντα πρὸς τοὺς Ἕλληνας· οὐδὲν γὰρ ὑμῖν πώποτε φησιν ὑπεσχῆσθαι. οὕτως ἀναιδής ἐστίν ὁ ἐν ἐπιστολῇ γεγραφώς, ἣ ἔστι νῦν ἐν τῷ βουλευτηρίῳ, ὅς<sup>1</sup> ἐπιστομιεῖν ἡμᾶς, ἔφη, τοὺς αὐτῷ ἀντιλέγοντας, ἐὰν ἡ εἰρήνη γένηται, τοσαῦτα ὑμᾶς ἀγαθὰ ποιήσῃ· ἃ γράφειν ἂν ἤδη, εἰ ἤδει τὴν εἰρήνην ἐσομένην, δῆλον ὡς προκεχειρισμένων καὶ ἐτοιμῶν ὄντων τῶν ἀγαθῶν, ἃ ἐμέλλομεν πείσεσθαι
- 84 τῆς εἰρήνης γενομένης. γενομένης δὲ τῆς εἰρήνης, ἃ μὲν ἡμεῖς ἐμέλλομεν ἀγαθὰ πείσεσθαι, ἐκποδῶν ἐστίν, φθορὰ δὲ τῶν Ἑλλήνων τοσαύτη γέγονεν ὅσην ὑμεῖς ἴστε. ὑμῖν δ' ἐν τῇ νῦν ἐπιστολῇ ὑπισχνεῖται, ἐὰν τοῖς μὲν ἑαυτοῦ φίλοις καὶ ὑπὲρ αὐτοῦ λέγουσι πιστεύητε, ἡμᾶς δὲ τοὺς δια-

<sup>1</sup> δ' Tournier : δτ Dindorf with mss.



## ON HALONNESUS, 31-34<sup>a</sup>

should extend its protection to them also, and that we should disarm and observe a real peace. But Philip, although, as you have heard from his letter, he admits the justice of this amendment and consents to accept it, has robbed the Phæraeans of their city, placing a garrison in their citadel, in order, I suppose, to ensure their independence; he is even now engaged in an expedition against Ambracia, and as for the three Elean colonies in Cassopia<sup>a</sup>—Pandosia, Bucheta, and Elatea—he has wasted their land with fire, stormed their cities, and handed them over to be the slaves of his own kinsman, Alexander. How zealous he is for the freedom and independence of the Greeks, you may judge from his acts.

With regard to his repeated promises to you of substantial benefits, he complains that I am slandering and defaming him in the ears of the Greeks, for he says that he has never made you any promises at all. Such is the shamelessness of the man who stated in his letter, which is still to be seen in the Council House, that if peace was made he would confer such benefits on you as would stop the mouths of us, his opponents, benefits which he said he would put down in writing, if he were sure that the peace would be made. The inference was that all the good things that we were to enjoy on the conclusion of peace were ready for immediate delivery. Peace has been concluded, but all the good things that we were to enjoy are still to seek, and upon the Greeks has come such ruin as you well know. Yet he promises in the present letter that if you will only trust his friends and advocates and will punish the

<sup>a</sup> A district of Epirus, just north of the Ambracian Gulf.

[DEMOSTHENES]

- βάλλοντας αὐτὸν πρὸς ὑμᾶς τιμωρήσῃθε, ὥς με-  
 35 γάλα εὐεργετήσῃ. τὰ μέντοι εὐεργετήματα τοιαῦτα  
 ἔσται· οὔτε τὰ ὑμέτερα ὑμῖν ἀποδώσει (αὐτοῦ γάρ  
 φησιν εἶναι), οὔτ' ἐν τῇ οἰκουμένην αἱ δωρεαὶ  
 ἔσονται, ἵνα μὴ διαβληθῇ πρὸς τοὺς Ἕλληνας,  
 ἀλλ' ἄλλη τις χώρα καὶ ἄλλος, ὥς ἔοικε, τόπος  
 φανήσεται, οὗ ὑμῖν αἱ δωρεαὶ δοθήσονται.  
 36 Περὶ δ' ὧν ἐν τῇ εἰρήνῃ εἵληφε χωρίων, ὑμῶν  
 ἐχόντων, παρασπονδῶν καὶ λύων τὴν εἰρήνην,  
 ἐπειδὴ οὐκ ἔχει ὃ τι εἶπη, ἀλλ' ἀδικῶν φανερώς  
 ἐξελέγχεται, ἐπιτρέπειν φησὶ περὶ τούτων ἔτοιμος  
 εἶναι ἰσῶ καὶ κοινῶ δικαστηρίῳ· περὶ ὧν μόνων  
 οὐδὲν δεῖ ἐπιτροπῆς, ἀλλ' ἀριθμὸς ἡμερῶν ἐστὶν ὃ  
 κρίνων. ἅπαντες γὰρ ἴσμεν τίνι μηνὶ καὶ τίνι  
 37 ἡμέρᾳ ἡ εἰρήνη ἐγένετο. ὥσπερ δὲ ταῦτα ἴσμεν,  
 κακεῖνα ἴσμεν, τίνι μηνὶ καὶ τίνι ἡμέρᾳ Σέρρειον  
 τεῖχος καὶ Ἑργίσκη καὶ Ἱερὸν ὄρος ἐάλω. οὐ δὲ  
 [86] ἀφανῆ ἐστὶ τὰ οὕτω πραχθέντα, οὐδὲ κρίσεως δεό-  
 μενα, ἀλλὰ πᾶσι γνώριμα πότερος πρότερος ὃ μὴν  
 ἐστὶν, ἐν ᾧ ἡ εἰρήνη ἐγένετο ἢ ἐν ᾧ τὰ χωρία ἐάλω.  
 38 Φησὶ δὲ καὶ τοὺς αἰχμαλώτους ἡμῶν, ὅσοι ἐν  
 τῷ πολέμῳ ἐάλωσαν, ἀποδεδωκέναι ὅς τὸν μὲν  
 Καρύστιον, τὸν πρόξενον τῆς ἡμετέρας πόλεως,  
 ὑπὲρ οὗ ὑμεῖς τρεῖς πρέσβεις ἐπέμψατε ἀπαιτοῦν-  
 τες, τοῦτον τὸν ἄνδρα ἐκεῖνος οὕτω σφόδρα ὑμῖν  
 ἐβούλετο χαρίσασθαι, ὥστ' ἀπέκτεινε καὶ οὐδ'  
 ἀναίρεσιν ἔδωκεν, ἵνα ταφῇ.  
 39 Περὶ δὲ Χερρονήσου, ἃ τ' ἐπιστέλλει πρὸς ὑμᾶς  
 ἀξιὸν ἐστὶν ἐξετάσαι, ἔτι δὲ καὶ ἃ πράττει, καὶ

<sup>a</sup> As if unduly favouring the Athenians

<sup>b</sup> Three small places on the Thracian Coast of the Aegean, taken by Philip from Cersobleptes, after the Athenians had

wicked men who traduce him to you, he will confer substantial benefits. His benefits, however, will amount to this : he will not restore your possessions, for he claims them as his own, and his rewards will not be delivered in this part of the world, for fear his motive should be misrepresented to the Greeks<sup>a</sup>; some other country, it seems, some new quarter will be assigned for the bestowal of your rewards.

As for the places held by you which he took in time of peace, violating the terms and breaking his engagements, since he has not a word to say but is clearly convicted of injustice, he expresses his willingness to refer the question to a fair and impartial court. But this is the only question that needs no such reference; the calendar is sufficient to decide it. For we all know in what month and on what day the peace was made, and as surely also do we know in what month and on what day Fort Serreum and Ergisce and the Sacred Mount<sup>b</sup> were captured. Surely these things were not done in a corner; they need no judicial inquiry; everyone can find out which came first, the month in which the peace was made or that in which the places were taken.

Again, he says that he has restored all the prisoners that were taken in the war. Yet the man of Carystus,<sup>c</sup> the agent of our city, for whose recovery you sent three embassies—Philip was so anxious to oblige you that he killed him and did not even allow you to recover his corpse for burial.

With regard to the Chersonese, it is important to examine the terms of his dispatch to you and also to know what he is actually doing in the matter.

accepted the peace of Philocrates (346), but before Philip had taken the oath <sup>a</sup> A town in the south of Euboea.

[DEMOSTHENES]

ταῦτ' εἰδέναι. τὸν μὲν γὰρ τόπον ἅπαντα τὸν  
 ἔξω Ἀγορᾶς ὡς ἑαυτοῦ ὄντα καὶ ὑμῖν οὐδὲν  
 προσήκοντα δέδωκε καρποῦσθαι Ἀπολλωνίδῃ τῷ  
 Καρδιανῶ. καίτοι Χερρονήσου οἱ ὄροι εἰσὶν, οὐκ  
 Ἀγορά, ἀλλὰ βωμὸς τοῦ Διὸς τοῦ ὀρίου, ὃς ἐστὶ  
 40 μεταξὺ Πτελεοῦ καὶ Λευκῆς ἀκτῆς, ἣ ἡ διορυχὴ  
 ἔμελλε Χερρονήσου ἔσεσθαι, ὥς γε τὸ ἐπίγραμμα  
 τὸ ἐπὶ τοῦ βωμοῦ τοῦ Διὸς τοῦ ὀρίου δηλοῖ. ἔστι  
 δὲ τουτί·

Τόνδε καθιδρύσαντο θεῶ περικαλλέα βωμὸν  
 Λευκῆς καὶ Πτελεοῦ μέσσον ὄρον θέμενοι  
 ἔνναέται, χώρης σημήιον· ἀμμορίης δὲ  
 αὐτὸς ἀναξ μακάρων ἐστὶ μέσος Κρονίδης.

41 ταύτην μέντοι τὴν χώραν, τοσαύτην οὔσαν ὅσην  
 οἱ πολλοὶ ὑμῶν ἴσασιν, ὡς ἑαυτοῦ οὔσαν τὴν  
 μὲν αὐτὸς καρποῦται, τὴν δ' ἄλλοις δωρεῖαν δέ-  
 δωκε, καὶ ἅπαντα τὰ κτήματα τὰ ὑμέτερα ὑφ'  
 αὐτῷ ποιεῖται. καὶ οὐ μόνον τὴν ἔξω Ἀγορᾶς  
 [87] χώραν σφετερίζεται, ἀλλὰ καὶ πρὸς Καρδιανούς,  
 οἱ οἰκοῦσιν εἴσω Ἀγορᾶς, ἐπιστέλλει ἐν τῇ νῦν  
 ἐπιστολῇ ὡς δεῖ ὑμᾶς διαδικάζεσθαι, πρὸς Καρδια-  
 νούς τοὺς κατοικοῦντας ἐν τῇ ὑμέτερα, εἴ τι πρὸς  
 42 αὐτοὺς διαφέρεσθε. διαφέρονται δὲ πρὸς ὑμᾶς,  
 σκέψασθε εἰ περὶ μικροῦ. ἑαυτῶν φασὶ τὴν χώραν  
 οὔσαν οἰκεῖν καὶ οὐχ ὑμέτεραν, καὶ τὰ μὲν ὑμέτερα  
 εἶναι ἐγκτήματα ὡς ἐν ἀλλοτρίᾳ, τὰ δὲ ἑαυτῶν  
 κτήμαθ' ὡς ἐν οἰκείᾳ, καὶ ταῦθ' ὑμέτερον πολίτην  
 43 γράψαι ἐν ψηφίσματι, Κάλλιππον Παιανιέα. καὶ  
 τοῦτό γ' ἀληθὲς λέγουσιν· ἔγραψε γάρ, καὶ ἐμοῦ

\* If the reading is correct, ἀμμορίη will be the marches,

## ON HALONNESUS, 39-43.

For the whole of the land north of Agora, as being his own property and no concern of yours, he has handed over as a private estate to Apollonides of Cardia. Yet the boundary of the Chersonese is not Agora, but the altar of Zeus of the Marches, half way between Pteleum and the White Strand, where there was going to be a canal across the peninsula. This is proved by the inscription on the altar of Zeus, which runs thus :

The dwellers here have set this boundary-stone  
Midway 'twixt Pteleum and the Silver Strand,  
And raised this altar fair, that men may own  
That Zeus is Warden of our No Man's Land.<sup>a</sup>

This district, however, of whose extent most of you are aware, he treats as his own, enjoying part himself and bestowing part on others, and so he brings all your property under his own control. Not only does he appropriate the land north of Agora, but he also orders you in his present letter to settle by arbitration any disputes you have with the Cardians to the south of Agora—the Cardians, who are settlers in your own territory ! They have a dispute with you ; see whether it is about a trifle. They say that the land they live in is not yours, but their own, and that while your possessions there are held by grace in a foreign country, theirs are their own property on their own soil, and that this is admitted in a decree of your countryman, Callippus of the Paeonian deme. And there they speak truth, for he did propose such a decree, and when I indicted

which belong to no one and are therefore put under the protection of Zeus. Blass reads *μολῆς σημήιον ἀμμορῆς τε* which leaves the last line rather in the air.

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- γ' αὐτὸν γραψαμένου παρανόμων γραφὴν ὑμεῖς ἀπεψηφίσασθε· τοιγάρτοι ἀμφισβητήσιμον ὑμῖν τὴν χώραν κατεσκεύακεν. ὅποτε δὲ περὶ τούτου τολμήσετε πρὸς Καρδιανούς διαδικάζεσθαι, εἴθ' ὑμέτερα ἔστιν εἴτ' ἐκείνων ἡ χώρα, διὰ τί οὐ καὶ πρὸς τοὺς ἄλλους Χερρονησίτας τὸ αὐτὸ δίκαιον ἔσται;
- 44 καὶ οὕτως ὑβριστικῶς ὑμῖν κέχρηται ὥστε φησίν, ἂν μὴ θέλωσι διαδικάζεσθαι οἱ Καρδιανοί, αὐτὸς ἀναγκάσειν, ὡς ὑμῶν γ' οὐκ ἂν δυναμένων οὐδὲν ἀναγκάσαι Καρδιανούς ὑμῖν ποιῆσαι· ἐπειδὴ δ' ὑμεῖς οὐ δύνασθε, αὐτὸς φησι τοῦτ' ἀναγκάσειν αὐτοὺς ποιῆσαι. ἄρ' οὐ μέγала φαίνεται ὑμᾶς
- 45 εὐεργετῶν; καὶ ταύτην τὴν ἐπιστολὴν τινες εὖ ἔφασαν γεγράφθαι, οἱ πολὺ ἂν δικαιότερον ὑφ' ὑμῶν ἢ Φίλιππος μισοῖντο. ἐκεῖνος μὲν γ' ἑαυτῷ κτώμενος δόξαν καὶ μεγάλ' ἀγαθὰ ἅπαντα καθ' ὑμῶν πράττει· ὅσοι δ' Ἀθηναῖοι ὄντες μὴ τῇ πατρίδι, ἀλλὰ Φιλίππῳ εὐνοίαν ἐνδείκνυνται, προσήκει αὐτοὺς ὑφ' ὑμῶν κακοὺς κακῶς ἀπολωλέναι,
- [88] εἴπερ ὑμεῖς τὸν ἐγκέφαλον ἐν τοῖς κροτάφοις καὶ μὴ ἐν ταῖς πτέρναις καταπεπατημένον φορεῖτε.
- 46 Ὑπόλοιπόν μοί ἐστιν ἔτι πρὸς ταύτην τὴν ἐπιστολὴν τὴν εὖ ἔχουσαν καὶ τοὺς λόγους τῶν πρέσβεων γράψαι τὴν ἀπόκρισιν, ἣν ἡγοῦμαι δικαίαν τ' εἶναι καὶ συμφέρουσαν ὑμῖν.

## ON HALONNESUS, 43-46.

him for a breach of the constitution, you acquitted him; that is how he has brought your claim into dispute. But if and when you submit your dispute with the Cardians to arbitration, to decide whether the land is yours or theirs, why not extend the principle to the other states of the Chersonese also? Philip's insolence is carried so far that he says that if the Cardians decline arbitration, he will be responsible for coercing them; as if you could not compel Cardians to do anything you wanted! He will make them do it, he says, since you cannot. Are not his favours to you great and manifest? And this letter was actually commended by some Athenians, who merit your hatred much more than Philip. For whatever Philip does to thwart you, he is only aiming at advantage and glory for himself, but Athenians who make a parade of their goodwill to Philip, rather than to their own country, are wretches who deserve to perish at your hands unpitied, if you carry your brains in your heads and not trodden down in your heels.<sup>a</sup>

It now remains for me, in answer to this precious letter and to the speeches of the ambassadors, to propose the resolution which I conceive to be in accordance with justice and your interests.

<sup>a</sup> Libanius finds in this ugly metaphor an indication of the spuriousness of this speech. "Longinus" also condemns it (*De subl.* 38), but we cannot say to whom he attributed it, as his text here is mutilated.

# ON THE CHERSONESE



## INTRODUCTION

EVER since the days of Pisistratus,<sup>a</sup> Athens had had a direct interest in the Thracian Chersonese (Gallipoli), which commanded the route of the corn-ships from the Euxine. For two centuries its history is the confused record of the "scuffling of kites and crows," Persian satraps, Athenian cleruchs, Thracian princes, and companies of free lances contending for the mastery. Soon after the Social War of 357 the Athenians found themselves once more in possession, thanks to the ability of their general, Chares; but it was not long before Philip began to fish in these troubled waters. When Cotys, the chief king in Thrace, was assassinated, three claimants scrambled for his power, until in 358 they agreed by treaty upon a division of the territory. These were Cersobleptes, son of Cotys, Berisades, who died shortly afterwards, and Amadocus. Philip started by allying himself with Cersobleptes, but the Athenians by judicious flattery won over the mercenary leader, Charidemus, who had married the sister of Cersobleptes, and the

<sup>a</sup> The military importance of the Chersonese, if we may trust Thucydides (i. 11), commences with the Trojan War, when the Achaeans cultivated it to ensure a supply of provisions. The more recent fame of Gallipoli has obscured the memory of its occupation by a large force of French and British at the beginning of the Crimean War. Their encampment was not far from the site of Cardia.

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latter shifted to the Athenian side Philip now backed Amadocus, and before the peace of Philocrates had been ratified, he had succeeded in reducing Cersobleptes to vassalage.

Some years after the peace, perhaps in 342, Athens sent a military force to the Chersonese under Diopithes who was not more scrupulous than other unpaid generals, and appears to have encroached on the territory of Cardia, a town situated on the western shore of the neck of the peninsula, and allied with Philip. When the Athenians declined Philip's offer to submit the dispute to arbitration, he sent troops to support the Cardians, and Diopithes retaliated by invading parts of Thrace which were subject to Macedonia. In 341 Philip lodged a formal complaint at Athens, where his sympathisers expressed their virtuous indignation and demanded the recall of the filibuster. Demosthenes replied in a speech of extraordinary vigour, and persuaded the Athenians not to repudiate Diopithes.

Apart from this speech, Diopithes has some claim upon our interest as being the father of Menander.

## VIII. ΠΕΡΙ ΤΩΝ ΕΝ ΧΕΡΡΟΝΗΣΩΙ

- [90] Ἔδει μὲν, ὦ ἄνδρες Ἀθηναῖοι, τοὺς λέγοντας ἅπαντας μήτε πρὸς ἔχθραν ποιεῖσθαι λόγον μηδ-  
 ἓνα μήτε πρὸς χάριν, ἀλλ' ὁ βέλτιστον ἕκαστος  
 ἡγείτο, τοῦτ' ἀποφαίνεσθαι, ἄλλως τε καὶ περὶ  
 κοινῶν πραγμάτων καὶ μεγάλων ὑμῶν βουλευο-  
 μένων· ἐπειδὴ δ' ἔνιοι τὰ μὲν φιλονικία, τὰ δ'  
 ἡτινιδήποτ' αἰτία προάγονται λέγειν, ὑμᾶς, ὦ ἄν-  
 δρες Ἀθηναῖοι, τοὺς πολλοὺς δεῖ πάντα τᾶλλ'  
 ἀφελόντας, ἃ τῇ πόλει νομίζετε συμφέρειν, ταῦτα  
<sup>2</sup> καὶ ψηφίζεσθαι καὶ πράττειν. ἡ μὲν οὖν σπουδὴ  
 περὶ τῶν ἐν Χερρονήσῳ πραγμάτων ἐστὶ καὶ τῆς  
 στρατείας, ἣν ἐνδέκατον μῆνα τουτονὶ Φίλιππος  
 ἐν Θράκῃ ποιεῖται· τῶν δὲ λόγων οἱ πλείστοι  
 περὶ ὧν Διοπαίθης πράττει καὶ μέλλει ποιεῖν  
 εἴρηνται ἐγὼ δ' ὅσα μὲν τις αἰτιᾶται τινα τού-  
 των, οὓς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἐστίν, ὅταν  
 βούλησθε, κολάζειν, κἂν ἤδη δοκῇ κἂν ἐπισχοῦσι  
 περὶ αὐτῶν σκοπεῖν ἐγγχωρεῖν ἡγοῦμαι, καὶ οὐ  
 πάνυ δεῖ περὶ τούτων οὗτ' ἔμ' οὗτ' ἄλλον οὐδέν'  
<sup>3</sup> ἰσχυρίζεσθαι· ὅσα δ' ἐχθρὸς ὑπάρχων τῇ πόλει  
 καὶ δυνάμει πολλῇ περὶ Ἑλλήσποντον ὧν πει-  
 ρᾶται προλαβεῖν, κἂν ἅπαξ ὑστερήσωμεν, οὐκέθ'  
 ἔξομεν σῶσαι, περὶ τούτων δ' οἶομαι τὴν ταχίστην  
 [91] συμφέρειν καὶ βεβουλευσθαι καὶ παρσκευάσθαι,

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It should be the duty of all speakers, men of Athens, to give no expression to their hatred or their partiality, but to put forward just what each thinks the best counsel, especially when you are debating a question of urgent public importance. But since there are speakers who are impelled to address you, either as partisans or from some other motive, whatever it may be, you citizens who form the majority ought to dismiss all else from your minds, and vote and act in such a way as you think will best serve our city. The really serious problem is the state of the Chersonese and Philip's Thracian campaign, now in its eleventh month; yet most of the speeches have been confined to what Diopithes is doing or what he is going to do. For my part, when charges are brought against any of those whom you can legally punish whenever you like, I hold that it is open to you either to deal with their case at once or to postpone it; and it is quite unnecessary for me or anyone else to take a strong line on the subject of such charges. But when our national enemy, with a strong force, is trying to forestall us in the neighbourhood of the Hellespont, and when, if we are once too late, we shall never again be able to save the situation, then I think it is to our interest to complete our plans and preparations as quickly as we can, and not

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καὶ μὴ τοῖς περὶ τῶν ἄλλων θορύβοις καὶ ταῖς κατηγορίαις ἀπὸ τούτων ἀποδρᾶναι.

- 4 Πολλὰ δὲ θαυμάζων τῶν εἰωθότων λέγεσθαι παρ' ὑμῖν, οὐδενὸς ἥττον, ὧ ἄνδρες Ἀθηναῖοι, τεθαύμακα, ὃ καὶ πρῶν τινὸς ἤκουσ' εἰπόντος ἐν τῇ βουλῇ, ὥς ἄρα δεῖ τὸν συμβουλευόντ' ἢ πολεμεῖν ἀπλῶς ἢ τὴν εἰρήνην ἄγειν συμβου-  
 5 λεύειν ἔστι δέ· εἰ μὲν ἡσυχίαν Φίλιππος ἄγει καὶ μήτε τῶν ἡμετέρων ἔχει παρὰ τὴν εἰρήνην μηδὲν μήτε συσκευάζεται πάντας ἀνθρώπους ἐφ' ἡμᾶς, οὐκέτι δεῖ λέγειν, ἀλλ' ἀπλῶς εἰρήνην ἀκτέον, καὶ τά γ' ἀφ' ὑμῶν ἔτοιμ' ὑπάρχονθ' ὁρῶ· εἰ δ' ἂ μὲν ὠμόσαμεν καὶ ἐφ' οἷς τὴν εἰρήνην ἐποιησάμεθα, ἔστιν ἰδεῖν καὶ γεγραμμένα κεῖται,  
 6 φαίνεται δ' ἀπ' ἀρχῆς ὁ Φίλιππος, πρὶν Διοπείθην ἐκπλεῦσαι καὶ τοὺς κληρούχους, οὓς νῦν αἰτιῶνται πεπονηκέναι τὸν πόλεμον, πολλὰ μὲν τῶν ἡμετέρων ἀδίκως εἰληφώς, ὑπὲρ ὧν ψηφίσμαθ' ὑμέτερ' ἐγκαλοῦντα κύρια ταυτί, πάντα δὲ τὸν χρόνον συνεχῶς τὰ τῶν ἄλλων Ἑλλήνων καὶ βαρβάρων λαμβάνων καὶ ἐφ' ἡμᾶς συσκευαζόμενος, τί τοῦτο  
 7 λέγουσιν, ὥς πολεμεῖν ἢ ἄγειν εἰρήνην δεῖ; οὐ γὰρ αἵρεσις ἔστιν ἡμῖν τοῦ πράγματος, ἀλλ' ὑπολείπεται τὸ δικαιοτάτον καὶ ἀναγκαϊότατον τῶν ἔργων, ὃ ὑπερβαίνουντες ἐκόντες οὗτοι τί οὖν ἔστι τοῦτο; ἀμύνεσθαι τὸν πρότερον πολεμοῦνθ' ἡμῖν. πλὴν εἰ τοῦτο λέγουσι νῆ Δι', ὥς, ἂν ἀπέχηται τῆς Ἀττικῆς καὶ τοῦ Πειραιῶς Φίλ-  
 8 ιππος, οὗτ' ἀδικεῖ τὴν πόλιν οὔτε ποιεῖ πόλεμον. εἰ δ' ἐκ τούτων τὰ δίκαια τίθενται καὶ τὴν εἰρήνην  
 [92] ταύτην ὀρίζονται, ὅτι μὲν δήπουθεν οὐθ' ὅσι'

## ON THE CHERSONESE, 3-8

be diverted from our purpose by clamorous accusations about extraneous matters

I often wonder at the sort of speeches that are delivered here, but nothing, men of Athens, has surprised me more than what I heard uttered in the Council the other day, that your advisers are bound to put before you the plain alternative of fighting or observing the peace. But the fact is, if Philip keeps quiet and does not retain any of our territory contrary to the terms of peace, and does not form a general coalition against us, there is nothing more to be said and we must simply observe the peace, and I perceive a readiness to do so on your part at any rate ; but if the oath that we took and the terms on which we made peace are published for all men to read, and if it is proved that from the first, even before Diopithes set sail with colonists, whom they now accuse of having started hostilities, Philip has unfairly taken much that is ours, about which your decrees denouncing him still stand good, and that he is all the time repeatedly seizing the property of the other Greeks and of the barbarians, and so equipping himself for an attack upon us, what do they mean by saying that we must either make war or keep peace ? For we have no choice in the matter, but there remains the most righteous and most necessary task of all, which these gentlemen deliberately pass over in silence. What then is that task ? To defend ourselves against the aggressor. Or perhaps they mean that if Philip keeps his hands off Attica and the Piræus, he is neither injuring our city nor provoking hostilities. But if they ground their plea upon this principle, if this is their interpretation of the peace, it is obvious to all that their argument is assuredly

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- οὐτ' ἀνεκτὰ λέγουσιν οὐθ' ὑμῖν ἀσφαλῆ, δῆλόν ἐστιν ἅπασιν, οὐ μὴν ἀλλ' ἐναντία συμβαίνει ταῖς κατηγορίαις ἃς Διοπείθους κατηγοροῦσι καὶ αὐτὰ ταῦτα λέγειν αὐτούς. τί γὰρ δήποτε τῷ μὲν Φιλίππῳ πάντα τᾶλλα ποιεῖν ἐξουσίαν δώσομεν, ἂν τῆς Ἀττικῆς ἀπέχῃται, τῷ Διοπείθει δ' οὐδὲ βοηθεῖν τοῖς Θραξίν ἐξέσται, ἢ πόλεμον ποιεῖν
- 9 αὐτὸν φήσομεν; ἀλλὰ νῆ Δία, ταῦτα μὲν ἐξελέγχονται, δεινὰ ποιοῦσι δ' οἱ ξένοι περικόπτοντες τὰ ἐν Ἑλλησπόντῳ, καὶ Διοπείθης ἀδικεῖ κατάγων τὰ πλοῖα, καὶ δεῖ μὴ ἐπιτρέπειν αὐτῷ. ἔστω,
- 10 γιγνέσθω ταῦτα, οὐδὲν ἀντιλέγω. οἶμαι μέντοι δεῖν, εἴπερ ὥς ἀληθῶς ἐπὶ πᾶσι δικαίοις ταῦτα συμβουλευούσιν, ὥσπερ τὴν ὑπάρχουσαν τῇ πόλει δύναμιν καταλῦσαι ζητοῦσι, τὸν ἐφ' ἐσθ' ἡμεῖς ποιοῦντες τὰ χρήματα ταύτῃ διαβάλλοντες ἐν ὑμῖν, οὕτω τὴν Φιλίππου δύναμιν δεῖξαι διαλυθησομένην, ἂν ὑμεῖς ταῦτα πεισθῇτε. εἰ δὲ μή, σκοπεῖθ' ὅτι οὐδὲν ἄλλο ποιοῦσιν ἢ καθιστᾶσι τὴν πόλιν εἰς τὸν αὐτὸν τρόπον δι' οὗ τὰ παρόντα πράγμαθ'
- 11 ἅπαντ' ἀπολώλεκεν. ἴστε γὰρ δήπου τοῦθ', ὅτι οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίνεσθαι. ὁ μὲν γὰρ ἔχων δύναμιν συνεστηκυῖαν αἰεὶ περὶ αὐτὸν καὶ προειδὼς ἃ βούλεται πράξαι, ἐξαίφνης ἐφ' οὗς ἂν αὐτῷ δόξῃ πάρεστιν· ἡμεῖς δ' ἐπειδὴν πυθώμεθά τι γιγνόμενον, τῆνικαῦτα θορυβοῦμεθα
- 12 καὶ παρασκευαζόμεθα. εἰτ' οἶμαι συμβαίνει τῷ μὲν ἐφ' ἃ ἂν ἔλθῃ, ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν, ἡμῖν δ' ὑστερίζειν, καὶ ὅς' ἂν δαπανή-
- [93] σωμεν, ἅπαντα μάτην ἀνηλωκέναι, καὶ τὴν μὲν

impious and intolerable and dangerous to Athens ; and it follows besides that their own words flatly contradict their indictment of Diopithes. For why on earth are we to give Philip leave to do everything else, provided he keeps clear of Attica, while Diopithes is not allowed to help the Thracians, or else we shall have to admit that he is starting a war ? Yes, you may say, as to that indeed the speakers are proved wrong, but the mercenaries are really acting abominably in ravaging the shores of the Hellespont, and Diopithes is wrong in detaining the merchantmen, and we must not sanction it. Very well ; be it so. I have no objection. Only I think that, if their advice is really given in perfect good faith, even as they are trying to break up the force belonging to our city by bringing charges before you against the commander, who provides for its maintenance, so they are bound to show that Philip's force will also be disbanded, if you accept their advice. If not, you must observe that they are merely reducing our city to the same plight that has already caused her to forfeit all her existing advantages. For I need not tell you that Philip owes his successes to nothing in the world more than to his being the first in the field. For the man who always keeps a standing army by him, and who knows beforehand what he wants to do, is ready in an instant for anyone that he chooses to attack, while it is only after we have heard of something happening that we begin to bustle about and make our preparations. Hence, I believe, it results that Philip, quite at his leisure, keeps whatever he assails, while we are too late, and whatever we have spent has been lavished in vain : we have succeeded in showing our



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ἔχθραν καὶ τὸ βούλεσθαι κωλύειν ἐνδεδεῖχθαι, ὑστερίζοντας δὲ τῶν ἔργων αἰσχύνην προσοφλισκάνειν.

- 13 Μὴ τοίνυν ἀγνοεῖτ', ὦ ἄνδρες Ἀθηναῖοι, ὅτι καὶ τὰ νῦν τᾶλλα μὲν ἐστὶ λόγοι ταῦτα καὶ προφάσεις, πράττεται δὲ καὶ κατασκευάζεται τοῦτο, ὅπως ὑμῶν μὲν οἴκοι μενόντων, ἔξω δὲ μηδεμιᾶς οὔσης τῇ πόλει δυνάμεως, μετὰ πλείστης ἡσυχίας ἄπανθ' ὅσα βούλεται Φίλιππος διοικήσεται. θεω-
- 14 ρεῖτε γὰρ τὸ παρὸν πρῶτον, ὃ γίνεται. νυνὶ δυνάμιν μεγάλην ἐκείνος ἔχων ἐν Θράκῃ διατρίβει καὶ μεταπέμπεται πολλήν, ὥς φασιν οἱ παρόντες, ἀπὸ Μακεδονίας καὶ Θετταλίας. ἐὰν οὖν περιμείνας τοὺς ἐτησίας ἐπὶ Βυζάντιον ἔλθων πολιορκῇ, πρῶτον μὲν οἴεσθε τοὺς Βυζαντίους μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς ὥσπερ νῦν, καὶ οὔτε παρα-
- 15 καλεῖν<sup>1</sup> ὑμᾶς οὔτε βοηθεῖν αὐτοῖς ἀξιώσειν; ἐγὼ μὲν οὐκ οἶομαι, ἀλλὰ καὶ εἴ τισι μᾶλλον ἀπιστοῦσιν ἢ ἡμῖν, καὶ τούτους εἰσφρήσεσθαι μᾶλλον ἢ ἑκείνῳ παραδώσειν τὴν πόλιν, ἂν περ μὴ φθάσῃ λαβὼν αὐτούς. οὐκοῦν ἡμῶν μὲν μὴ δυναμένων ἐνθένδ' ἀναπλεῦσαι, ἐκεῖ δὲ μηδεμιᾶς ὑπαρχούσης ἐτοίμου βοηθείας, οὐδὲν αὐτοὺς ἀπολωλέναι κω-
- 16 λύσει. “ νῆ Δία, κακοδαιμονῶσι<sup>2</sup> γὰρ ἄνθρωποι καὶ ὑπερβάλλουσιν ἀνοία ” πάνν γε, ἀλλ' ὅμως αὐτοὺς δεῖ σῶς εἶναι· συμφέρει γὰρ τῇ πόλει. καὶ μὴν οὐδ' ἐκεῖνό γε δηλόν ἐστιν ἡμῖν, ὥς ἐπὶ Χερρόνησον οὐχ ἤξει· ἀλλ' εἴγ' ἐκ τῆς ἐπιστολῆς δεῖ σκοπεῖν ἥς ἔπεμψε πρὸς ὑμᾶς, ἀμυνεῖσθαι
- 17 φησι τοὺς ἐν Χερρονήσῳ. ἂν μὲν τοίνυν ἢ τὸ

## ON THE CHERSONESE, 12-17

enmity and our will to thwart him, but by being too late for action we only incur additional ignominy.

Do not, therefore, fail to observe, Athenians, that at present all else is mere talk and pretence; the real object of this scheming and contriving is that you should stay at home, with no Athenian force in the field, while Philip, without the least trouble, settles everything to suit his wishes. For you must first note what is going on at the present moment. He is now established in Thrace with a large force, and is sending for considerable reinforcements from Macedonia and Thessaly, according to the statements of those on the spot. Now, if he waits for the Etesian winds to blow and marches to the siege of Byzantium, do you think that the Byzantines will remain in their present state of infatuation and will not call upon you and demand your help? I think not. Nay, even if there are others whom they distrust more than us, I think they will rather admit such within their walls than surrender their city to Philip—if indeed he does not forestall them by capturing it. Therefore, if we cannot sail from Athens, and if there is no force ready to help them on the spot, their doom is sealed. “Because,” you say, “the wretched creatures are infatuated and stupid beyond measure.” Quite so, but still we are bound to preserve them in the interests of Athens. And then again we are not certain of another thing, that he will not attack the Chersonese. Indeed, if we may judge from the letter which he sent you, he means to take vengeance on the settlers there. If, therefore, our present force is still in being, it

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<sup>1</sup> So Cobet: παρακαλέσειν Dindorf with MSS.

\* So Wolf, Lobeck, and Cobet: -οὔσι Dindorf with MSS.

# DEMOSTHENES

- [94] συνεστηκός στρατευμα, καὶ τῇ χώρᾳ βοηθήσαι  
 δυνήσεται καὶ τῶν ἐκείνου τι κακῶς ποιῆσαι· εἰ  
 δ' ἅπαξ διαλυθήσεται, τί ποιήσομεν, ἂν ἐπὶ Χερρό-  
 νησον ἦ; “ κρινοῦμεν Διοπείθην νῆ Δία.” καὶ  
 τί τὰ πράγματ' ἔσται βελτίω, “ ἄλλ' ἐνθένδ' ἂν  
 βοηθήσαιομεν αὐτοί.” ἂν δ' ὑπὸ τῶν πνευμάτων  
 μὴ δυνώμεθα; “ ἀλλὰ μὰ Δί' οὐχ ἥξει.” καὶ τίς  
 ἐγγυητής ἐστι τούτου; ἄρ' ὁράτε καὶ λογιζέσθ',  
 18 ὦ ἄνδρες Ἀθηναῖοι, τὴν ἐπιούσαν ὥραν τοῦ ἔτους,  
 εἰς ἣν ἔρημόν τινες οἶονται δεῖν τὸν Ἑλλήσποντον  
 ὑμῶν ποιῆσαι καὶ παραδοῦναι Φιλίππῳ; τί δ',  
 ἂν ἀπελθὼν ἐκ Θράκης καὶ μηδὲ προσελθὼν Χερρο-  
 νήσῳ μηδὲ Βυζαντίῳ (καὶ γὰρ ταῦτα λογιζέσθε)  
 ἐπὶ Χαλκίδα καὶ Μέγαρ' ἦκη τὸν αὐτὸν τρόπον  
 ὅνπερ ἐπ' Ὠρεὸν πρῶην, πότερον κρεῖττον ἐνθάδ'  
 αὐτὸν ἀμύνεσθαι καὶ προσελθεῖν τὸν πόλεμον πρὸς  
 τὴν Ἀττικὴν εἶσαι, ἢ κατασκευάζειν ἐκεῖ τιν'  
 ἀσχολίαν αὐτῷ; ἐγὼ μὲν οἶομαι τοῦτο.  
 19 Ταῦτα τοίνυν ἅπαντας εἰδότας καὶ λογιζομένους  
 χρὴ μὰ Δί' οὐχ ἦν Διοπείθης πειράται τῇ πόλει  
 δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ  
 διαλῦσαι πειρᾶσθαι, ἀλλ' ἐτέραν αὐτοὺς προσ-  
 παρασκευάζειν καὶ συνευποροῦντας ἐκείνῳ χρη-  
 20 μάτων καὶ τᾶλλ' οἰκείως συναγωνιζομένους. εἰ  
 γάρ τις ἔροιτο Φίλιππον· “ εἰπέ μοι, πότερ' ἂν  
 βούλοιο τούτους τοὺς στρατιώτας οὓς Διοπείθης  
 νῦν ἔχει, τοὺς ὅποιουστινασοῦν (οὐδὲν γὰρ ἀντιλέγω)  
 εὐθενεῖν καὶ παρ' Ἀθηναίοις εὐδοξεῖν καὶ πλείους  
 γίνεσθαι τῆς πόλεως συναγωνιζομένης, ἢ δια-  
 βαλλόντων τινῶν καὶ κατηγορούντων διασπασθῆναι

<sup>1</sup> αὐτῷ Dindorf with SL.

## ON THE CHERSONESE, 17-20

will be able both to save the Chersonese and to make raids upon Philip's territory. But if it is once disbanded, what shall we do if he marches against the Chersonese? "Bring Diopithes to trial," you say. And how will that help matters? "Well, then, we will set out from Athens ourselves." But suppose the winds will not let us? "But surely Philip will not attack." And who will go bail for that? Do you not observe and consider, men of Athens, what season<sup>a</sup> of the year is upon us—the season at which certain people think it their duty to keep the Hellespont clear of you and hand it over to Philip? What if he quits Thrace and never approaches the Chersonese or Byzantium—for you must take that also into your reckoning—but turns up at Chalcis and Megara, just as he did at Oreus not long ago? Will it be better to make our stand here and let the war spread to Attica, or to contrive some employment for him away yonder? I prefer the latter.

Therefore, knowing and weighing these facts, it is the duty of all of you, not surely to try to disparage and break up the force that Diopithes is doing his best to provide for the state, but to provide an additional force yourselves and to keep him well supplied with funds and in every way to give him your loyal co-operation. For suppose someone should ask Philip, "Tell me, which would you prefer? That the troops now serving with Diopithes, whatever their character may be"—for I am not discussing that—"should prosper and win credit at Athens and grow in numbers with the co-operation of the government, or that a few accusers and detractors should cause them to be broken up and destroyed?" I

<sup>a</sup> The season of the Etesian winds; see § 14.

## DEMOSTHENES

- καὶ διαφθαρῆναι;” ταῦτ’ ἂν οἶμαι φήσειεν. εἴθ’  
 [95] ἂ Φίλιππος, ἂν εὖξαιτο τοῖς θεοῖς, ταῦθ’ ἡμῶν  
 τινες ἐνθάδε πράττουσιν; εἰτ’ ἔτι ζητεῖτε πόθεν  
 τὰ τῆς πόλεως ἀπόλωλεν ἅπαντα;
- 21 Βούλομαι τοίνυν [ὑμᾶς]<sup>1</sup> μετὰ παρρησίας ἐξ-  
 ετάσαι τὰ παρόντα πράγματα τῇ πόλει, καὶ σκέψα-  
 σθαι τί ποιοῦμεν αὐτοὶ νῦν καὶ ὅπως χρώμεθ’  
 αὐτοῖς. ἡμεῖς οὔτε χρήματ’ εἰσφέρειν βουλόμεθ’  
 οὔτ’ αὐτοὶ στρατεύεσθαι, οὔτε τῶν κοινῶν ἀπ-  
 ἔχεσθαι δυνάμεθα, οὔτε τὰς συντάξεις Διοπείθει  
 δίδομεν, οὔθ’ ὅσ’ ἂν αὐτὸς αὐτῷ πορίσῃται
- 22 ἐπαινοῦμεν, ἀλλὰ βασκαίνομεν καὶ σκοποῦμεν  
 πόθεν, καὶ τί μέλλει ποιεῖν, καὶ πάντα τὰ τοιαυτί,  
 οὔτ’, ἐπειδὴ περ οὕτως ἔχομεν, τὰ ἡμέτερ’ αὐτῶν  
 πράττειν ἐθέλομεν, ἀλλ’ ἐν μὲν τοῖς λόγοις τοὺς  
 τῆς πόλεως λέγοντας ἄξι’ ἐπαινοῦμεν, ἐν δὲ τοῖς  
 ἔργοις τοῖς ἐναντιουμένοις τούτοις συναγωνιζόμεθα.
- 23 ὑμεῖς μὲν τοίνυν εἰώθαθ’ ἐκάστοτε τὸν παριόντ’  
 ἐρωτᾶν, τί οὖν χρή ποιεῖν; ἐγὼ δ’ ὑμᾶς ἐρωτῆσαι  
 βούλομαι, τί οὖν χρή λέγειν; εἰ γὰρ μήτ’ εἰσ-  
 οίσετε, μήτ’ αὐτοὶ στρατεύσεσθε, μήτε τῶν κοινῶν  
 ἀφέξεσθε, μήτε τὰς συντάξεις δώσετε, μήθ’ ὅσ’  
 ἂν αὐτὸς αὐτῷ πορίσῃται εἰσάσετε, μήτε τὰ ἡμέτερ’  
 αὐτῶν πράττειν ἐθελήσετε, οὐκ ἔχω τί λέγω. οἱ  
 γὰρ ἤδη τοσαύτην ἐξουσίαν τοῖς αἰτιάσθαι καὶ  
 διαβάλλειν βουλομένοις διδόντες,<sup>2</sup> ὥστε καὶ περὶ  
 ὧν φασὶ<sup>3</sup> μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων  
 προκατηγοροῦντων ἀκροᾶσθαι<sup>4</sup>—τί ἂν τις λέγοι;
- 24 Ὅ τι τοίνυν δύναται ταῦτα ποιεῖν, ἐνίους μαθεῖν

<sup>1</sup> ὑμᾶς nearly all mss. . πρὸς ὑμᾶς Dindorf with one ms.

<sup>2</sup> εἰ γὰρ . διδοτε Dindorf with vulg. : most modern edd.  
 prefer the anacoluthon of SL.

## ON THE CHERSONESE, 20-24

think he would choose the latter. And what Philip would pray the gods to vouchsafe him, are some of us here trying to compass? And do you still ask how our interests are sacrificed everywhere?

I want therefore to examine frankly the present state of our affairs, and to find out what we are doing ourselves now and how we are dealing with the situation. We refuse to pay war-taxes or to serve in person; we cannot keep our hands off the public funds; we will not pay Diopithes the allowances agreed upon, nor sanction the sums that he raises for himself; but we grumble and criticize his methods, and ask what he intends to do, and all that sort of thing; and yet, while maintaining that attitude, we refuse to perform our own tasks; with our lips we praise those whose speeches are worthy of our city, but our actions serve only to encourage their opponents. Now, *you* have a habit of asking a speaker on every occasion, "What then must be done?"; but *I* prefer to ask you, "What then must be said?" Because, if you are not going to pay your contributions, nor serve in person, nor keep your hands off the public funds, nor grant Diopithes his allowances, nor sanction the sums that he raises for himself, nor consent to perform your own tasks, I have nothing to say. You who have gone so far in granting license to those whose object is fault-finding and calumny, that even about what they say he is going to do, even on that ground they accuse him in advance and you listen to them—what can anyone say?

Now, some of you ought to be told the possible

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<sup>3</sup> *ἀν φασι* S vulg.: *ἀν φῶσι* Dindorf.

<sup>4</sup> *ἀκροῶσθε* Dindorf with SL.

- ὑμῶν δεῖ. λέξω δὲ μετὰ παρρησίας· καὶ γὰρ οὐδ' ἂν ἄλλως δυναίμην. πάντες ὅσοι ποτ' ἐκ-  
 [96] πεπλεύκασι παρ' ὑμῶν στρατηγοί (ἢ γὰρ πάσχειν ὁτιοῦν τιμῶμαι) καὶ παρὰ Χίων καὶ παρ' Ἐρυθραίων καὶ παρ' ὧν ἂν ἕκαστοι δύνωνται (τούτων τῶν τὴν Ἀσίαν οἰκούντων λέγω), χρήματα λαμβάνουσι. λαμβάνουσι δ' οἱ μὲν ἔχοντες μίαν ἢ  
 25 δύο ναῦς ἐλάττονα, οἱ δὲ μείζω δύναμιν πλείονα. καὶ διδόασιν οἱ διδόντες οὔτε τὰ μικρὰ οὔτε τὰ πολλὰ ἀντ' οὐδενός (οὐ γὰρ οὕτω μαίνονται), ἀλλ' ὠνούμενοι μὴ ἀδικεῖσθαι τοὺς παρ' αὐτῶν ἐκπλέοντας ἐμπόρους, μὴ συλαῖσθαι, παραπέμπεσθαι τὰ πλοῖα τὰ αὐτῶν, τὰ τοιαῦτα· φασὶ δ' εὐνοίας διδόναι, καὶ τοῦτο τοῦνομ' ἔχει τὰ λήμματα ταῦτα.  
 26 καὶ δὴ καὶ νῦν τῷ Διοπείθει στρατεύμ' ἔχοντι σαφῶς ἐστὶ τοῦτο δηλόν ὅτι δώσουσι χρήματα πάντες οὗτοι· πόθεν γὰρ οἴεσθ' ἄλλοθεν τὸν μήτε λαβόντα παρ' ὑμῶν μηδὲν μήτ' αὐτὸν ἔχονθ' ὁπόθεν μισθοδοτήσῃ, στρατιώτας τρέφειν; ἐκ τοῦ οὐρανοῦ; οὐκ ἔστι ταῦτα, ἀλλ' ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων  
 27 διάγει. οὐδὲν οὖν ἄλλο ποιοῦσιν οἱ κατηγοροῦντες ἐν ὑμῖν ἢ προλέγουσιν ἅπασιν μηδ' ὁτιοῦν ἐκείνῳ διδόναι, ὥς καὶ τοῦ μελλῆσαι δώσονται δίκην, μή τι ποιήσαντί γ' ἢ καταπραξαμένῳ. τοῦτ' εἰσὶν οἱ λόγοι. “ μέλλει πολιορκεῖν,” “ τοὺς Ἕλληνας ἐκδίδωσιν.” μέλει γάρ τινι τούτων τῶν τὴν Ἀσίαν οἰκούντων Ἑλλήνων; ἀμείνους μέντ' ἂν  
 28 εἰεν τῶν ἄλλων ἢ τῆς πατρίδος κηδεσθαι. καὶ τό γ' εἰς τὸν Ἑλλήσποντον εἰσπέμπειν ἕτερον στρατηγὸν τοῦτ' ἐστίν. εἰ γὰρ δεινὰ ποιεῖ Διοπείθης

result of all this. I shall speak freely, for indeed I could not speak otherwise. All the generals that have ever set sail from your land—if I am wrong, I submit myself to any penalty—raise money from the Chians, from the Erythraeans, from whatever people they can, I mean of the Greeks of Asia Minor. Generals with only one or two ships raise less; those with a larger fleet raise more. Also those who pay do not pay the sum, be it large or small, for nothing; they are not such madmen. No, they purchase for the merchants sailing from their own harbours immunity from injury or robbery, or a safe conduct for their own ships, or something of that sort. They say that they are granting “benevolences.” That is the name for these exactions. And so too in this case, while Diopithes has a force with him, it is perfectly plain that all these people will pay up. For where else do you suppose that he looks for the maintenance of his troops, if he gets nothing from you and has no private fortune to furnish their pay? To the sky? No, indeed; it is from what he can collect or beg or borrow that he keeps things going. So those who denounce him to you are simply warning everybody not to grant him a penny, because he will be punished for what he intends to do, apart from what he has done or what he has acquired for himself. That is what they mean when they cry, “He intends to besiege the towns! He is betraying the Greeks!” Do any of these gentlemen really care about the Asiatic Greeks?—and yet they would, I expect, be better champions of other countries than of their own. That, too, is the meaning of the dispatch of a second general to the Hellespont. For if Diopithes



# DEMOSTHENES

- καὶ κατάγει τὰ πλοῖα, μικρόν, ὦ ἄνδρες Ἀθηναῖοι, μικρόν πινάκιον ταῦτα πάντα κωλύσαι δύναιτ' [97] ἂν, καὶ λέγουσιν οἱ νόμοι, ταῦτα τοὺς ἀδικοῦντας εἰσαγγέλλειν, οὐ μὰ Δία δαπάναις καὶ τριήρεσι τοσαύταις ἡμᾶς αὐτοὺς φυλάττειν, ἐπεὶ τοῦτό γ' 29 ἐστὶν ὑπερβολὴ μανίας· ἀλλ' ἐπὶ μὲν τοὺς ἐχθροὺς, οὓς οὐκ ἔστι λαβεῖν ὑπὸ τοῖς νόμοις, καὶ στρατιώτας τρέφειν καὶ τριήρεις ἐκπέμπειν καὶ χρήματ' εἰσφέρειν δεῖ καὶ ἀναγκαῖόν ἐστιν, ἐπὶ δ' ἡμᾶς αὐτοὺς ψήφισμα, εἰσαγγελία, πάραλος, ταῦτ' ἔστιν. ταῦτ' ἦν εὐφρονούντων ἀνθρώπων, ἐπηρεαζόντων δὲ καὶ διαφθειρόντων τὰ πράγμαθ' ἃ νῦν 30 οὗτοι ποιοῦσιν. καὶ τὸ μὲν τούτων τινὰς εἶναι τοιούτους, δεινὸν ὃν οὐ δεινὸν ἐστίν· ἀλλ' ὑμεῖς οἱ καθήμενοι οὕτως ἤδη διάκεισθε, ὥστ', ἂν μὲν τις εἴπῃ παρελθὼν ὅτι Διοπεΐθης ἐστὶ τῶν κακῶν πάντων αἴτιος ἢ Χάρης ἢ Ἀριστοφῶν ἢ ὃν ἂν τῶν πολιτῶν εἴπῃ τις, εὐθέως φάτε καὶ θορυβεῖθ' ὥς 31 ὀρθῶς λέγει· ἂν δὲ παρελθὼν λέγῃ τις τάλῃθῃ, ὅτι "ληρεῖτ', Ἀθηναῖοι· πάντων τῶν κακῶν καὶ τῶν πραγμάτων τούτων Φίλιππος ἐστ' αἴτιος· εἰ γὰρ ἐκεῖνος ἦγεν ἡσυχίαν, οὐδὲν ἂν ἦν πρᾶγμα τῇ πόλει," ὥς μὲν οὐκ ἀληθῇ ταῦτ' ἐστὶν οὐκ ἔχετ'<sup>1</sup> ἀντιλέγειν, ἄχθεσθαι δέ μοι δοκεῖτε καὶ ὥσπερ 32 ἀπολλύναι τι νομίζειν. αἴτιον δὲ τούτων (καὶ μοι πρὸς θεῶν, ὅταν ἔνεκα τοῦ βελτίστου λέγω, ἔστω παρρησία)· παρεσκευάκασιν ὑμᾶς τῶν πολιτευομένων ἔνιοι ἐν μὲν ταῖς ἐκκλησίαις φοβεροὺς καὶ χαλεπούς, ἐν δὲ ταῖς παρασκευαῖς ταῖς τοῦ πολέμου ῥαθύμους καὶ εὐκαταφρονήτους ἂν μὲν οὖν τὸν

<sup>1</sup> ἔξετε Dindorf with S.

## ON THE CHERSONESE, 28-32

is acting outrageously in detaining the merchantmen, a note, men of Athens, a brief note, could put a stop to all this at once; and there are the laws, which direct us to impeach such offenders, but not, of course, to mount guard over ourselves,<sup>a</sup> at such a cost and with so large a fleet; for that would be the height of madness. No, against our enemies, who are not amenable to the laws, it is right and necessary to maintain troops, to send out fleets, and to raise funds; but against ourselves we have these resources, a decree, an impeachment, and a dispatch-boat. Those are what right-minded citizens would employ; malignants, bent on the ruin of the State, would do as these men are doing. And that there are some men of this type among you, though bad enough, is not the real evil; but you who sit here are by now in such a mood that if anyone comes forward and asserts that the cause of all our evil is Diopithes or Chares or Aristophon, or any other citizen that he happens to name, you at once agree and applaud the truth of the remark. But if anyone rises and tells you the real truth and says, "Nonsense, Athenians! the cause of all these evils and all these troubles is Philip, for if he had kept quiet, our city would have been free from trouble," you cannot gainsay it, but you seem to me to be vexed and to feel that you are, as it were, losing something. But as to the reason for this—and in Heaven's name, when I am pleading for your best interests, allow me to speak freely—some of our politicians have been training you to be threatening and intractable in the meetings of the Assembly, but in preparing for war, careless and contemptible. If, then, the

<sup>a</sup> *i.e.* to keep a jealous watch over our own officers.

# DEMOSTHENES

- αἴτιον εἶπη τις ὃν ἴσθ' ὅτι λήψεσθε παρ' ὑμῖν αὐτοῖς, φατέ καὶ βούλεσθε· ἂν δὲ τοιοῦτον λέγῃ
- [98] τις, ὃν κρατήσαντας τοῖς ὅπλοις, ἄλλως δ' οὐκ ἔστι κολάσαι, οὐκ ἔχετ', οἶμαι, τί ποιήσετε,
- 33 ἐξελεγχόμενοι δ' ἄχθεσθε. ἐχρῆν γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸνναντίον ἢ νῦν ἅπαντας τοὺς πολιτευομένους ἐν μὲν ταῖς ἐκκλησίαις πράους καὶ φιλανθρώπους ὑμᾶς ἐθίζειν εἶναι (πρὸς γὰρ ὑμᾶς αὐτοὺς καὶ τοὺς συμμάχους ἐν ταύταις ἐστὶ τὰ δίκαια), ἐν δὲ ταῖς παρασκευαῖς ταῖς τοῦ πολέμου φοβεροὺς καὶ χαλεποὺς ἐπιδεικνύνα· πρὸς γὰρ τοὺς ἐχθροὺς καὶ τοὺς ἀντιπάλους ἐκείνος ἐσθ' ὁ
- 34 ἀγών. νῦν δὲ δημαγωγοῦντες ὑμᾶς καὶ χαριζόμενοι καθ' ὑπερβολὴν οὕτω διατεθήκασι, ὥστ' ἐν μὲν ταῖς ἐκκλησίαις τρυφᾶν καὶ κολακεύεσθαι πάντα πρὸς ἡδονὴν ἀκούοντας, ἐν δὲ τοῖς πράγμασι καὶ τοῖς γιγνομένοις περὶ τῶν ἐσχάτων ἤδη κινδυνεύειν. φέρε γὰρ πρὸς Διός, εἰ λόγον ὑμᾶς ἀπαιτήσκειαν οἱ Ἕλληνες ὧν νυνὶ παρείκατε καιρῶν
- 35 διὰ ῥάθυμίαν, καὶ ἔρωιθ' ὑμᾶς· “ ἄνδρες Ἀθηναῖοι, πέμπεθ' ὥς ἡμᾶς ἐκάστοτε πρέσβεις, καὶ λέγεθ' ὥς ἐπιβουλεύει Φίλιππος ἡμῖν καὶ πᾶσι τοῖς Ἕλλησι, καὶ ὥς φυλάττεσθαι δεῖ τὸν ἄνθρωπον, καὶ πάντα τὰ τοιαυτί; ” ἀνάγκη φάσκειν καὶ ὁμολογεῖν· ποιοῦμεν γὰρ ταῦτα. “ εἴτ', ὦ πάντων ἀνθρώπων φαυλότατοι, δέκα μῆνας ἀπογενομένου τ' ἀνθρώπου καὶ νόσω καὶ χειμῶνι καὶ πολέμοις ἀποληφθέντος, ὥστε μὴ ἂν δύνασθαι ἐπανελθεῖν
- 36 οἴκαδε, οὔτε τὴν Εὐβοίαν ἡλευθερώσατε, οὔτε τῶν ὑμετέρων αὐτῶν οὐδὲν ἐκομίσασθε, ἀλλ' ἐκείνος

## ON THE CHERSONESE, 32-36

culprit named is someone on whom you know you can lay hands in Athens, you agree and assent; but if it is someone whom you cannot chastise unless you overcome him by force of arms, you find yourselves helpless, I suppose, and to be proved so causes you annoyance. For it ought to have been the reverse, men of Athens; all your politicians should have trained you to be gentle and humane in the Assembly, for there you are dealing with rights that concern yourselves and your allies, but in preparing for war they should have made you threatening and intractable, because there you are pitted against your enemies and rivals. As it is, by persuasive arts and caresses they have brought you to such a frame of mind that in your assemblies you are elated by their flattery and have no ear but for compliments, while in your policy and your practice you are at this moment running the gravest risks. For tell me, in Heaven's name, if the Greeks should call you to account for the opportunities that your carelessness has already thrown away, and should question you thus: "Men of Athens, do you send us embassies on every occasion to explain how Philip is plotting against us and all the other Greeks, and how we must be on our guard against that man, and all that sort of thing?"—(we are bound to admit it and plead guilty, for that is just what we do)—"And yet, you most futile of mortals, when that man has been out of sight<sup>a</sup> for ten months, cut off from all chance of returning home by disease, by winter, and by war, have you neither liberated Euboea nor regained any of your lost possessions?" On the other hand, while

<sup>a</sup> As in § 2, he alludes to Philip's absence on his Thracian campaign.

μὲν ὑμῶν οἴκοι μενόντων, σχολὴν ἀγόντων, ὑγιαίνοντων (εἰ δὴ τοὺς τὰ τοιαῦτα ποιοῦντας [99] ὑγιαίνειν φῆσαιεν), δὴ ἐν Εὐβοίᾳ κατέστησε τυράννους, τὸν μὲν ἀπαντικρὺ τῆς Ἀττικῆς 37 ἐπιτειχίσας, τὸν δ' ἐπὶ Σκίαθον, ὑμεῖς δ' οὐδὲ ταῦτ' ἀπελύσασθε, εἰ μηδὲν ἄλλ' ἐβούλεσθε, ἀλλ' εἰάκατε; ἀφέστατε δῆλον ὅτι αὐτῷ, καὶ φανερόν πεποιήκατε ὅτι οὐδ' ἂν δεκάκις ἀποθάνῃ, οὐδὲν μᾶλλον κινήσεσθε. τί οὖν πρεσβεύετε καὶ κατηγορεῖτε καὶ πράγμαθ' ἡμῖν παρέχετε;" ἂν ταῦτα λέγωσι, τί ἐροῦμεν ἢ τί φήσομεν, Ἀθηναῖοι; ἐγὼ μὲν γὰρ οὐχ ὁρῶ.

- 38 Εἰσὶ τοίνυν τινὲς οἱ τότε ἐξελέγχειν τὸν παριόντ' οἴονται, ἐπειδὰν ἐρωτήσωσι " τί οὖν χρή ποιεῖν;" οἷς ἐγὼ μὲν τὸ δικαιοτάτον καὶ ἀληθέστατον τοῦτ' ἀποκρινούμαι, ταῦτα μὴ ποιεῖν ἂ νυνὶ ποιεῖτε, οὐ μὴν ἀλλὰ καὶ καθ' ἕκαστον ἀκριβῶς ἐρῶ. καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιεῖν 39 ἐβελήσουσι. πρῶτον μὲν, ὧ ἄνδρες Ἀθηναῖοι, τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ καὶ τὴν εἰρήνην λέλκε (καὶ παύσασθε περὶ τούτου κατηγοροῦντες ἀλλήλων) καὶ κακόνους μὲν ἔστι καὶ ἐχθρὸς ὅλη τῇ 40 πόλει καὶ τῷ τῆς πόλεως ἐδάφει, προσθήσω δὲ καὶ τοῖς ἐν τῇ πόλει πᾶσιν ἀνθρώποις, καὶ τοῖς μάλιστα οἰομένοις αὐτῷ χαρίζεσθαι (εἰ δὲ μὴ, σκεψάσθων Εὐθυκράτη καὶ Λασθένη τοὺς Ὀλυνθίους, οἱ δοκοῦντες οἰκειότατ' αὐτῷ διακεῖσθαι, ἐπειδὴ τὴν πόλιν προὔδοσαν, πάντων κάκιστ' ἀπολώλασιν), οὐδενὶ μέντοι μᾶλλον ἢ τῇ πολιτείᾳ πολεμεῖ οὐδ' ἐπιβουλεύει, καὶ σκοπεῖ μᾶλλον οὐδὲ ἐν τῶν πάντων

## ON THE CHERSONESE, 36-40

you stay at home, at leisure and in health"—(if indeed they could say that men who behave thus are in health)—"Philip has set up two despots in Euboea, entrenching one right over against Attica and the other as a menace to Sciathus; but you—have you never cleared away these obstacles, even if you had no further ambitions, and have you tamely submitted? Undoubtedly you have stood aside from his path and made it abundantly clear that, were he to die ten times over, you at least will make no further move. Then why do you pester us with your embassies and your complaints?" If these are their words, what are we to say, Athenians? How are we to answer? For my part, I cannot tell.

Now there are some who think they confute a speaker the moment they ask, "What then ought we to do?" To these I will give the fairest and truest answer—not what you are doing now. I will not, however, shrink from going carefully into details; only they must be as willing to act as they are eager to question. First, men of Athens, you must fix this firmly in your minds, that Philip is at war with us and has broken the peace. Yes, let there be no more wrangling over that question. He is ill-disposed and hostile to the whole city and to the very soil on which the city stands, and, I will add, to every man in the city, even to those who imagine that they stand highest in his good graces. If they doubt it, let them look at Euthycrates and Lasthenes, the Olynthians, who thought they were such bosom-friends of his, and then, when they had betrayed their city, met the most ignominious fate of all. The chief object, however, of his arms and his diplomacy is our free constitution; on nothing in the world

# DEMOSTHENES

- 41 ἢ πῶς ταύτην καταλύσει. καὶ τοῦτ' εἰκότως  
τρόπον τινὲ πρᾶττει· οἶδε γὰρ ἀκριβῶς ὅτι οὐδ'  
[100] ἂν πάντων τῶν ἄλλων γένηται κύριος, οὐδὲν  
ἔστ' αὐτῷ βεβαίως ἔχειν, ἕως ἂν ὑμεῖς δημο-  
κρατῆσθε, ἀλλ' ἐάν ποτε συμβῇ τι πταῖσμα, ἃ  
πολλὰ γένοιτ' ἂν ἀνθρώπῳ, ἥξει πάντα τὰ νῦν  
42 συμβεβιασμένα καὶ καταφεύζεται πρὸς ὑμᾶς· ἔστὲ  
γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν  
ἀρχὴν εἰ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλύσαι  
καὶ ἔχοντ' ἀφελέσθαι δεινοί, καὶ ὅλως ἐνοχλῆσαι  
τοῖς ἄρχειν βουλομένοις καὶ πάντας ἀνθρώπους  
εἰς ἐλευθερίαν ἀφελέσθαι ἔτοιμοι. οὐκ οὖν βούλεται  
τοῖς ἑαυτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν  
ἐφεδρεῖν, οὐδὲ πολλοῦ δεῖ, οὐ κακῶς οὐδ' ἀργῶς  
43 ταῦτα λογιζόμενος. πρῶτον μὲν δὴ τοῦτο δεῖ,  
ἐχθρὸν ὑπειληφέναι τῆς πολιτείας καὶ τῆς δημο-  
κρατίας ἀδιάλλακτον ἐκείνον· εἰ γὰρ μὴ τοῦτο  
πεισθήσεσθε ταῖς ψυχαῖς, οὐκ ἐβελήσεθ' ὑπὲρ τῶν  
πραγμάτων σπουδάζειν· δεύτερον δ' εἰδέναι σαφῶς  
ὅτι πάνθ' ὅσα πραγματεύεται καὶ κατασκευάζεται  
νῦν, ἐπὶ τὴν ἡμετέραν πόλιν παρασκευάζεται, καὶ  
ὅπου τις ἐκείνον ἀμύνεται, ἐνταῦθ' ὑπὲρ ἡμῶν  
44 ἀμύνεται. οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν οὐδεὶς ὃς  
ὑπολαμβάνει τὸν Φίλιππον τῶν μὲν ἐν Θράκῃ  
κακῶν (τί γὰρ ἄλλο τις ἂν εἴποι Δρογγίλον καὶ  
Καβύλῃν καὶ Μάστειραν καὶ ἃ νῦν ἐξαιρεῖ καὶ  
κατασκευάζεται·) τούτων μὲν ἐπιθυμεῖν καὶ ὑπὲρ  
τοῦ ταῦτα λαβεῖν καὶ πόρους καὶ χειμῶνας καὶ τοὺς  
45 ἐσχάτους κινδύνους ὑπομένειν, τῶν δ' Ἀθηναίων  
λιμένων καὶ νεωρίων καὶ τριήρων καὶ τῶν ἔργων  
τῶν ἀργυρείων καὶ τοσούτων προσόδων οὐκ ἐπι-  
θυμεῖν, ἀλλὰ ταῦτα μὲν ἐάσειν ὑμᾶς ἔχειν, ὑπὲρ

is he more bent than on its destruction. And it is in a way natural that he should act thus. For he knows for certain that even if he masters all else, his power will be precarious as long as you remain a democracy; but if ever he meets with one of the many mischances to which mankind is hable, all the forces that are now under restraint will be attracted to your side. For nature has not equipped you to seek aggrandizement and secure empire, but you are clever at thwarting another's designs and wresting from him his gains, and quick to confound the plots of the ambitious and to vindicate the freedom of all mankind. Therefore he does not want to have the Athenian tradition of liberty watching to seize every chance against himself. Far from it! Nor is his reasoning here either faulty or idle. This, then, is the first thing needful, to recognize in Philip the inveterate enemy of constitutional government and democracy, for unless you are heartily persuaded of this, you will not consent to take your politics seriously. Your second need is to convince yourselves that all his activity and all his organization is preparing the way for an attack on our city, and that where any resistance is offered to him, that resistance is our gain. For no man is so simple as to believe that though Philip covets these wretched objects in Thrace—for what else can one call Drongilus and Cabyle and Mastira and the other places that he is now occupying and equipping?—and though he endures toil and winter storms and deadly peril for the privilege of taking them, yet he does not covet the Athenian harbours and dockyards and war-galleys and silver mines and the like sources of wealth, but will allow you to retain them, while he



## DEMOSTHENES

- δέ τῶν μελινῶν καὶ τῶν ὀλυρῶν τῶν ἐν τοῖς  
 [101] Θρακίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν. οὐκ  
 ἔστι ταῦτα, ἀλλὰ κακεῖν' ὑπὲρ τοῦ τούτων γενέσθαι  
 46 κύριος καὶ τᾶλλα πάντα πραγματεύεται. τί οὖν  
 εὖ φρονούντων ἀνθρώπων ἔστιν, εἰδότας ταῦτα  
 καὶ ἐγνωκότας τὴν μὲν ὑπερβάλλουσιν καὶ ἀν-  
 ήκεστον ταύτην ῥαθυμίαν ἀποθέσθαι, χρήματα δ'  
 εἰσφέρειν καὶ τοὺς συμμάχους ἀξιούν, καὶ ὅπως  
 τὸ συνεστηκὸς τοῦτο συμμενεῖ στρατεύμ' ὁρᾶν  
 καὶ πράττειν, ἢν' ὥσπερ ἐκείνος ἔτοιμον ἔχει  
 δύναμιν τὴν ἀδικήσουσαν καὶ καταδουλωσομένην  
 ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν  
 ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἔτοιμον ἔχητε.  
 47 οὐ γὰρ ἔστι βοηθείαις χρωμένους οὐδέποτ' οὐδὲν  
 τῶν δεόντων πράττειν, ἀλλὰ κατασκευάσαντας δεῖ  
 δύναμιν, καὶ τροφὴν ταύτῃ πορίσαντας καὶ ταμίας  
 καὶ δημοσίους, καὶ ὅπως ἐν τῇ τῶν χρημάτων  
 φυλακῇ ἀκριβεστάτην γενέσθαι, οὕτω ποιήσαντας,  
 τὸν μὲν τῶν χρημάτων λόγον παρὰ τούτων λαμ-  
 βάνειν, τὸν δὲ τῶν ἔργων παρὰ τοῦ στρατηγοῦ.  
 καὶ οὕτω ποιήσητε καὶ ταῦτ' ἐβελήσθητ' ὥς  
 ἀληθῶς, ἄγειν εἰρήνην δικαίαν καὶ μένειν ἐπὶ τῆς  
 αὐτοῦ Φίλιππον ἀναγκάσετε, οὐ μείζον οὐδὲν ἂν  
 γένοιτ' ἀγαθόν, ἢ πολεμήσεται' ἐξ ἴσου.  
 48 Εἰ δέ τω δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ  
 πόνων πολλῶν καὶ πραγματείας εἶναι, καὶ μάλ'  
 ὀρθῶς δοκεῖ· ἀλλ' ἐὰν λογίζηται τὰ τῇ πόλει μετὰ  
 ταῦτα γενησόμενα, ἂν ταῦτα μὴ θέλῃ, εὐρήσει  
 49 λυσιτελοῦν τὸ ἐκόντας ποιεῖν τὰ δέοντα. εἰ μὲν  
 γὰρ ἐστὶ τις ἐγγυητὴς θεῶν (οὐ γὰρ ἀνθρώπων γ'  
 οὐδεὶς ἂν γένοιτ' ἀξιόχρεως τηλικούτου πράγ-  
 ματος) ὥς, ἐὰν ἄγῃτ' ἡσυχίαν καὶ ἅπαντα προήσθε,  
 200

winters in that purgatory for the sake of the rye and millet of the Thracian store-pits. It is not so, but it is to win these prizes that he devotes his activities to all those other objects. What, then, is the task of sound patriots? To know and realize all this, to shake off our outrageous and incurable slothfulness, to contribute funds, to call upon our allies, and to provide and arrange for the permanent upkeep of our existing army, so that just as Philip has a force ready to attack and enslave all the Greek states, so you may have one ready to protect and assist them all. For if you trust to mere expeditions, you can never gain any of your essential objects. You must first levy a force and provide for its maintenance, and appoint paymasters and clerks, and arrange that there shall be the strictest watch kept over your expenditure, and afterwards you must demand from your paymasters an account of their moneys, and from the general an account of his campaign. If you do this, and if you are really in earnest about it, you will either compel Philip to keep the peace fairly and to abide within his own frontiers—and that would be the greatest blessing of all—or you will fight him on equal terms.

But if anyone thinks that all this means great expense and much toil and worry, he is quite correct, but if he reckons up what will hereafter be the result to Athens if she refuses to act, he will conclude that it is to our interest to perform our duty willingly. For if you have the guarantee of some god, since no mere mortal could be a satisfactory surety for such an event that if you remain inactive and abandon

- [102] οὐκ ἐπ' αὐτοὺς ὑμᾶς τελευτῶν ἐκείνος ἤξει, αἰσχρὸν μὲν νῆ τὸν Δία καὶ πάντας θεοὺς καὶ ἀνάξιον ὑμῶν καὶ τῶν ὑπαρχόντων τῇ πόλει καὶ πεπραγμένων τοῖς προγόνοις, τῆς ἰδίας ἔνεκα ῥαθυμίας τοὺς ἄλλους πάντας Ἑλλήνας εἰς δουλείαν προέσθαι, καὶ ἔγωγ' αὐτὸς μὲν τεθνάναι μᾶλλον ἂν ἢ ταῦτ' εἰρηκέναι βουλοίμην· οὐ μὴν ἄλλ' εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω, μὴ ἀμύνεσθε, 50 ἅπαντα πρόεσθε. εἰ δὲ μηδενὶ τοῦτο δοκεῖ, τοῦναντίον δὲ προίσμεν ἅπαντες, ὅτι ὅσω ἂν πλειόνων ἐάσωμεν ἐκείνον γενέσθαι κύριον, τοσοῦτω χαλεπωτέρῳ καὶ ἰσχυροτέρῳ χρησόμεθ' ἐχθρῷ, ποῖ ἀναδυνόμεθα; ἢ τί μέλλομεν; ἢ πότ', ὦ ἄνδρες Ἀθηναῖοι, τὰ δέοντα ποιεῖν ἐβελήσομεν; "ὅταν 51 νῆ Δι' ἀναγκαῖον ᾖ." ἄλλ' ἦν μὲν ἂν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, οὐ μόνον ἤδη πάρεστιν, ἀλλὰ καὶ πάλαι παρελήλυθε, τὴν δὲ τῶν δούλων ἀπεύχεσθαι δῆπου μὴ γενέσθαι δεῖ. διαφέρει δὲ τί; ὅτι ἐστὶν ἐλευθέρῳ μὲν ἀνθρώπῳ μεγίστη ἀνάγκη ἢ ὑπὲρ τῶν γιγνομένων αἰσχύνῃ, καὶ μείζω ταύτης οὐκ οἶδ' ἦντιν' ἂν εἴποιμεν· δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός, ἃ μῆτε γένοιτο οὔτε λέγειν ἄξιον.
- 52 Πάντα τοίνυν τᾷλλ' εἰπὼν ἂν ἡδέως, καὶ δείξας ὃν τρόπον ὑμᾶς ἔνιοι καταπολιτεύονται, τὰ μὲν ἄλλ' ἐάσω· ἄλλ' ἐπειδὴν τι τῶν πρὸς Φίλιππον ἐμπέσῃ, εὐθὺς ἀναστὰς τις λέγει τὸ τὴν εἰρήνην ἄγειν ὡς ἀγαθὸν καὶ τὸ τρέφειν δύναμιν μεγάλην ὡς χαλεπὸν καὶ "διαρπάζειν τινὲς τὰ χρήματα βούλονται," καὶ τοιούτους λόγους, ἐξ ὧν ἀνα-

## ON THE CHERSONESE, 49-52

everything, Philip will not in the end march against yourselves, by Zeus and all the other gods, it would be disgraceful and unworthy of you and of the resources of your city and the record of your ancestors to abandon all the other Greeks to enslavement for the sake of your own ease, and I for one would rather die than be guilty of proposing such a policy. All the same, if someone else proposes it and wins your assent, so be it : offer no resistance, sacrifice everything. But if no one approves of this, and if on the contrary we all of us foresee that the more we allow him to extend his power, the stronger and more formidable we shall find him in war, what escape is open to us, or why do we delay ? When, men of Athens, shall we consent to do our duty ? " Whenever it is necessary," you will say. But what any free man would call necessity is not merely present now, but is long ago past, and from the necessity that constrains a slave we must surely pray to be delivered. Do you ask the difference ? The strongest necessity that a free man feels is shame for his own position, and I know not if we could name a stronger ; but for a slave necessity means stripes and bodily outrage, unfit to name here, from which Heaven defend us !

Therefore, although I would gladly touch on all the other topics and explain the way in which certain politicians are working your ruin, I will confine myself to pointing out that whenever any question arises that concerns Philip, instantly up jumps someone and tells you how good a thing it is to preserve peace, and what a bother it is to keep up a large army, and how certain persons want to plunder your wealth, and all that sort of thing ; and by these

## DEMOSTHENES

- βάλλουσι μὲν ὑμᾶς, ἡσυχίαν δὲ ποιοῦσιν ἐκείνῳ  
 53 πράττειν ὃ τι βούλεται. ἐκ δὲ τούτων περι-  
 [103] γίγνεται, ὑμῖν μὲν ἡ σχολή καὶ τὸ μηδὲν ἤδη  
 ποιεῖν, ἃ δέδοιχ' ὅπως μὴ ποθ' ἡγήσεσθ' ἐπὶ  
 πολλῷ γεγενῆσθαι, τούτοις δ' αἱ χάριτες καὶ ὁ  
 μισθὸς ὁ τούτων. ἐγὼ δ' οἶομαι τὴν μὲν εἰρήνην  
 ἄγειν οὐχ ὑμᾶς δεῖν πείθειν, οἱ πεπεισμένοι κάθ-  
 ησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα· ἂν γὰρ  
 54 ἐκείνος πεισθῇ, τά γ' ἅψ' ὑμῶν ὑπάρχει· νομίζειν  
 δ' εἶναι χαλεπὰ οὐχ ὅς' ἂν εἰς σωτηρίαν δαπανῶμεν,  
 ἀλλ' ἃ πεισόμεθα, ἂν ταῦτα μὴ θέλωμεν ποιεῖν  
 καὶ τὸ “διαρπασθήσεται τὰ χρήματα” τῷ  
 φυλακῇ εἰπεῖν δι' ἣν σωθήσεται κωλύειν, οὐχί  
 55 τῷ τοῦ συμφέροντος ἀφεστάναι. καίτοι ἔγωγ'  
 ἀγανακτῶ καὶ αὐτὸ τοῦτ', ὦ ἄνδρες Ἀθηναῖοι,  
 εἰ τὰ μὲν χρήματα λυπεῖ τινὰς ὑμῶν εἰ δι-  
 αρπασθήσεται, ἃ καὶ φυλάττειν καὶ κολάζειν τοὺς  
 ἀδικοῦντας ἐφ' ὑμῖν ἐστι, τὴν δ' Ἑλλάδα πᾶσαν  
 οὕτωςι Φίλιππος ἐφεξῆς ἀρπάζων οὐ λυπεῖ, καὶ  
 ταῦτ' ἐφ' ὑμᾶς ἀρπάζων.  
 56 Τί ποτ' οὖν ἐστι τὸ αἴτιον, ὦ ἄνδρες Ἀθηναῖοι,  
 τὸ τὸν μὲν οὕτω φανερώς στρατεύοντα, ἀδικοῦντα,  
 πόλεις καταλαμβάνοντα, μηδένα τούτων πώποτ'  
 εἰπεῖν ὡς πόλεμον ποιεῖ, τοὺς δὲ μὴ ἐπιτρέπειν  
 μηδὲ προῖσθαι ταῦτα συμβουλευοντας, τούτους  
 τὸν πόλεμον ποιήσῃν αἰτιάσθαι; ἐγὼ διδάξω·  
 57 ὅτι τὴν ὀργὴν ἣν εἰκὸς ἐστι γενέσθαι παρ' ὑμῖν,  
 ἂν τι λυπήσθε τῷ πολέμῳ, εἰς τοὺς ὑπὲρ ὑμῶν  
 λέγοντας τὰ βέλτιστα τρέψαι βούλονται, ἵνα τού-

speeches they put you off and afford leisure for Philip to do whatever he wishes. But the result of this is for you indeed repose and idleness, for the present—blessings which I am afraid you will one day consider dearly purchased—but for the speakers the popularity and the payment. But in my view it is not to you that they should recommend peace, for you have taken the advice and there you sit: it is to the man who is even now on the war-path. For if Philip can be won over, your share of the compact is ready to hand. Again, they should reflect that the irksome thing is not the expense of securing our safety, but the doom that will be ours if we shrink from that expense. As for the “plunder of your wealth,” they ought to prevent that by proposing some way of checking it and not by abandoning your interests. And yet, men of Athens, it is just this that rouses my indignation, that some of you should be distressed at the prospect of the plunder of your wealth, when you are quite competent to protect it and to punish any offender, but that you are not distressed at the sight of Philip thus plundering every Greek state in turn, the more so as he is plundering them to injure you.

What then is the reason, men of Athens, why these speakers never admit that Philip is provoking war, when he is thus openly conducting campaigns, violating rights, and subduing cities, but when others urge you not to give way to Philip nor submit to these losses, they accuse them of trying to provoke war? I will explain. It is because they want the natural anger that you would feel at any sufferings in the war to be diverted against your wisest counsel-

## DEMOSTHENES

τους κρίνῃτε, μὴ Φίλιππον ἀμύνῃσθε, καὶ κατ-  
 ηγορώσιν αὐτοί, μὴ δίκην δώσιν ὧν ποιοῦσι νῦν.  
 τοῦτ' αὐτοῖς δύναται τὸ λέγειν ὥς ἄρα βούλονται  
 58 πόλεμόν τινες ποιῆσαι παρ' ὑμῖν, καὶ περὶ τούτου  
 [104] ἡ διαδικασία αὕτη ἐστίν. ἐγὼ δ' οἶδ' ἀκριβῶς  
 ὅτι, οὐ γράψαντος Ἀθηναίων οὐδενός πω πόλεμον,  
 καὶ ἄλλα πολλὰ Φίλιππος ἔχει τῶν τῆς πόλεως  
 καὶ νῦν εἰς Καρδίαν πέπομφε βοήθειαν. εἰ μὲν-  
 τοι βουλόμεθ' ἡμεῖς μὴ προσποιεῖσθαι πολεμεῖν  
 αὐτὸν ἡμῖν, ἀνοητότατος πάντων ἂν εἴη τῶν  
 59 ὄντων ἀνθρώπων, εἰ τοῦτ' ἐξελέγχοι. ἀλλ' ἐπειδὴν  
 ἐπ' αὐτοὺς ἡμᾶς ἴη, τί φήσομεν; ἐκεῖνος μὲν γὰρ  
 οὐ πολεμεῖν, ὥσπερ οὐδ' Ὀρεῖταις, τῶν στρατιω-  
 τῶν ὄντων ἐν τῇ χώρᾳ, οὐδὲ Φεραίοις πρότερον,  
 πρὸς τὰ τείχη προσβάλλων αὐτῶν, οὐδ' Ὀλυν-  
 θίοις ἐξ ἀρχῆς, ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στράτευμα  
 παρῆν ἔχων. ἥ καὶ τότε τοὺς ἀμύνεσθαι κελεύον-  
 τας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον  
 δουλεύειν· οὐ γὰρ ἄλλο γ' οὐδέν ἐστι μεταξὺ τοῦ  
 60 μῆτ' ἀμύνεσθαι μῆτ' ἄγειν ἡσυχίαν ἔασθαι. καὶ  
 μὴν οὐχ ὑπὲρ τῶν ἴσων ὑμῖν καὶ τοῖς ἄλλοις ἔσθ'  
 ὁ κίνδυνος· οὐ γὰρ ὑφ' αὐτῷ τὴν πόλιν ποιήσασθαι  
 βούλεται Φίλιππος, ἀλλ' ὅλως ἀνελεῖν. οἶδε γὰρ  
 ἀκριβῶς ὅτι δουλεύειν μὲν ὑμεῖς οὐτ' ἐβελήσετε,  
 οὐτ', ἂν ἐβελήσητε, ἐπιστήσεσθε (ἄρχειν γὰρ εἰ-  
 ώθατε), πράγματα δ' αὐτῷ παρασχεῖν, ἂν καιρὸν  
 λάβητε, πλείω τῶν ἄλλων ἀνθρώπων ἀπάντων  
 δυνήσεσθε.

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\* *διαδικασία* is a lawsuit between rival claimants to an estate, etc. The war-party and the peace-party are here rival claimants for the votes of the Athenians.

## ON THE CHERSONESE, 57-60

lors, so that you may bring them to trial instead of punishing Philip, and that they may themselves be the accusers instead of paying the penalty for their present wrong-doings. That is the meaning of their suggestion that there is a party among you that desires war, and that that is the question you now have to decide.<sup>a</sup> But I am absolutely certain that, without waiting for any Athenian to propose a declaration of war, Philip is in possession of much of our territory and has just dispatched a force against Cardia. If, however, we like to pretend that he is not at war with us, he would be the greatest fool alive if he tried to disprove that. But when our turn comes, what shall we say then? For of course he will deny that he is attacking us, just as he denied that he was attacking the men of Oreus, when his troops were already in their territory, or the Phereans before that, when he was actually assaulting their walls, or the Olynthians at the start, until he was inside their frontiers with his army. Or shall we say, even at that hour, that those who bid us repel him are provoking war? If so, there is nothing left but slavery; for there is no alternative between that and being allowed neither to defend ourselves nor to remain at peace. Moreover, you have not the same interests at stake as the other cities, for it is not our subjection that Philip aims at, but our annihilation. He is well assured that you will not consent to be slaves; or if you consent, will never learn how to be slaves, for you are accustomed to rule others; but that you will be able, if you seize your opportunity, to cause him more trouble than all the rest of the world.



# DEMOSTHENES

- 61 Ὡς οὖν ὑπὲρ τῶν ἐσχάτων ὄντος τοῦ ἀγῶνος, οὕτω προσήκει<sup>1</sup> γιγνώσκειν, καὶ τοὺς πεπρακότας αὐτοὺς ἐκείνῳ μισεῖν καὶ ἀποτυμπανίσαι· οὐ γὰρ ἔστιν, οὐκ ἔστι τῶν ἔξω τῆς πόλεως ἐχθρῶν κρατῆσαι, πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει κολάσῃτ' ἐχθροὺς [ὑπηρετοῦντας ἐκείνῳ, ἀλλ' ἀνάγκη τοῦτοις ὥσπερ προβόλοις προσπταίοντας ὑστερίζειν
- 62 ἐκείνων].<sup>2</sup> πόθεν οἴεσθε νῦν αὐτὸν ὑβρίζειν ὑμᾶς [105] (οὐδὲν γὰρ ἄλλ' ἔμοιγε δοκεῖ ποιεῖν ἢ τοῦτο) καὶ τοὺς μὲν ἄλλους εὖ ποιοῦντα, εἰ μὴδὲν ἄλλο, ἔξαπατᾶν, ὑμῖν δ' ἀπειλεῖν ἤδη; οἷον Θετταλοὺς πολλὰ δούς ὑπηγάγετ' εἰς τὴν νῦν παροῦσαν δουλείαν· οὐδ' ἂν εἰπεῖν δύναιτ' οὐδεὶς ὅσα τοὺς τάλαιπῶρους Ὀλυνθίους πρότερον δούς Ποτεί-  
63 δαιαν ἐξηπάτησε καὶ πόλλ' ἕτερα· Θηβαίους νῦν ὑπάγει τὴν Βοιωτίαν αὐτοῖς παραδούς καὶ ἀπαλλάξας πολέμου πολλοῦ καὶ χαλεποῦ· ὥστε καρπωσάμενοί τιν' ἕκαστοι τούτων πλεονεξίαν οἱ μὲν ἤδη πεπόνθασιν ἃ δὴ πάντες ἴσασιν, οἱ δ' ὅταν ποτὲ συμβῇ πείσονται. ὑμεῖς δ' ὦν μὲν ἄπεστέρησθε†, σιωπῶ· ἀλλ' ἐν αὐτῷ τῷ τὴν εἰρήνην ποιήσασθαι, πόσ' ἐξηπάτησθε, πόσων ἀπεστέ-  
64 ρησθε οὐχὶ Φωκέας, οὐ Πύλας, οὐχὶ τὰπὶ Θράκης, Δορίσκον, Σέρριον, τὸν Κερσοβλέπτην αὐτόν; οὐ νῦν τὴν πόλιν τὴν Καρδιανῶν ἔχει καὶ ὁμολογεῖ; τί ποτ' οὖν ἐκείνως τοῖς ἄλλοις καὶ

<sup>1</sup> So A and Y: προσήκει οὕτω Dindorf with most mss.

<sup>2</sup> S and L omit: Dindorf retains with vulg.

## ON THE CHERSONESE, 61-64

Therefore you must needs bear in mind that this is a life-and-death struggle, and the men who have sold themselves to Philip must be abhorred and cudgelled to death, for it is impossible to quell the foes without, until you have punished those within your gates [who are Philip's servants; but if you are tripped by these stumbling-blocks, you are sure to be baulked of the others]. What do you imagine is his motive in outraging you now—I think no other term describes his conduct—or why is it that, in deceiving the others, he at least confers benefits upon them, but in your case he is already resorting to threats? For example, the Thessalians were beguiled by his generosity into their present state of servitude; no words can describe how he formerly deceived the miserable Olynthians by his gift of Potidaea and many other places; the Thebans he is now misleading, having handed over Boeotia to them and relieved them of a long and trying war. So each of these states has reaped some benefit from him, some of them have already paid the penalty, as all men know; the rest will pay it whenever the day of reckoning comes. As for you, I say nothing of your losses [in war],<sup>a</sup> but in the very act of accepting the peace, how completely you were deceived, how grievously you were robbed! Were you not deceived about Phocis, Thermopylae, the Thracian districts, Doriscus, Serrum, Cersobleptes himself? Is not Philip now holding the city of the Cardians, and admitting that he holds it? Why then does he deal thus with the other Greeks, but

<sup>a</sup> Some such words seem necessary to avoid a contradiction. The Greek is probably corrupt, though the same reading is found in *Phil* iv. 65.

# DEMOSTHENES

οὐ τὸν αὐτὸν τρόπον ὑμῖν προσφέρεται; ὅτι ἐν  
 μόνῃ τῶν πασῶν πόλεων τῇ ἡμετέρα ἄδει' ὑπὲρ  
 τῶν ἐχθρῶν λέγειν δέδοται, καὶ λαβόντα χρήματ'  
 αὐτὸν ἀσφαλές ἐστι λέγειν παρ' ὑμῖν, καὶ ἀφ-  
 65 ηρημένοι τὰ ὑμέτερ' αὐτῶν ἦτε. οὐκ ἦν ἀσφαλές  
 λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππου μὴ σὺν εὖ πεπον-  
 θότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτεΐδαιαν  
 καρποῦσθαι· οὐκ ἦν ἀσφαλές λέγειν ἐν Θετταλίᾳ  
 τὰ Φιλίππου μὴ σὺν εὖ πεπονθότος τοῦ πλήθους  
 τοῦ Θετταλῶν τῷ τοὺς τυράννους ἐκβαλεῖν Φιλ-  
 ιππον αὐτοῖς καὶ τὴν Πυλαίαν ἀποδοῦναι· οὐκ ἦν  
 ἐν Θήβαις ἀσφαλές, πρὶν τὴν Βοιωτίαν ἀπέδωκε  
 66 καὶ τοὺς Φωκέας ἀνείλεν. ἀλλ' Ἀθήνησιν, οὐ  
 [106] μόνον Ἀμφίπολιν καὶ τὴν Καρδιανῶν χώραν ἀπ-  
 εστερηκότος Φιλίππου, ἀλλὰ καὶ κατασκευάζοντος  
 ὑμῖν ἐπιτείχισμα τὴν Εὐβοίαν καὶ νῦν ἐπὶ Βυζάν-  
 τιον παριόντος, ἀσφαλές ἐστι λέγειν ὑπὲρ Φιλ-  
 ίππου. καὶ γάρ τοι τούτων μὲν ἐκ πτωχῶν ἔνιοι  
 ταχὺ πλούσιοι γίνονται καὶ ἐξ ἀνωνύμων καὶ  
 ἀδόξων ἔνδοξοι καὶ γνώριμοι, ὑμεῖς δὲ τοῦναντίον  
 ἐκ μὲν ἐνδόξων ἀδοξοι, ἐκ δ' εὐπόρων ἄποροι·  
 πόλεως γὰρ ἔγωγε πλοῦτον ἡγοῦμαι συμμάχους,  
 πίστιν, εὐνοίαν, ὧν πάντων ἔσθ' ὑμεῖς ἄποροι.  
 67 ἐκ δὲ τοῦ τούτων ὀλιγώρως ἔχειν καὶ εἶν ταῦτα  
 φέρεσθαι ὃ μὲν εὐδαίμων καὶ μέγας καὶ φοβερὸς  
 πᾶσιν Ἕλλησι καὶ βαρβάροις, ὑμεῖς δ' ἔρημοι καὶ  
 ταπεινοί, τῇ τῶν ὀνίων ἀφθονίᾳ λαμπροί, τῇ δ'  
 ὧν προσήκε παρασκευῇ καταγέλαστοι. οὐ τὸν  
 αὐτὸν δὲ τρόπον περὶ θ' ὑμῶν καὶ περὶ αὐτῶν  
 ἐνίους τῶν λεγόντων ὁρῶ βουλευομένους ὑμᾶς

## ON THE CHERSONESE, 64-67

not with you in the same way? Because ours is the one city in the world where immunity is granted to plead on behalf of our enemies, and where a man who has been bribed can safely address you in person, even when you have been robbed of your own. It would not have been safe in Olynthus to plead Philip's cause, unless the Olynthian democracy had shared in the enjoyment of the revenues of Potidaea. It would not have been safe in Thessaly to plead Philip's cause, if the commoners of Thessaly had not shared in the advantages that Philip conferred when he expelled their tyrants and restored to them their Amphictyonic privileges. It would not have been safe at Thebes, until he gave them back Boeotia and wiped out the Phocians. But at Athens, though Philip has not only robbed you of Amphipolis and the Cardian territory, but is also turning Euboea into a fortress to overawe you, and is even now on his way to attack Byzantium, it is safe to speak on Philip's behalf. Indeed, of these politicians, some who were beggars are suddenly growing rich, some unknown to name and fame are now men of honour and distinction; while you, on the contrary, have passed from honour to dishonour, from affluence to destitution. For a city's wealth I hold to be allies, credit, goodwill, and of all these you are destitute. Because you are indifferent to these advantages and allow them to be taken from you, Philip is prosperous and powerful and formidable to Greeks and barbarians alike, while you are deserted and humiliated, famous for your well-stocked markets, but in provision for your proper needs, contemptible. Yet I observe that some of our speakers do not urge the same policy for you as for themselves; for

# DEMOSTHENES

μὲν γὰρ ἡσυχίαν ἄγειν φασὶ δεῖν, καὶ τις ὑμᾶς ἀδικῇ, αὐτῷ δ' οὐ δύνανται παρ' ὑμῖν ἡσυχίαν ἄγειν οὐδενὸς αὐτοὺς ἀδικοῦντος.

68 Εἰτά φησιν ὅς ἂν τύχῃ παρελθὼν, “ οὐ γὰρ ἐθέλεις γράφειν, οὐδὲ κινδυνεύειν, ἀλλ' ἄτολμος εἶ καὶ μαλακός.” ἐγὼ δὲ θρασὺς μὲν καὶ βδελυρὸς καὶ ἀναιδὴς οὗτ' εἰμὶ μήτε γενοίμην, ἀνδρείοτερον μέντοι πολλῶν πάντῳ τῶν ἱταμῶς πολιτευομένων

69 παρ' ὑμῖν ἐμαυτὸν ἡγοῦμαι. ὅστις μὲν γάρ, ὦ ἄνδρες Ἀθηναῖοι, παριδὼν ἂ συνοίσει τῇ πόλει, κρίνει, δημεύει, δίδωσι, κατηγορεῖ, οὐδεμιᾷ ταυτ' ἀνδρείᾳ ποιεῖ, ἀλλ' ἔχων ἐνέχυρον τῆς αὐτοῦ

[107] σωτηρίας τὸ πρὸς χάριν ὑμῖν λέγειν καὶ πολιτεύεσθαι ἀσφαλῶς θρασὺς ἐστίν· ὅστις δ' ὑπὲρ τοῦ βελτίστου πολλὰ τοῖς ὑμετέροις ἐναντιοῦται βουλήμασι, καὶ μηδὲν λέγει πρὸς χάριν, ἀλλὰ τὸ βέλτιστον αἰεὶ, καὶ τὴν τοιαύτην πολιτείαν προαιρεῖται ἐν ᾗ πλειόνων ἢ τύχῃ κυρία γίγνεται ἢ οἱ λογισμοί, τούτων δ' ἀμφοτέρων ἑαυτὸν ὑπεύθυνον ὑμῖν

70 παρέχει, οὗτός ἐστ' ἀνδρείος, καὶ χρήσιμος πολίτης ὁ τοιοῦτός ἐστιν, οὐχ οἱ τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα τῆς πόλεως ἀπολωλεκότες, οὗς ἐγὼ τοσούτου δέω ζηλοῦν ἢ νομίζειν ἀξίους πολίτας τῆς πόλεως εἶναι, ὥστ' εἴ τις ἔροιτό με, “ εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποίηκας ;” ἔχων, ὦ ἄνδρες Ἀθηναῖοι, καὶ τριηραρχίας εἰπεῖν καὶ χορηγίας καὶ χρημάτων εἰσφορὰς καὶ λύσεις αἰχμαλώτων καὶ τοιαύτας ἄλλας φιλανθρωπίας, οὐδὲν ἂν τούτων εἴποιμι,

\* They want you to remain passive, though they them-

## ON THE CHERSONESE, 67-70

you, they say, ought to remain quiet even when you are wronged; they themselves cannot remain quiet among you, though no man does them wrong "

Then some irresponsible person comes forward and says, "Of course, you decline to make a definite proposal or to run any such risk. You are a coward and a milksop." I am not foolhardy, impudent, and shameless, and I pray that I may never be; nevertheless I think myself more truly brave than many of your neck-or-nothing politicians. For if anyone, Athenians, disregarding what will benefit the State, traffics in trials, confiscations, bribes, and indictments, he shows in this no true bravery, but, ensuring his own safety by the popularity of his speeches and measures, he is bold without risk. But whoever in your best interests often opposes your wishes, and never speaks to win favour, but always gives you of his best, and makes choice of that policy which is more under the dominion of chance than of calculation, and yet accepts the responsibility of either, he is the brave man. Yes, and it is he who is the useful citizen, not those who for a moment's popularity have made havoc of the chief resources of the State. These men I am so far from envying or deeming them worthy citizens of our city, that if a man should say to me, "Speak for yourself, and tell us what good you have ever done the State," though I might speak, men of Athens, of the equipment of war-galleys and of choruses, of money contributions and of the ransom of captives, and of other instances of liberality, I would say not

selves lead an active political life, in Philip's interests. See the expansion of this passage in *Phil.* iv. 70-74.

# DEMOSTHENES

- 71 ἄλλ' ὅτι τῶν τοιούτων πολιτευμάτων οὐδὲν πολιτεύομαι, ἀλλὰ δυνάμενος ἂν ἴσως, ὥσπερ καὶ ἕτεροι, καὶ κατηγορεῖν καὶ χαρίζεσθαι καὶ δημεύειν καὶ τὰλλ' ἃ ποιοῦσιν οὗτοι ποιεῖν, οὐδ' ἐφ' ἐν τούτων πώποτ' ἐμαυτὸν ἔταξα, οὐδὲ προήχθην οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας, ἀλλὰ διαμένω λέγων ἐξ ὧν ἐγὼ μὲν πολλῶν ἐλάττων εἰμὶ παρ' ὑμῖν, ὑμεῖς δ', εἰ πείσεσθε<sup>1</sup> μοι, μείζους
- 72 ἂν εἴητε· οὕτω γὰρ ἴσως ἀνεπίφθονον εἰπεῖν. οὐδ' ἔμοιγε δοκεῖ δικαίου τοῦτ' εἶναι πολίτου, τοιαῦτα πολιτεύμαθ' εὐρίσκειν ἐξ ὧν ἐγὼ μὲν πρῶτος ὑμῶν ἔσομαι εὐθέως, ὑμεῖς δὲ τῶν ἄλλων ὕστατοι· ἀλλὰ συναυξάνεσθαι δεῖ τὴν πόλιν τοῖς τῶν ἀγαθῶν πολιτῶν πολιτεύμασι, καὶ τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἅπαντας λέγειν· ἐπ' ἐκεῖνο μὲν γὰρ ἢ
- [108] φύσις αὐτῇ βαδιεῖται, ἐπὶ τοῦτο δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην.
- 73 Ἡδὴ τοίνυν τινὸς ἤκουσα τοιοῦτόν τι λέγοντος, ὡς ἄρ' ἐγὼ λέγω μὲν αἰεὶ τὰ βέλτιστα, ἔστι δ' οὐδὲν ἄλλ' ἢ λόγοι τὰ παρ' ἐμοῦ, δεῖ δ' ἔργων τῇ πόλει καὶ πράξεώς τινος. ἐγὼ δ' ὡς ἔχω περὶ τούτων, λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύβομαι. οὐδ' εἶναι νομίζω τοῦ συμβουλευόντος ὑμῖν ἔργον οὐδὲν πλὴν εἰπεῖν τὰ βέλτιστα. καὶ τοῦτ' ὅτι τοῦτον ἔχει τὸν τρόπον ῥαδίως οἶμαι δεῖξιν.
- 74 ἴστε γὰρ δήπου τοῦτ', ὅτι Τιμόθεός ποτ' ἐκεῖνος ἐν ὑμῖν ἐδημηγόρησεν ὡς δεῖ βοηθεῖν καὶ τοὺς

<sup>1</sup> So Müller: *πείθεσθε* SL: *πείθοισθε* Dindorf with vulg.

\* One of the most successful of the Athenian generals, from 378 till his eclipse in 354, when he was condemned and fined for failure in the Social War. His intimacy with Isocrates had made him also an effective speaker. His

## ON THE CHERSONESE, 71-74

a word of them, but only reply that my policy has never been the policy of these men ; that though I could, perhaps as well as the rest, accuse and bribe and confiscate and act in general as they are acting, I have never applied myself to any of these arts nor obeyed the promptings of greed or ambition, but continue to offer advice which does indeed lower me in your esteem, but which, if you will follow it, would contribute to your greatness. So much perhaps I may say of myself without offence. Nor indeed does it seem to me the part of an honest citizen to devise political measures by which I shall at once take the highest place among you, but you the lowest among the nations. No, the advancement of the State must always go along with the measures proposed by good citizens, and they must always support the best and not the easiest policy ; for towards the latter nature herself will lead the way, but to instruct you by speech and guide you to the former is the duty of the good citizen.

Now I have even heard some such remark as this : that I, of course, always speak for the best, but that you get nothing from me except words, while what the city wants is deeds and a practical policy of some sort. I will myself explain how I stand in this matter, and I will be perfectly candid. I do not think that your adviser has any business except to give the best counsel he can, and I think I can easily prove that this is so. For you know, of course, that the famous Timotheus<sup>a</sup> once harangued you to the effect that you ought to send an expedition to save the

biography is included in the collection of Cornelius Nepos. The occasion here referred to is the Euboean expedition of 357, when Demosthenes served as trierarch.



## DEMOSTHENES

Εὐβοέας σώζειν, ὅτε Θηβαῖοι κατεδουλοῦντ' αὐ-  
 τούς, καὶ λέγων εἶπεν οὕτω πως· “ εἰπέ μοι,  
 βούλευεσθε,” ἔφη, “ Θηβαίους ἔχοντες ἐν νήσῳ,  
 τί χρήσεσθε καὶ τί δεῖ ποιεῖν; οὐκ ἐμπλήσετε  
 τὴν θάλατταν, ὧ ἄνδρες Ἀθηναῖοι, τριήρων, οὐκ  
 ἀναστάντες ἤδη πορεύσεσθ' εἰς τὸν Πειραιᾶ; οὐ  
 75 καθέλξετε τὰς ναῦς;” οὐκοῦν εἶπε μὲν ταῦθ' ὁ  
 Τιμόθεος, ἐποιήσατε δ' ὑμεῖς· ἐκ δὲ τούτων ἀμ-  
 φοτέρων τὸ πρᾶγμ' ἐπράχθη. εἰ δ' ὁ μὲν εἶπεν  
 ὡς οἶόν τε τὰ ἄριστα, ὥσπερ εἶπεν, ὑμεῖς δ' ἀπ-  
 ερραθυμήσατε καὶ μηδὲν ὑπηκούσατε, ἄρ' ἂν ἦν  
 γεγονός τι τῶν τότε συμβάντων τῇ πόλει; οὐχ  
 οἶόν τε. οὕτω τοίνυν καὶ περὶ ὧν ἂν ἐγὼ λέγω  
 καὶ περὶ ὧν ἂν ὁ δεῖν' εἶπη, τὰ μὲν ἔργα παρ'  
 ὑμῶν αὐτῶν ζητεῖτε, †τὰ δὲ βέλτιστ' ἐπιστήμη  
 λέγειν†<sup>1</sup> παρὰ τοῦ παριόντος.

76 Ἐν κεφαλαίῳ δ' ἃ λέγω φράσας καταβῆναι  
 βούλομαι. χρήματ' εἰσφέρειν φημὶ δεῖν· τὴν ὑπ-  
 [109] ἀρχουσαν δύναμιν συνέχειν, ἐπανορθοῦντας εἴ τι  
 δοκεῖ μὴ καλῶς ἔχειν, μὴ ὅσοις ἂν τις αἰτιάσῃται  
 τὸ ὅλον καταλύοντας· πρέσβεις ἐκπέμπειν πανταχοῖ  
 τοὺς διδάζοντας, νοθετήσοντας, πράξοντας· παρὰ  
 πάντα ταῦτα τοὺς ἐπὶ τοῖς πράγμασι δωροδοκοῦν-  
 τας κολάζειν καὶ μισεῖν πανταχοῦ, ἢν' οἱ μέτριοι  
 καὶ δικαίους αὐτοὺς παρέχοντες εὖ βεβουλευσθαι  
 77 δοκῶσι καὶ τοῖς ἄλλοις καὶ ἑαυτοῖς. ἂν οὕτω τοῖς  
 πράγμασι χρῆσθε καὶ παύσησθ' ὀλιγωροῦντες  
 ἅπαντων, ἴσως ἂν, ἴσως καὶ νῦν ἔτι βελτίῳ γένοιτο.

<sup>1</sup> Corrupt; no satisfactory emendation has been pro-  
 posed.

## ON THE CHERSONESE, 74-77

Euboeans, when the Thebans were trying to enslave them, and his words ran something like this. "Tell me," he said, "when you have got the Thebans in the island, are you deliberating how you will deal with them and what you ought to do? Will you not cover the sea with your war-galleys, men of Athens? Will you not rise up at once and march down to the Piræus and drag them down the slips?" That, then, was what Timotheus said, and that was what you did, and the union of the two brought about the practical result. But if Timotheus had given you the best advice he could (as indeed he did), but you had shirked your duty and paid no heed to him, would the State have reaped any of the effects that then followed? Not a bit of it. So the same applies to whatever I utter now and whatever this man or that utters. For deeds you must look to yourselves, but for advice, the best that skill in speech can command, look to the speaker who rises to address you.

Let me sum up before I leave the platform. I say that we must pay our contributions and keep together the force now in the field, rectifying whatever seems to be amiss, but not disbanding the whole for any adverse criticism. We must send ambassadors in every direction to instruct, to exhort, to act. While doing all this, we must also punish those politicians who take bribes, and we must hate them wherever found, in order that those who prove their own virtue and honesty may find that their advice has been beneficial to themselves as well as to the citizens at large. If you deal thus with public affairs and cease to neglect them entirely, perhaps, yes, perhaps even now there may be a change for the

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εἰ μέντοι καθεδεῖσθε, ἄχρι τοῦ θορυβῆσαι καὶ  
ἐπαινέσαι σπουδάζοντες, εἰ δὲ δέη τι ποιεῖν  
ἀναδυόμενοι, οὐχ ὁρῶ λόγον ὅστις ἄνευ τοῦ ποιεῖν  
ὑμᾶς ἂ προσήκει δυνήσεται τὴν πόλιν σῶσαι.

## ON THE CHERSONESE, 77

better. If, however, you sit here, confining your zeal to cries of dissent or approval, and drawing back from every call to duty, I see not that any words, divorced from the necessary action on your part, can ever save the State

## THIRD PHILIPPIC

## INTRODUCTION

THIS speech was probably delivered soon after that *On the Chersonese* in the early summer of 341. Philip is still engaged in his Thracian expedition and is threatening the Chersonese and Byzantium. The proposed recall of Diopithes has been rejected, and the Assembly is discussing a fresh appeal from him for reinforcements. Demosthenes' speech in support of this appeal is such a consummate work of art, from its stately opening periods to the telling simplicity of its close, that it is worth while to give a brief summary to show its structure.

He begins with a protest against the speakers who habitually flatter their audience, and promises to give the citizens salutary, if unwelcome, advice. He refuses to discuss the question of peace or war; Philip himself has settled that by acts of hostility committed, as was his custom, without preliminary warning. He rapidly describes Philip's widespread activities, extending from the Chersonese to Elis, to show that he is a menace to all the Greek states, rendered helpless as they are by their disunion and by the prevalent corruption. Philip's improved methods of warfare have made him too formidable for Athens single-handed. The Athenians must at all costs keep him employed at a distance, while they first silence his agents, who have made so much mischief in many cities, and then persuade all the other states to sink their differences and make

### THIRD PHILIPPIC

common cause with Athens, the hereditary champion of Greek liberty.

The speech was immediately successful. Euboea was purged of tyrants, and Byzantium drawn into the Athenian alliance. In 340 many of the states of central Greece joined Athens in a league against Philip, the peace of Philocrates was denounced, and Demosthenes, now controller of the navy, carried out his important reforms in the working of the trierarchy. In 339 Philip was foiled in his attack on Byzantium, and undertook the fresh "Sacred War" against the Locrians of Amphissa. After the dramatic seizure of Elatea, Demosthenes enjoyed his greatest diplomatic triumph in attaching Thebes to the Athenian league. The next year saw the tragedy of Chaeronea.

The text presents a curious problem. The Vulgate contains some thirteen passages, varying from three words to a couple of paragraphs, which are omitted in the best mss., S and L, though added in their margin. Sometimes these passages seem to contain an alternative version of the context, sometimes a superfluous expansion. Which is the authentic tradition, the fuller or the more condensed? <sup>a</sup> An editor trying to condense would certainly have made more cuts; an expander would sooner or later have betrayed himself by his style, and there is nothing un-Demosthenic in the additions. Perhaps Demosthenes, for some unknown reason, published two slightly different versions, and our Vulgate is a conflation of these. The additions, with the translation, are here given between brackets in smaller type.

<sup>a</sup> The reader will be reminded of the problem of the expanded text of *Acts* as shown in Codex Bezae.

## ΙΧ. ΚΑΤΑ ΦΙΛΙΠΠΟΥ Γ

[110] Πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων ὀλίγον δεῖν καθ' ἐκάστην ἐκκλησίαν περὶ ὧν Φίλιππος, ἀφ' οὗ τὴν εἰρήνην ἐποιήσατο, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τοὺς ἄλλους ἀδικεῖ, καὶ πάντων οἶδ' ὅτι φησάντων γ' ἂν, εἰ καὶ μὴ ποιούσι τοῦτο, καὶ λέγειν δεῖν καὶ πράττειν ὅπως ἐκείνος παύσεται τῆς ὑβρεως καὶ δίκην δώσει, εἰς τοῦθ' ὑπηγμένα πάντα τὰ πράγματα καὶ προειμέν' ὀρώ, ὥστε—δέδοικα μὴ βλάσφημον μὲν εἰπεῖν, ἀληθὲς δ' ἦ—εἰ καὶ λέγειν ἅπαντες ἐβούλονθ' οἱ παριόντες καὶ χειροτονεῖν ὑμεῖς ἐξ ὧν ὡς φαυλότατ' ἔμελλε τὰ πράγμαθ' ἔξειν, οὐκ ἂν ἡγοῦμαι δύνασθαι χεῖρον  
 2 ἢ νῦν διατεθῆναι. πολλὰ μὲν οὖν ἴσως ἐστὶν αἷτια τούτων, καὶ οὐ παρ' ἓν οὐδὲ δύ' εἰς τοῦτο τὰ πράγματ' ἀφίκται, μάλιστα δ', ἄνπερ ἐξετάζητ' ὀρθῶς, εὐρήσετε διὰ τοὺς χαρίζεσθαι μᾶλλον ἢ τὰ βέλτιστα λέγειν προαιρουμένους ὧν τινες μὲν, ὧ ἄνδρες Ἀθηναῖοι, ἐν οἷς εὐδοκιμοῦσιν αὐτοὶ καὶ δύνανται, ταῦτα φυλάττοντες οὐδεμίαν περὶ τῶν μελλόντων πρόνοιαν ἔχουσιν, [οὐκοῦν οὐδ' ὑμᾶς οἶονται δεῖν ἔχειν,] ἕτεροι δὲ τοὺς ἐπὶ τοῖς πράγμασιν ὄντας αἰτιώμενοι καὶ διαβάλλοντες οὐδὲν ἄλλο ποιοῦσιν



## IX. THIRD PHILIPPIC

MANY speeches are delivered, men of Athens, at almost every meeting of the Assembly, about the wrongs that Philip has been committing, ever since the conclusion of peace, not only against you but also against the other states, and all the speakers would, I am sure, admit in theory, though they do not put it in practice, that the object both of our words and deeds must be to check and chastise his arrogance ; yet I perceive that all our interests have been so completely betrayed and sacrificed, that—I am afraid it is an ominous thing to say, but yet the truth—even if all who address you had wanted to propose, and all of you had wanted to pass, measures that were bound to bring our affairs into the worst possible plight, I do not think they could have been in a worse condition than they are to-day. Perhaps, indeed, this condition of our affairs may be attributed to many causes and not just to one or two, but a careful examination will convince you that it is above all due to those who study to win your favour rather than to give you the best advice. Some of them, Athenians, interested in maintaining a system which brings them credit and influence, have no thought for the future [and therefore think you should have none either] ; while others, by blaming and traducing those in authority, make it their sole

## DEMOSTHENES

- [111] ἢ ὅπως ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται καὶ περὶ τούτ' ἔσται, Φιλίππῳ δ' ἐξέσται καὶ  
 3 λέγειν καὶ πράττειν ὃ τι βούλεται. αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μὲν εἰσιν ὑμῖν, αἵτιαι δὲ τῶν κακῶν. ἀξιώ δ', ὦ ἄνδρες Ἀθηναῖοι, ἂν τι τῶν ἀληθῶν μετὰ παρρησίας λέγω, μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι σκοπεῖτε γὰρ ὡδί· ὑμεῖς τὴν παρρησίαν ἐπὶ μὲν τῶν ἄλλων οὕτω κοινὴν οἴεσθε δεῖν εἶναι πᾶσι τοῖς ἐν τῇ πόλει, ὥστε καὶ τοῖς ξένοις καὶ τοῖς δούλοις αὐτῆς μεταδεδώκατε, καὶ πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ἡμῖν μετὰ πλείονος ἐξουσίας ὃ τι βούλονται λέγοντας ἢ πολίτας ἐν ἐνίαις τῶν ἄλλων πόλεων, ἐκ δὲ τοῦ συμβουλευεῖν παντάπασιν ἐξεληλάκατε.
- 4 εἴθ' ὑμῖν συμβέβηκεν ἐκ τούτου ἐν μὲν ταῖς ἐκκλησίαις τρυφᾶν καὶ κολακεύεσθαι πάντα πρὸς ἡδονὴν ἀκούουσιν, ἐν δὲ τοῖς πράγμασι καὶ τοῖς γιγνομένοις περὶ τῶν ἐσχάτων ἤδη κινδυνεύειν. εἰ μὲν οὖν καὶ νῦν οὕτω διάκεισθε, οὐκ ἔχω τί λέγω· εἰ δ' ἂν συμφέρει χωρὶς κολακείας ἐθελήσῃ ἀκούειν, ἔτοιμος λέγειν. καὶ γὰρ εἰ πάνυ φαύλως τὰ πράγματ' ἔχει καὶ πολλὰ προεῖται, ὅμως ἔστιν, ἔάν ὑμεῖς τὰ δέοντα ποιεῖν βούλησθε, ἔτι πάντα
- 5 ταῦτ' ἐπανορθώσασθαι. καὶ παράδοξον μὲν ἴσως ἔστιν ὃ μέλλω λέγειν, ἀληθὲς δέ· τὸ χεῖριστον ἐν τοῖς παρεληλυθόσι, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστὶ τοῦτο; ὅτι οὔτε μικρὸν οὔτε μέγ' οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει, ἐπεὶ τοι, εἰ πάνθ'
- [112] ἂν προσῇκε πραττόντων οὕτω διέκειτο, οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω. νῦν δὲ τῆς ῥαθυμίας τῆς ὑμετέρας καὶ τῆς ἀμελείας κεκράτηκε

### THIRD PHILIPPIC, 2-5

aim that our city shall concentrate her attention on punishing her own citizens, while Philip shall be free to say and do whatever he pleases. But such methods of dealing with public affairs, familiar though they are to you, are the cause of your calamities. I claim for myself, Athenians, that if I utter some home-truths with freedom, I shall not thereby incur your displeasure. For look at it in this way. In other matters you think it so necessary to grant general freedom of speech to everyone in Athens that you even allow aliens and slaves to share in the privilege, and many menials may be observed among you speaking their minds with more liberty than citizens enjoy in other states; but from your deliberations you have banished it utterly. Hence the result is that in the Assembly your self-complacency is flattered by hearing none but pleasant speeches, but your policy and your practice are already involving you in the gravest peril. Therefore, if such is your temper now, I have nothing to say; but if, apart from flattery, you are willing to hear something to your advantage, I am ready to speak. For though the state of our affairs is in every way deplorable, and though much has been sacrificed, nevertheless it is possible, if you choose to do your duty, that all may yet be repaired. And what I am going to say may perhaps seem a paradox, but it is true. The worst feature of the past is our best hope for the future. What, then, is that feature? It is that your affairs go wrong because you neglect every duty, great or small; since surely, if they were in this plight in spite of your doing all that was required, there would not be even a hope of improvement. But in fact it is your indifference and carelessness

# DEMOSTHENES

Φίλιππος, τῆς πόλεως δ' οὐ κεκράτηκεν· οὐδ' ἥττησθ' ὑμεῖς, ἀλλ' οὐδὲ κεκίνησθε.

- 6 [Εἰ μὲν οὖν ἅπαντες ὁμολογοῦμεν Φίλιππον τῇ πόλει πολεμεῖν καὶ τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλ' ἔδει τὸν παριόντα λέγειν καὶ συμβουλευεῖν ἢ ὅπως ἀσφαλίστατα καὶ ῥᾶσθ' αὐτὸν ἀμυνόμεθα ἐπειδὴ δ' οὕτως ἀτόπως ἔνιοι διάκεινται, ὥστε πόλεις καταλαμβάνοντος ἐκείνου καὶ πολλὰ τῶν ὑμετέρων ἔχοντος καὶ πάντας ἀνθρώπους ἀδικούντος ἀνέχεσθαι τινων ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις ὡς ἡμῶν τινὲς εἰσιν οἱ ποιοῦντες τὸν πόλεμον, ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ
- 7 τούτου· ἔστι γὰρ δέος μήποθ' ὡς ἀμυνόμεθα γράψας τις καὶ συμβουλεύσας εἰς τὴν αἰτίαν ἐμπέσῃ τοῦ πεποιηκέναι τὸν πόλεμον. ἐγὼ δὲ τοῦτο πρῶτον ἀπάντων λέγω καὶ διορίζομαι, εἰ ἐφ' ἡμῖν ἔστι τὸ βουλευέσθαι περὶ τοῦ
- 8 ὁότερον εἰρήνην ἄγειν ἢ πολεμεῖν δεῖ] Εἰ μὲν οὖν ἔξεστιν εἰρήνην ἄγειν τῇ πόλει καὶ ἐφ' ἡμῖν ἔστι τοῦτο, ἢν' ἐντεῦθεν ἄρξωμαι, φήμ' ἐγὼγ' ἄγειν ἡμᾶς δεῖν, καὶ τὸν ταῦτα λέγοντα γράφειν καὶ πράττειν καὶ μὴ φενακίζειν ἀξιῶ· εἰ δ' ἕτερος τὰ ὅπλ' ἐν ταῖς χερσὶν ἔχων καὶ δύναμιν πολλήν περὶ αὐτὸν τοῦνομα μὲν τὸ τῆς εἰρήνης ὑμῖν προβάλλει, τοῖς δ' ἔργοις αὐτὸς τοῖς τοῦ πολέμου χρήται, τί λοιπὸν ἄλλο πλὴν ἀμύνεσθαι; φάσκειν δ' εἰρήνην ἄγειν εἰ βούλεσθε, ὥσπερ ἐκείνος, οὐ δια-
- 9 φέρομαι. εἰ δέ τις ταύτην εἰρήνην ὑπολαμβάνει, [113] ἐξ ἧς ἐκείνος πάντα τᾶλλα λαβὼν ἐφ' ἡμᾶς ἥξει, πρῶτον μὲν μαίνεται, ἔπειτ' ἐκείνῳ παρ' ὑμῶν, οὐχ ὑμῖν παρ' ἐκείνου τὴν εἰρήνην λέγει· τοῦτο δ' ἔστιν ὃ τῶν ἀναλισκομένων χρημάτων πάντων

\* Probably the second clause has no connexion with the

### THIRD PHILIPPIC, 5-9

that Philip has conquered ; your city he has not conquered. Nor have *you* been defeated—no ! you have not even made a move.

[If, then, we were all agreed that Philip is at war with Athens and is violating the peace, the only task of a speaker would be to come forward and recommend the safest and easiest method of defence ; but since some of you are in such a strange mood that, though Philip is seizing cities, and retaining many of your possessions, and inflicting injury on everybody, you tolerate some speakers who repeatedly assert in the Assembly that the real aggressors are certain of ourselves, we must be on our guard and set this matter right. For there is grave danger that anyone who proposes and urges that we shall defend ourselves may incur the charge of having provoked the war. I therefore first of all state and define this question—whether it is in our power to discuss the alternative of peace or war.]“ If indeed Athens can remain at peace and if the choice rests with us—to take that point first—I personally feel that we are bound to do so ; and if anyone says that we can, I call upon him to move a resolution and to do something and to play us no tricks ; but if there is another person concerned, with sword in hand and a mighty force at his back, who imposes on you with the name of peace but himself indulges in acts of war, what is left but to defend ourselves ? If you choose to follow his example and profess that you are at peace, I raise no objection. But if anyone mistakes for peace an arrangement which will enable Philip, when he has seized everything else, to march upon us, he has taken leave of his senses, and the peace that he talks of is one that you observe towards Philip, but not Philip towards you. That is the advantage which he is purchasing by all his expenditure of money—that he should be at war first, but is an alternative form of the beginning of the next sentence.

# DEMOSTHENES

- Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι.
- 10 Καὶ μὴν εἰ μέχρι τούτου περιμενοῦμεν, ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν, πάντων ἔσμεν εὐηθέστατοι· οὐδὲ γὰρ ἂν ἐπὶ τὴν Ἀττικὴν αὐτὴν βαδίζῃ καὶ τὸν Πειραιᾶ, τοῦτ' ἑρεῖ, εἴπερ οἷς πρὸς τοὺς
- 11 ἱλλοὺς πεποίηκε δεῖ τεκμαίρεσθαι. τοῦτο μὲν γὰρ Ὀλυνθίοις, τετταράκοντ' ἀπέχων τῆς πόλεως στάδια, εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ ἐκείνους ἐν Ὀλύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ, πάντα τὸν ἄλλον χρόνον, εἴ τις αὐτὸν αἰτιάσαιτό τι τοιοῦτον, ἀγανακτῶν καὶ πρέσβεις πέμπων τοὺς ἀπολογησομένους· τοῦτο δ' εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο, καὶ πρέσβεις Φωκῶν ἦσαν οἱ παρηκολούθουν αὐτῷ πορευομένῳ, καὶ παρ' ἡμῖν ἥριζον οἱ πολλοὶ Θηβαίοις οὐ λυσιτελήσειν τὴν
- 12 ἐκείνου πάροδον. καὶ μὴν καὶ Φερὰς πρῶν ὡς φίλος καὶ σύμμαχος εἰς Θετταλίαν ἔλθων ἔχει καταλαβών, καὶ τὰ τελευταῖα τοῖς τालαιπύροις Ὠρεῖταις τουτοισὶ ἐπισκεψομένους ἔφη τοὺς στρατιώτας πεπομφέναι κατ' εὖνοιαν· πυνθάνεσθαι γὰρ αὐτοὺς ὡς νοσοῦσι καὶ στασιάζουσι, συμμαχῶν δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις
- 13 καιροῖς παρεῖναι. εἴτ' οἷεσθ' αὐτόν, οἱ ἐποίησαν
- [114] μὲν οὐδὲν ἂν κακόν, μὴ παθεῖν δ' ἐφυλάξαντ' ἂν ἴσως, τούτους μὲν ἐξαπατᾶν αἰρεῖσθαι μᾶλλον ἢ προλέγοντα βιάζεσθαι, ὑμῖν δ' ἐκ προρρήσεως

\* In July 346, when the Phocians were holding Thermopylae against Philip, the Athenians refused to help them, being misled by Aeschines and Philocrates, who represented

### THIRD PHILIPPIC, 9-13

with you, but that you should not be at war with him.

If we are going to wait for him to acknowledge a state of war with us, we are indeed the simplest of mortals; for even if he marches straight against Attica and the Piraeus, he will not admit it, if we may judge from his treatment of the other states. For take the case of the Olynthians; when he was five miles from their city, he told them there must be one of two things, either they must cease to reside in Olynthus, or he in Macedonia, though on all previous occasions, when accused of hostile intentions, he indignantly sent ambassadors to justify his conduct. Again, when he was marching against the Phocians, he still pretended that they were his allies, and Phocian ambassadors accompanied him on his march, and most people here at Athens contended that his passage through Thermopylae<sup>a</sup> would be anything but a gain to the Thebans. And then again quite lately, after entering Thessaly as a friend and ally, he seized Pherae and still retains it; and lastly, he informed those poor wretches, the people of Oreus, that he had sent his soldiers to pay them a visit of sympathy in all goodwill, for he understood that they were suffering from acute internal trouble, and it was the duty of true friends and allies to be at their side on such occasions. And do you imagine that, while in the case of those who could have inflicted no harm, though they might perhaps have protected themselves against it, he preferred to deceive them rather than to crush them after due warning, in your case he will give warning of hos-

that Philip's real hostility was directed against the Thebans.  
See *De Cor.* 35 and *De Pace* 10.

## DEMOSTHENES

- πολεμήσειν, καὶ ταῦθ' ἕως ἂν ἐκόντες ἐξαπατᾶσθε;
- 14 οὐκ ἔστι ταῦτα· καὶ γὰρ ἂν ἀβελτερώτατος εἴη πάντων ἀνθρώπων, εἰ τῶν ἀδικουμένων ὑμῶν μηδὲν ἐγκαλοῦντων αὐτῷ, ἀλλ' ὑμῶν αὐτῶν τινὰς αἰτιωμένων, ἐκείνος ἐκλύσας τὴν πρὸς ἀλλήλους ἔριν ὑμῶν καὶ φιλονικίαν ἐφ' αὐτὸν προείποι τρέπεσθαι, καὶ τῶν παρ' ἑαυτοῦ μισθοφορούντων τοὺς λόγους ἀφέλοιτο, οἷς ἀναβάλλουσιν ὑμᾶς, λέγοντες ὥς ἐκείνός γ' οὐ πολεμεῖ τῇ πόλει.
- 15 Ἄλλ' ἔστιν, ὧ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήνην ἢ πολεμοῦνθ' ἑαυτῷ σκέψαιτ' ἂν; οὐδεὶς δῆπου. ὁ τοίνυν Φίλιππος ἐξ ἀρχῆς, ἄρτι τῆς εἰρήνης γεγονυίας, οὐπω Διοπαίθους στρατηγούντος οὐδὲ τῶν ὄντων ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρριον καὶ Δορίσκον ἐλάμβανε καὶ τοὺς ἐκ Σερρείου τείχους καὶ Ἱεροῦ ὄρους στρατιώτας ἐξέβαλλεν, οὓς ὁ ὑμέτερος στρατηγὸς
- 16 κατέστησεν. καίτοι ταῦτα πράττων τί ἐποίει; εἰρήνην μὲν γὰρ ὤμωμόκει· καὶ μηδεὶς εἶπη· “τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει;” εἰ μὲν γὰρ μικρὰ ταῦτ' ἢ μηδὲν ὑμῖν αὐτῶν ἔμελεν, ἄλλος ἂν εἴη λόγος οὗτος· τὸ δ' εὐσεβὲς καὶ τὸ δίκαιον, ἂν τ' ἐπὶ μικροῦ τις ἂν τ' ἐπὶ μείζονος παραβαίη, τὴν αὐτὴν ἔχει δύναμιν. φέρε δὴ νῦν, ἡνίκ' εἰς Χερρόνησον, ἣν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν ἐγνώκασιν εἶναι, ξένους εἰσπέμπει καὶ βοηθεῖν ὁμολογεῖ καὶ ἐπιστέλλει ταῦτα, τί ποιεῖ;
- 17 φησὶ μὲν γὰρ οὐ πολεμεῖν, ἐγὼ δὲ τοσούτου

\* Not strictly true; for Philip had not yet taken the oath, though the Athenians had. Hence Blass wished to read *εἰρήνη* . . . ὤμωμοτο.



### THIRD PHILIPPIC, 13-17

tilities, especially when you are so eager to be deceived? Impossible! For indeed he would be the most fatuous man on earth if, when you, his victims, charge him with no crime, but throw the blame on some of your own fellow-citizens, he should compose your mutual differences and jealousies, and invite you to turn them against himself, and should deprive his own hirelings of the excuses with which they put you off, saying that at any rate it is not Philip who is making war on Athens

But, in heaven's name, is there any intelligent man who would let words rather than deeds decide the question who is at peace and who is at war with him? Surely no one. Now it was Philip who at the very start, as soon as peace was concluded, before Diopithes was appointed general, before the force now in the Chersonese had been dispatched, proceeded to occupy Serrium and Doriscus and expelled from the Fort Serreum and the Sacred Mount the garrison which your own general had posted there. Yet what did that move of his mean? For it was peace that he had sworn<sup>a</sup> to observe; and let no one say, "What of all this? How do any of these things concern Athens?" For whether they were small things, or whether they were no concern of yours, may be another question. But religion and justice, whether a man violates them in a small matter or in a great, have the same importance. Tell me now: when he sends mercenaries to the Chersonese, your claim to which has been recognized by the king of Persia and by all the Greeks, when he admits that he is helping the Cardians and writes to tell you so, what does he mean? For he says that he is not at war, but for my part, so far from admitting that in

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- [115] δέω ταῦτα ποιοῦντ' ἐκείνον ἄγειν ὁμολογεῖν τὴν πρὸς ὑμᾶς, εἰρήνην, ὥστε καὶ Μεγάρων ἀπτόμενον καὶ ἐν Εὐβοίᾳ τυραννίδα κατασκευάζοντα καὶ νῦν ἐπὶ Θράκῃ παριόντα καὶ τὰ ἐν Πελοποννήσῳ σκευωρούμενον καὶ πάνθ' ὅσα πράττει μετὰ τῆς δυνάμειος ποιοῦντα, λύειν φημι τὴν εἰρήνην καὶ πολεμεῖν ὑμῖν, εἰ μὴ καὶ τοὺς τὰ μηχανήματ' ἐφιστάντας εἰρήνην ἄγειν φήσετε, ἕως ἂν αὐτὰ τοῖς τέχεσιν ἤδη προσαγάγωσιν. ἀλλ' οὐ φήσετε ὁ γὰρ οἷς ἂν ἐγὼ ληφθείην, ταῦτα πράττων καὶ κατασκευαζόμενος, οὗτος ἐμοὶ πολεμεῖ, κἂν μήπω
- 18 βάλλῃ μηδὲ τοξεύῃ. τίσιν οὖν ὑμεῖς κινδυνεύσαίτ' ἂν, εἴ τι γένοιτο; τῷ τὸν Ἑλλήσποντον ἄλλοτριωθῆναι, τῷ Μεγάρων καὶ τῆς Εὐβοίας τὸν πολεμοῦνθ' ὑμῖν γενέσθαι κύριον, τῷ Πελοποννησίους τὰκείνου φρονῆσαι. εἴτα τὸν τοῦτο τὸ μηχανήμ' ἐπὶ τὴν πόλιν ἰστάντα, τοῦτον εἰρήνην
- 19 ἄγειν ἐγὼ φῶ πρὸς ὑμᾶς; πολλοῦ γε καὶ δεῖ, ἀλλ' ἀφ' ἧς ἡμέρας ἀνείλε Φωκέας, ἀπὸ ταύτης ἐγωγ' αὐτὸν πολεμεῖν ὀρίζομαι. ὑμᾶς δ', εἰ ἂν ἀμύνησθ' ἤδη, σωφρονήσῃν φημί, εἰ δ' ἐάσητε, οὐδὲ τοῦθ' ὅταν βούλησθε δυνήσεσθαι<sup>1</sup> ποιῆσαι. καὶ τοσοῦτόν γ' ἀφέστηκα τῶν ἄλλων, ὧ ἄνδρες Ἀθηναῖοι, τῶν συμβουλευόντων, ὥστ' οὐδὲ δοκεῖ μοι περὶ Χερρο-
- 20 νήσου νῦν σκοπεῖν οὐδὲ Βυζαντίου, ἀλλ' ἐπαμῦναι μὲν τούτοις, καὶ διατηρῆσαι μὴ τι πάθωσι, [καὶ τοῖς οὖσιν ἐκεῖ νῦν στρατιώταις πάνθ' ὅσων ἂν δέωνται ἀποστεῖλαι,] βουλεύεσθαι μέντοι περὶ
- [116] πάντων τῶν Ἑλλήνων ὥς ἐν κινδύνῳ μεγάλῳ καθεστώτων. βούλομαι δ' εἰπεῖν πρὸς ὑμᾶς ἐξ ὧν ὑπὲρ τῶν πραγμάτων οὕτω φοβοῦμαι, ἵν', εἰ μὲν

<sup>1</sup> So Reiske: δυνήσεσθε Dindorf with mss.

### THIRD PHILIPPIC, 17-20

acting thus he is observing the peace with you, I assert that when he lays hands on Megara, sets up tyrannies in Euboea, makes his way, as now, into Thrace, hatches plots in the Peloponnese, and carries out all these operations with his armed force, he is breaking the peace and making war upon you—unless you are prepared to say that the men who bring up the siege-engines are keeping the peace until they actually bring them to bear on the walls. But you will not admit that, for he who makes and devises the means by which I may be captured is at war with me, even though he has not yet hurled a javelin or shot a bolt. In what then consists your danger, if anything should happen? In the alienation of the Hellespont, in the control of Megara and Euboea by one who is at war with you, and in the defection of the Peloponnesians to his side. And am I still to say that the man who brings this siege-engine to bear on your city is at peace with you? So far from saying that, I date his hostility from the very day when he wiped out the Phocians. I say that you will be wise if you defend yourselves now, but if you let the opportunity pass, you will not be able to act even when you desire to. I so far dissent, Athenians, from all your other counsellors that I do not think you ought to trouble yourselves now about the Chersonese or Byzantium. Help them, if you will, guard them from harm [supply the troops already there with all that they require], but let your deliberations embrace all the Greek states and the great danger that besets them. But I wish to tell you the grounds for my alarm about our condition, so that if my

# DEMOSTHENES

ὀρθῶς λογίζομαι,<sup>1</sup> μετάσχητε τῶν λογισμῶν καὶ πρόνοιάν τιν' ὑμῶν γ' αὐτῶν, εἰ μὴ καὶ τῶν ἄλλων ἄρα βούλεσθε, ποιήσησθε, εἰ δὲ ληρεῖν καὶ τετυφῶσθαι δοκῶ, μήτε νῦν μήτ' αὖθις ὥς ὑγιαίνοντί μοι προσέχητε.

21 Ὅτι μὲν δὴ μέγας ἐκ μικροῦ καὶ ταπεινοῦ τὸ κατ' ἀρχὰς Φίλιππος ηὔξεται, καὶ ἀπίστως καὶ στασιαστικῶς ἔχουσι πρὸς αὐτοὺς οἱ Ἕλληνες, καὶ ὅτι πολλῷ παραδοξότερον ἦν τοσοῦτον αὐτὸν ἐξ ἐκείνου γενέσθαι ἢ νῦν, ὅθ' οὕτω πολλὰ προείληφε, καὶ τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι, καὶ πάνθ' ὅσα 22 τοιαῦτ' ἂν ἔχοιμι διεξελθεῖν, παραλείψω. ἀλλ' ὁρῶ συγκεχωρηκότας ἅπαντας ἀνθρώπους, ἀφ' ὑμῶν ἀρξάμενους, αὐτῷ, ὑπὲρ οὗ τὸν ἄλλον ἅπαντα χρόνον πάντες οἱ πόλεμοι γεγόνασιν οἱ Ἕλληνικοί. τί οὖν ἐστὶ τοῦτο; τὸ ποιεῖν ὃ τι βούλεται, καὶ καθ' ἑν' οὕτως περικόπτειν καὶ λωποδυτεῖν τῶν Ἑλλήνων καὶ καταδουλοῦσθαι τὰς πόλεις ἐπιόντα.

23 καίτοι προστάται μὲν ὑμεῖς ἐβδομήκοντ' ἔτη καὶ τρία τῶν Ἑλλήνων ἐγένεσθε, προστάται δὲ τριάκονθ' ἐνὸς δέοντα Λακεδαιμόνιοι· ἴσχυσαν δέ τι καὶ Θηβαῖοι τουτουσὶ τοὺς τελευταίους χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. ἀλλ' ὅμως οὐθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτ', ὧ ἄνδρες Ἀθηναῖοι, συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὃ τι βούλοισθε, οὐδὲ πολλοῦ

24 δεῖ· ἀλλὰ τοῦτο μὲν ὑμῖν, μᾶλλον δὲ τοῖς τότ' οὖσιν [117] Ἀθηναίοις, ἐπειδὴ τισιν οὐ μετρίως ἐδόκουν προσφέρεσθαι, πάντες ὦντο δεῖν, καὶ οἱ μηδὲν ἐγκαλεῖν ἔχοντες αὐτοῖς, μετὰ τῶν ἡδικομένων πολεμεῖν· καὶ πάλιν Λακεδαιμονίοις ἀρξάσι καὶ παρελθοῦσιν εἰς τὴν αὐτὴν δυναστείαν ὑμῖν, ἐπειδὴ 236

### THIRD PHILIPPIC, 20-24

reasoning is sound, you may adopt it as your own and take forethought for yourselves, even if you refuse to take it for the others also ; but if I seem to you a driveller and a dotard, neither now nor at any other time pay any heed to me as if I were in my senses

As for the fact, then, that Philip rose to greatness from small and humble beginnings, that the Greek states are mutually disloyal and factious, and that the increase of Philip's power in the past was a far greater miracle than the completion of his conquests now that he has already gained so much, these and all such topics on which I might expatiate, I will pass over in silence. I observe, however, that all men, and you first of all, have conceded to him something which has been the occasion of every war that the Greeks have ever waged. And what is that? The power of doing what he likes, of calmly plundering and stripping the Greeks one by one, and of attacking their cities and reducing them to slavery. Yet your hegemony in Greece lasted seventy-three years, that of Sparta twenty-nine, and in these later times Thebes too gained some sort of authority after the battle of Leuctra. But neither to you nor to the Thebans nor to the Lacedaemonians did the Greeks ever yet, men of Athens, concede the right of unrestricted action, or anything like it. On the contrary, when you, or rather the Athenians of that day, were thought to be showing a want of consideration in dealing with others, all felt it their duty, even those who had no grievance against them, to go to war in support of those who had been injured ; and again, when the Lacedaemonians had risen to power and succeeded to your position of supremacy, and when they set to

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<sup>1</sup> λογίζωμαι S: εἶναι . . λογίζωμαι Dindorf.

# DEMOSTHENES

πλεονάζειν ἐπεχείρουν καὶ πέρα τοῦ μετρίου τὰ  
 καθεστηκότ' ἐκίνουν, πάντες εἰς πόλεμον κατ-  
 25 ἔστησαν, καὶ οἱ μηδὲν ἐγκαλοῦντες αὐτοῖς. καὶ τί  
 δεῖ τοὺς ἄλλους λέγειν; ἀλλ' ἡμεῖς αὐτοὶ καὶ  
 Λακεδαιμόνιοι, οὐδὲν ἂν εἰπεῖν ἔχοντες ἐξ ἀρχῆς ὅ  
 τι ἡδικοῦμεθ' ὑπ' ἀλλήλων, ὅμως ὑπὲρ ὧν τοὺς  
 ἄλλους ἀδικουμένους ἐωρῶμεν, πολεμεῖν ψόμεθα  
 δεῖν. καίτοι πάνθ' ὅσ' ἐξημάρτηται καὶ Λακε-  
 δαιμονίοις ἐν τοῖς τριάκοντ' ἐκείνοις ἔτεσι καὶ τοῖς  
 ἡμετέροις προγόνοις ἐν τοῖς ἐβδομήκοντα, ἐλάττον'  
 ἐστίν, ὧ ἄνδρες Ἀθηναῖοι, ὧν Φίλιππος ἐν τρισὶ  
 καὶ δέκ' οὐχ ὅλοις ἔτεσιν, οἷς ἐπιπολάζει, ἡδίκηκε  
 τοὺς Ἕλληνας, μᾶλλον δ' οὐδὲ μέρος<sup>1</sup> τούτων  
 26 ἐκείνα. [καὶ τοῦτ' ἐκ βραχείας λόγου ῥάδιον δεῖξαι.]  
 Ὀλυνθον μὲν δὴ καὶ Μεθώνην καὶ Ἀπολλωνίαν  
 καὶ δύο καὶ τριάκοντα πόλεις ἐπὶ Θράκης ἐῷ, ἃς  
 ἀπάσας οὕτως ὡμῶς ἀνήρηκεν ὥστε μηδ' εἰ πώποτ'  
 ὠκλήθησαν προσελθόντ' εἶναι ῥάδιον εἰπεῖν· καὶ τὸ  
 Φωκέων ἔθνος τοσοῦτον ἀνηρημένον σιωπῶ. ἀλλὰ  
 Θετταλία πῶς ἔχει; οὐχὶ τὰς πολιτείας καὶ τὰς  
 πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατ-  
 ἔστησεν, ἵνα μὴ μόνον κατὰ πόλεις ἀλλὰ καὶ κατ'  
 27 ἔθνη δουλεύωσιν; αἱ δ' ἐν Εὐβοίᾳ πόλεις οὐκ ἤδη  
 [118] τυραννοῦνται, καὶ ταῦτ' ἐν νήσῳ πλησίον Θηβῶν  
 καὶ Ἀθηνῶν; οὐ διαρρήδην εἰς τὰς ἐπιστολὰς  
 γράφει "ἐμοὶ δ' ἐστὶν εἰρήνη πρὸς τοὺς ἀκούειν  
 ἐμοῦ βουλομένους"; καὶ οὐ γράφει μὲν ταῦτα,  
 τοῖς δ' ἔργοις οὐ ποιεῖ, ἀλλ' ἐφ' Ἑλλάσποντον  
 οἷχεται, πρότερον ἦκεν ἐπ' Ἀμβρακίαν, Ἥλιν ἔχει

<sup>1</sup> μέρος O codd. : πέμπτον μ. S<sup>1</sup>: πολλοστὸν μ. Dindorf, vulg.

### THIRD PHILIPPIC, 24-27

work to encroach on others and interfered unduly with the established order of things, all the Greeks were up in arms, even those who had no grievance of their own. Why need I refer to the other states? Nay, we ourselves and the Lacedaemonians, though at the outset we could not have specified any wrong at each other's hands, thought it our duty to fight on account of wrongs which we saw the other states suffering. Yet all the faults committed by the Lacedaemonians in those thirty years, and by our ancestors in their seventy years of supremacy, are fewer, men of Athens, than the wrongs which Philip has done to the Greeks in the thirteen incomplete years in which he has been coming to the top—or rather, they are not a fraction of them. [And this is easily proved by a short calculation.] I pass over Olynthus and Methone and Apollonia and the two and thirty cities in or near Thrace, all of which Philip has destroyed so ruthlessly that a traveller would find it hard to say whether they had ever been inhabited. I say nothing of the destruction of the important nation of the Phocians. But how stands the case of the Thessalians? Has he not robbed them of their free constitutions and of their very cities, setting up tetrarchies in order to enslave them, not city by city, but tribe by tribe? Are not tyrannies already established in Euboea, an island, remember, not far from Thebes and Athens? Does he not write explicitly in his letters, "I am at peace with those who are willing to obey me"? And he does not merely write this without putting it into practice; but he is off to the Hellespont, just as before he hurried to Ambracia, in the Peloponnese he occupies the

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- τηλικάυτην πόλιν ἐν Πελοποννήσῳ, Μεγάρους ἐπεβούλευσε, πρῶτην, οὐθ' ἢ Ἑλλὰς οὐθ' ἢ βάρβαρος
- 28 τὴν πλεονεξίαν χωρεῖ τὰνθρώπου. καὶ ταύτ' ὁρῶντες οἱ Ἕλληνες ἅπαντες καὶ ἀκούοντες οὐ πέμπομεν πρέσβεις περὶ τούτων πρὸς ἀλλήλους καὶ ἀγανδακτοῦμεν, οὕτω δὲ κακῶς διακείμεθα καὶ διορωρύγμεθα κατὰ πόλεις ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν οὔτε τῶν συμφερόντων οὔτε τῶν δεόντων πράξαι δυνάμεθα, οὐδὲ συστήναι, οὐδὲ κοινωνίαν βοηθείας καὶ φιλίας οὐδεμίαν ποιήσασθαι,
- 29 ἀλλὰ μείζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν, τὸν χρόνον κερδάναι τοῦτον ὃν ἄλλος ἀπόλλυται ἕκαστος ἐγνωκώς, ὥς γ' ἐμοὶ δοκεῖ, οὐχ ὅπως σωθήσεται τὰ τῶν Ἑλλήνων σκοπῶν οὐδὲ πράττων, ἐπεὶ, ὅτι γ' ὥσπερ περίοδος ἡ καταβολὴ πυρετοῦ ἢ ἄλλου τινὸς κακοῦ καὶ τῷ πάνυ πόρρῳ δοκοῦντι νῦν
- 30 ἀφεστάναι προσέρχεται, οὐδεὶς ἀγνοεῖ. καὶ μὴν κακεῖνό γ' ἴστε, ὅτι ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γνησίων γ' ὄντων τῆς Ἑλλάδος ἡδικοῦντο, καὶ τὸν αὐτὸν τρόπον ἂν τις ὑπέλαβε τοῦθ', ὥσπερ ἂν εἰ υἱὸς ἐν οὐσίᾳ πολλῇ γεγωνὼς γνήσιος διώκει τι μὴ καλῶς μὴδ' ὀρθῶς, κατ' αὐτὸ μὲν τοῦτ' ἄξιον μέμψεως εἶναι καὶ κατηγορίας, ὥς δ' οὐ προσήκων
- [119] ἢ ὥς οὐ κληρονόμος τούτων ὢν ταύτ' ἐποίει, οὐκ
- 31 ἐνεῖναι λέγειν. εἰ δέ γε δοῦλος ἢ ὑποβολιμαῖος τὰ μὴ προσήκοντ' ἀπώλλυε καὶ ἐλυμαίνετο, Ἡράκλεις ὅσῳ μᾶλλον δεινὸν καὶ ὀργῆς ἄξιον πάντες ἂν ἔφησαν εἶναι. ἀλλ' οὐχ ὑπὲρ Φιλίππου καὶ ὢν ἐκεῖνος πράττει νῦν, οὐχ οὕτως ἔχουσιν, οὐ μόνον οὐχ Ἕλληνας ὄντος οὐδὲ προσήκοντος οὐδὲν τοῖς



### THIRD PHILIPPIC, 27-31

important city of Elis ; only the other day he intrigued against the Megarians. Neither the Greek nor the barbarian world is big enough for the fellow's ambition. And we Greeks see and hear all this, and yet we do not send embassies to one another and express our indignation. We are in such a miserable position, we have so entrenched ourselves in our different cities, that to this very day we can do nothing that our interest or our duty demands ; we cannot combine, we cannot take any common pledge of help or friendship , but we idly watch the growing power of this man, each bent (or so it seems to me) on profiting by the interval afforded by another's ruin, taking not a thought, making not an effort for the salvation of Greece. For that Philip, like the recurrence or attack of a fever or some other disease, is threatening even those who think themselves out of reach, of that not one of you is ignorant. Ay, and you know this also, that the wrongs which the Greeks suffered from the Lacedaemonians or from us, they suffered at all events at the hands of true-born sons of Greece, and they might have been regarded as the acts of a legitimate son, born to great possessions, who should be guilty of some fault or error in the management of his estate so far he would deserve blame and reproach, yet it could not be said that it was not one of the blood, not the lawful heir who was acting thus. But if some slave or supposititious bastard had wasted and squandered what he had no right to, heavens ! how much more monstrous and exasperating all would have called it ! Yet they have no such qualms about Philip and his present conduct, though he is not only no Greek, nor related to the Greeks, but not even a barbarian from any

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- Ἑλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν ὅθεν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνης, ὅθεν οὐδ' ἀνδράποδον σπουδαῖον οὐδὲν ἦν πρότερον πρίασθαι.
- 32 Καίτοι τί τῆς ἐσχάτης ὑβρεως ἀπολείπει; οὐ πρὸς τῷ πόλεις ἀνηρηκέναι τίθησι μὲν τὰ Πύθια, τὸν κοινὸν τῶν Ἑλλήνων ἀγῶνα, καὶ αὐτὸς μὴ παρῇ, τοὺς δούλους ἀγωνοθετήσοντας πέμπει; [κύριος δὲ Πυλῶν καὶ τῶν ἐπὶ τοὺς Ἑλλήνας παρόδων ἐστί, καὶ φρουραῖς καὶ ξένοις τοὺς τόπους τούτους κατέχει; ἔχει δὲ καὶ τὴν προμαντείαν τοῦ θεοῦ, παρώσας ἡμᾶς καὶ Θετταλοὺς καὶ Δωριέας καὶ τοὺς ἄλλους Ἀμφικτύονας,
- 33 ἥς οὐδὲ τοῖς Ἑλλησιν ἅπασι μέτεστι;] γράφει δὲ Θετταλοῖς ὃν χρὴ τρόπον πολιτεύεσθαι; πέμπει δὲ ξένους τοὺς μὲν εἰς Πορθμόν, τὸν δῆμον ἐκβαλοῦντας τὸν Ἑρετριέων, τοὺς δ' ἐπ' Ὠρεόν, τύραννον Φιλοσιτίην καταστήσοντας, ἀλλ' ὅμως ταῦθ' ὁρῶντες οἱ Ἕλληνες ἀνέχονται, καὶ τὸν αὐτὸν τρόπον ὥσπερ τὴν χάλαζαν ἔμοιγε δοκοῦσι θεωρεῖν, εὐχόμενοι μὴ καθ' ἑαυτοὺς ἕκαστοι
- 34 γενέσθαι, κωλύειν δ' οὐδεὶς ἐπιχειρῶν. οὐ μόνον δ' ἐφ' οἷς ἡ Ἑλλὰς ὑβρίζεται ὑπ' αὐτοῦ, οὐδεὶς ἀμύνεται, ἀλλ' οὐδ' ὑπὲρ ὧν αὐτὸς ἕκαστος ἀδικεῖται· τοῦτο γὰρ ἤδη τοῦσχατόν ἐστιν. οὐ
- [120] Κορινθίων ἐπ' Ἀμβρακίαν ἐλήλυθε καὶ Λευκάδα; οὐκ Ἀχαιῶν Ναύπακτον ὁμώμοκεν Αἰτωλοῖς παραδώσειν; οὐχὶ Θηβαίων Ἐχίνον ἀφήρηται, καὶ νῦν
- 35 ἐπὶ Βυζαντίους πορεύεται συμμάχους ὄντας; οὐχ ἡμῶν, ἐὼ τᾶλλα, ἀλλὰ Χερρονήσου τὴν μεγίστην ἔχει πόλιν Καρδίαν; ταῦτα τοίνυν πάσχοντες

<sup>a</sup> This translation is justified by *De Cor.* 87. Others "their allies," since the Byzantines are known to have helped the Thebans with money in the Sacred War. (Cauer, *Del. Inscr. Gr.* 353.)

### THIRD PHILIPPIC, 31-35

place that can be named with honour, but a pestilent knave from Macedonia, whence it was never yet possible to buy a decent slave.

Yet what is wanting to crown his insolence? Not content with the destruction of cities, is he not organizing the Pythian games, the common festival of the Greeks, and if he cannot be present in person, sending his menials to act as stewards? [Is he not master of Thermopylae and the passes into Greece, holding those places with his garrisons and his mercenaries? Has he not the right of precedence at the Oracle, ousting us and the Thessalians and the Dorians and the rest of the Amphictyons from a privilege which not even all Greek states can claim?] Does he not dictate to the Thessalians their form of government? Does he not send mercenaries, some to Porthmus to expel the Eretrian democracy, others to Oreus to set up the tyranny of Philistides? Yet the Greeks see all this and suffer it. They seem to watch him just as they would watch a hailstorm, each praying that it may not come their way, but none making any effort to stay its course. And it is not only his outrages on Greece that go unavenged, but even the wrongs which each suffers separately. For nothing can go beyond that. Are not the Corinthians hit by his invasion of Ambracia and Leucas? The Achaeans by his vow to transfer Naupactus to the Aetolians? The Thebans by his theft of Echinus? And is he not marching even now against his <sup>a</sup> allies the Byzantines? Of our own possessions, not to mention other places, is he not holding Cardia, the greatest city in the Chersonese? In spite of such treatment,

# DEMOSTHENES

ἅπαντες μέλλομεν καὶ μαλακιζόμεθα<sup>1</sup> καὶ πρὸς τοὺς  
πλησίον βλέπομεν, ἀπιστοῦντες ἀλλήλοις, οὐ τῷ  
πάντας ἡμᾶς ἀδικοῦντι. καίτοι τὸν ἅπασιν ἀσελγῶς  
οὕτω χρώμενον τί οἴεσθε, ἐπειδὴν καθ' ἓν ἡμῶν  
ἐκάστου κύριος γένηται, τί ποιήσῃ;

- 36 Τί<sup>ο</sup> οὖν αἴτιον τουτωνί; οὐ γὰρ ἄνευ λόγου καὶ  
δικαίας αἰτίας οὔτε τόθ' οὕτως εἶχον ἐτοιμῶς πρὸς  
ἐλευθερίαν οἱ Ἕλληνες οὔτε νῦν πρὸς τὸ δουλεύειν.  
ἦν τι τότε, ἦν, ὦ ἄνδρες Ἀθηναῖοι, ἐν ταῖς τῶν  
πολλῶν διανοαῖς, ὃ νῦν οὐκ ἔστιν, ὃ καὶ τοῦ  
Περσῶν ἐκράτησε πλούτου καὶ ἐλευθέραν ἦγε τὴν  
Ἑλλάδα καὶ οὔτε ναυμαχίας οὔτε πεζῆς μάχης  
οὐδεμιᾶς ἠττάτο, νῦν δ' ἀπολωλὸς ἅπαντα λε-  
λύμανται καὶ ἄνω καὶ κάτω πεποίηκε πάντα τὰ  
37 πράγματα. τί οὖν ἦν τοῦτο; [οὐδὲν ποικίλον οὐδὲ  
σοφόν, ἀλλ' ὅτι] τοὺς παρὰ τῶν ἄρχων βουλομένων  
ἢ διαφθείρειν τὴν Ἑλλάδα χρήματα λαμβάνοντας  
ἅπαντες ἐμίσουν, καὶ χαλεπώτατον ἦν τὸ δωρο-  
δοκοῦντ' ἐλεγχθῆναι, καὶ τιμωρία μεγίστη τοῦτον  
ἐκόλαζον [καὶ παραίτησις οὐδεμίᾳ ἦν οὐδὲ συγγνώμη]  
38 τὸν οὖν καιρὸν ἐκάστου τῶν πραγμάτων, ὃν ἡ  
τύχη καὶ τοῖς ἀμελοῦσι κατὰ τῶν προσεχόντων  
[καὶ τοῖς μηδὲν ἐθέλουσι ποιεῖν κατὰ τῶν πάνθ' ἃ  
[121] προσήκει πραττόντων] πολλάκις παρασκευάζει, οὐκ  
ἦν πρίασθαι παρὰ τῶν λεγόντων οὐδὲ τῶν στρα-  
τηγούντων, οὐδὲ τὴν πρὸς ἀλλήλους ὁμόνοιαν,  
οὐδὲ τὴν πρὸς τοὺς τυράννους καὶ τοὺς βαρβάρους  
39 ἀπιστίαν, οὐδ' ὅλως τοιοῦτον οὐδέν. νῦν δ' ἅπανθ'  
ὥσπερ ἐξ ἀγορᾶς ἐκπέπραται ταῦτα, ἀντεισηκται  
δ' ἀντὶ τούτων ὑφ' ὧν ἀπόλωλε καὶ νενόσηκεν ἡ

<sup>1</sup> So mss.: Dindorf with Cobet and many editors has  
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### THIRD PHILIPPIC, 35-39

we hesitate one and all, we play the coward, we keep an eye on our neighbours, distrusting one another rather than our common foe. Yet if he treats us all with such brutality, what do you think he will do when he has got each of us separately into his clutches?

What then is the cause of this? For not without reason, not without just cause, the Greeks of old were as eager for freedom as their descendants to-day are for slavery. There was something, men of Athens, something which animated the mass of the Greeks but which is lacking now, something which triumphed over the wealth of Persia, which upheld the liberties of Hellas, which never lost a single battle by sea or land, something the decay of which has ruined everything and brought our affairs to a state of chaos. And what was that? [It was nothing recondite or subtle, but simply that] men who took bribes from those who wished to rule Greece or ruin her, were hated by all, and it was the greatest calamity to be convicted of receiving a bribe, and such a man was punished with the utmost severity [and no intercession, no pardon was allowed]. At each crisis, therefore, the opportunity for action, with which fortune often equips the careless against the vigilant [and those who shrink from deeds against those who fulfil their duties], could not be bought at a price from our politicians or our generals; no, nor our mutual concord, nor our distrust of tyrants and barbarians, nor, in a word, any such advantage. Now, however, all these things have been sold in open market, and in place of them we have imported vices which have infected Greece with a mortal

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μαλκίμεν (lit. "we are numb"), an ancient variant preserved by Harpocration.

# DEMOSTHENES

- Ἑλλάς. ταῦτα δ' ἐστὶ τί; ζήλος, εἴ τις εἰληφέ τι γέλως, ἂν ῥημοιογῇ. [συγγνώμη τοῖς ἐλεγχόμενοις.] μῖσος, ἂν τοῦτοῖς τις ἐπιτιμᾷ. τὰλλα πάνθ' ὅς' ἐκ  
 40 τοῦ δωροδοκεῖν ἤρτηται. ἐπεὶ τριήρεις γε καὶ σωμάτων πλήθος καὶ χρημάτων πρόσοδοι καὶ τῆς ἄλλης κατασκευῆς ἀφθονία, καὶ τὰλλ' οἷς ἂν τις ἰσχύειν τὰς πόλεις κρίνοι, νῦν ἅπασι καὶ πλείω καὶ μείζω ἐστὶ τῶν τότε πολλῶ ἀλλὰ ταῦτ' ἄχρηστα, ἄπρακτα, ἀνόνητα ὑπὸ τῶν πωλούντων γίννεται.
- 41 Ὅτι δ' οὕτω ταῦτ' ἔχει, τὰ μὲν νῦν ὁρᾶτε δήπου καὶ οὐδὲν ἐμοῦ προσδεῖσθε μάρτυρος· τὰ δ' ἐν τοῖς ἀνωθεν χρόνοις ὅτι τὰναντί' εἶχεν ἐγὼ δηλώσω, οὐ λόγους ἐμαυτοῦ λέγων, ἀλλὰ γράμματα τῶν προγόνων τῶν ὑμετέρων ἀκείνοι κατέθεντ' εἰς στήλην χαλκῇν γράψαντες εἰς ἀκρόπολιν [οὐχ ἰν' αὐτοῖς ἢ χρήσιμα (καὶ γὰρ ἀνευ τούτων τῶν γραμμάτων τὰ δέοντ' ἐφρόνουν), ἀλλ' ἰν' ὑμεῖς ἔχηθ' ὑπομνήματα καὶ παραδείγματα, ὥς ὑπὲρ τῶν τοιούτων σπουδάζειν  
 42 προσήκει τί οὖν λέγει τὰ γράμματα,] “Ἀρθμιος” φησὶ “Πυθώνακτος Ζελεΐτης ἄτιμος καὶ πολέμιος τοῦ δήμου τοῦ Ἀθηναίων καὶ τῶν συμμάχων  
 [122] αὐτὸς καὶ γένος.” εἶθ' ἡ αἰτία γέγραπται, δι' ἣν ταῦτ' ἐγένετο. “ὅτι τὸν χρυσὸν τὸν ἐκ Μήδων εἰς Πελοπόννησον ἤγαγε.” ταῦτ' ἐστὶ τὰ γράμ-  
 43 ματα. λογιζέσθε δὴ πρὸς θεῶν, τίς ἦν ποθ' ἡ διάνοια τῶν Ἀθηναίων τῶν τότε ταῦτα ποιούντων, ἢ τί τὸ ἀξίωμα. ἐκείνοι Ζελεΐτην τινά, Ἀρθμιον, δοῦλον βασιλέως (ἢ γὰρ Ζελεΐα ἐστὶ τῆς Ἀσίας), ὅτι τῷ δεσπότῃ διακονῶν χρυσίον ἤγαγεν εἰς Πελοπόννησον, οὐκ Ἀθήναζε, ἐχθρὸν αὐτῶν ἀν-  
 ἔγραψαν καὶ τῶν συμμάχων αὐτὸν καὶ γένος, καὶ

### THIRD PHILIPPIC, 39-43

sickness. And what are those vices? Envy of the man who has secured his gains; contempt for him who confesses; [pardon for those who are convicted;] hatred for him who censures such dealings; and every other vice that goes hand in hand with corruption. For war-galleys, men in abundance, money and material without stint, everything by which one might gauge the strength of our cities, these we as a body possess to-day in number and quantity far beyond the Greeks of former times. But all our resources are rendered useless, powerless, worthless by these traffickers.

That this is so, you surely see for yourselves with regard to the present, and you need no evidence of mine, but that it was the opposite in the days of old I will prove, not in my own words, but by the written record of your ancestors, which they engraved on a bronze pillar and set up in the Acropolis. [It was not for their own use, for without these documents their instinct was right; but it was that you might have these examples to remind you that such cases ought to be regarded seriously.] "Arthmius of Zelea," it says, "son of Pythonax, outlaw and enemy of the people of Athens and of their allies, himself and his family." Then is recorded the reason for this punishment: "because he conveyed the gold of the Medes to the Peloponnese." So runs the inscription I earnestly implore you to consider what was the intention of the Athenians who did this thing, or what was their proud claim. They proscribed as their enemy and the enemy of their allies, disfranchising him and his family, a man of Zelea, one Arthmius, a slave of the Great King (for Zelea is in Asia), because in the service of his master he conveyed gold, not to Athens but to the

# DEMOSTHENES

- 44 ἀτίμους. τοῦτο δ' ἐστὶν οὐχ ἢν οὕτωςί τις ἂν  
 φήσειεν ἀτιμίαν τί γὰρ τῷ Ζελεΐτῃ τῶν Ἀθηναίων  
 κοινῶν εἰ μὴ μεθέξειν ἔμελλεν; ἀλλ' ἐν τοῖς  
 φονικοῖς γέγραπται νόμοις, ὑπὲρ ὧν ἂν μὴ διδῶ  
 δίκας φόνου δικάσασθαι, [ἀλλ' εὐαγὲς ἢ τὸ ἀποκτείνειν,]  
 "καὶ ἄτιμος" φησὶ "τεθνάτω." τοῦτο δὴ λέγει,  
 καθαρὸν τὸν τούτων τιν' ἀποκτείναντ' εἶναι.<sup>1</sup>
- 45 οὐκοῦν ἐνόμιζον ἐκεῖνοι τῆς πάντων τῶν Ἑλλήνων  
 σωτηρίας αὐτοῖς ἐπιμελητέον εἶναι. οὐ γὰρ ἂν  
 αὐτοῖς ἔμελεν εἴ τις ἐν Πελοποννήσῳ τινας ὠνεῖται  
 καὶ διαφθείρει, μὴ τοῦθ' ὑπολαμβάνουσιν. ἐκόλαζον  
 δ' οὕτω καὶ ἐτιμωροῦνθ' οὓς αἰσθόιντο, ὥστε καὶ  
 στηλίτας ποιεῖν. ἐκ δὲ τούτων εἰκότως τὰ τῶν  
 Ἑλλήνων ἢν τῷ βαρβάρῳ φοβερά, οὐχ ὁ βάρβαρος  
 τοῖς Ἑλλήσιν. ἀλλ' οὐ νῦν. οὐ γὰρ οὕτως ἔχεθ'  
 ὑμεῖς οὔτε πρὸς τὰ τοιαῦτ' οὔτε πρὸς τᾶλλα, ἀλλὰ
- 46 πῶς; [ἴστ' αὐτοὶ τί γὰρ δεῖ περὶ πάντων ὑμῶν κατ-  
 [123] ηγορεῖν, παραπλησίως δὲ καὶ οὐδὲν βέλτιον ὑμῶν ἅπαντες  
 οἱ λοιποὶ Ἑλληνες· διόπερ φήμ' ἔγωγε καὶ σπουδῆς  
 πολλῆς καὶ βουλῆς ἀγαθῆς τὰ παρόντα πράγματα προσ-  
 δεῖσθαι. τίνος,] εἴπω κελεύετε; καὶ οὐκ ὀργιεῖσθε;

[ΕΚ ΤΟΥ ΓΡΑΜΜΑΤΕΙΟΥ ΑΝΑΓΙΓΝΩΣΚΕΙ]

- 47 Ἔστι τοίνυν τις εὐήθης λόγος παρὰ τῶν παρα-  
<sup>1</sup> Dind. brackets the whole of § 44.

\* The occasion of this decree, to which Demosthenes refers in *De Fals. Leg.* 271, is not known. According to Plutarch (*Them.* 6) it was Themistocles who proposed it; but a schol. on Aristides names Cimon. The date in the former case would be before 471; in the latter it would be after 457, and may be connected with the mission of Megabazus to Sparta in 455, mentioned by Thuc. i. 109.



### THIRD PHILIPPIC, 44-47

Peloponnese.<sup>a</sup> This was not outlawry as commonly understood, for what mattered it to a native of Zelea if he was to be debarred from a share in the common rights of Athenian citizens? But the statutes relating to murder provide for cases where prosecution for murder is not allowed [but where it is a righteous act to slay the murderer], "and he shall die an outlaw," says the legislator. This simply means that anyone slaying a member of Arthmius's family would be free from blood-guilt. So our ancestors thought that they were bound to consider the welfare of all Greeks, for except on that assumption bribery and corruption in the Peloponnese would be no concern of theirs; and in chastising and punishing all whom they detected, they went so far as to set the offenders' names on a pillar. The natural result was that the Greek power was dreaded by the barbarian, not the barbarian by the Greeks. But that is no longer so. For that is not your attitude towards these and other offences. What then is your attitude? [You know it yourselves. For why should you bear the whole blame, when all the other Greeks are just as bad as you? That is why I assert that the present crisis calls for earnest zeal and wise counsel. What counsel?]<sup>b</sup> Do you want me to tell you, and will you promise not to be angry?<sup>c</sup>

[*The clerk reads from an official record*]<sup>c</sup>

Now there is a foolish argument advanced by those

<sup>b</sup> The last two words seem pointless. Perhaps *τινος*, is the attempt of a scribe to join the longer to the shorter version.

<sup>c</sup> A frank description of the Athenian attitude, which should follow here, has dropped out, and the *lemma*, which is found in S and other good mss., seems to be a poor attempt to fill the gap. It is difficult to imagine any official document that would be of use to the orator here.

# DEMOSTHENES

- μυθεῖσθαι βουλομένων τὴν πόλιν, ὥς ἄρ' οὐπω  
 Φίλιππος ἔστιν οἷοί ποτ' ἦσαν Λακεδαιμόνιοι, οἱ  
 θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ  
 σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοῦς· ἀλλ'  
 ὁμως, ἡμύνατο καὶ κείνους ἢ πόλις καὶ οὐκ ἀν-  
 ηρπάσθη. ἐγὼ δ' ἀπάντων ὥς ἔπος εἰπεῖν πολλὴν  
 εἰληφότων ἐπίδοσιν, καὶ οὐδὲν ὁμοίων ὄντων τῶν  
 νῦν τοῖς πρότερον, οὐδὲν ἡγοῦμαι πλέον ἢ τὰ τοῦ  
 48 πολέμου κεκινήσθαι καὶ ἐπιδεδωκέναι. πρῶτον  
 μὲν γὰρ ἀκούω Λακεδαιμονίους τότε καὶ πάντας  
 τοὺς ἄλλους τέτταρας μῆνας ἢ πέντε, τὴν ὥραίαν  
 αὐτὴν, ἐμβαλόντας ἂν καὶ κακώσαντας τὴν χώραν  
 ὀπλίταις καὶ πολιτικοῖς στρατεύμασιν ἀναχωρεῖν  
 ἐπ' οἴκου πάλιν οὕτω δ' ἀρχαίως εἶχον, μᾶλλον δὲ  
 πολιτικῶς, ὥστ' οὐδὲ χρημάτων ὠνεῖσθαι παρ'  
 οὐδενὸς οὐδέν, ἀλλ' εἶναι νόμιμόν τινα καὶ προφανῆ  
 49 τὸν πόλεμον. νυνὶ δ' ὁρᾶτε μὲν δήπου τὰ πλεῖστα  
 τοὺς προδότας ἀπολωλεκότας, οὐδὲν δ' ἐκ παρα-  
 τάξεως οὐδὲ μάχης γιγνόμενον· ἀκούετε δὲ Φίλιππον  
 οὐχὶ τῷ φάλαγγ' ὀπλιτῶν ἄγειν βαδίζονθ' ὅποι  
 βούλεται, ἀλλὰ τῷ ψιλοῦς, ἱππέας, τοξότας,  
 50 ξένους, τοιοῦτον ἐξηρτῆσθαι στρατόπεδον. ἐπειδὴν  
 [124] δ' ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ  
 καὶ μηδεὶς ὑπὲρ τῆς χώρας δι' ἀπιστίαν ἐξίῃ,  
 μηχανήματ' ἐπιστήσας πολιορκεῖ. καὶ σιωπῶ  
 θέρος καὶ χειμῶνα, ὥς οὐδὲν διαφέρει, οὐδ' ἐστὶν  
 51 ἐξαίρετος ὥρα τις ἣν διαλείπει. ταῦτα μέντοι  
 πάντας εἰδότας καὶ λογιζομένους οὐ δεῖ προσέσθαι

\* The Greek means true to the spirit of a free, constitu-  
 tional state. Aristotle describes the πολιτικὸν πλῆθος as one  
 which is "naturally warlike and qualified to rule or be ruled  
 according to laws which distribute offices by merit" (*Pol.*  
*iii.* 17. 4).

### THIRD PHILIPPIC, 47-51

who want to reassure the citizens. Philip, they say, after all is not yet what the Lacedaemonians were; they were masters of every sea and land; they enjoyed the alliance of the king of Persia; nothing could stand against them and yet our city defended itself even against them and was not overwhelmed. But for my own part, while practically all the arts have made a great advance and we are living to-day in a very different world from the old one, I consider that nothing has been more revolutionized and improved than the art of war. For in the first place I am informed that in those days the Lacedaemonians, like everyone else, would spend the four or five months of the summer "season" in invading and laying waste the enemy's territory with heavy infantry and levies of citizens, and would then retire home again; and they were so old-fashioned, or rather such good citizens,<sup>a</sup> that they never used money to buy an advantage from anyone, but their fighting was of the fair and open kind. But now you must surely see that most disasters are due to traitors, and none are the result of a regular pitched battle. On the other hand you hear of Philip marching unchecked, not because he leads a phalanx of heavy infantry, but because he is accompanied by skirmishers, cavalry, archers, mercenaries, and similar troops. When, relying on this force, he attacks some people that is at variance with itself, and when through distrust no one goes forth to fight for his country, then he brings up his artillery and lays siege. I need hardly tell you that he makes no difference between summer and winter and has no season set apart for inaction. Since, however, you all know this, you must take it into account and not

# DEMOSTHENES

τὸν πόλεμον εἰς τὴν χώραν, οὐδ' εἰς τὴν εὐήθειαν  
τὴν τοῦ τότε πρὸς Λακεδαιμονίους πολέμου βλέπον-  
τας ἐκτραχηλισθῆναι, ἀλλ' ὥς ἐκ πλείστου φυλάτ-  
τεσθαι τοῖς πράγμασι καὶ ταῖς παρασκευαῖς, ὅπως  
οἴκοθεν μὴ κινήσεται σκοποῦντας, οὐχὶ συμπλα-  
52 κέντας διαγωνίζεσθαι. πρὸς μὲν γὰρ πόλεμον  
πολλὰ φύσει πλεονεκτήμαθ' ἡμῶν ὑπάρχει, ἂν περ,  
ὦ ἄνδρες Ἀθηναῖοι, ποιεῖν ἐθέλωμεν ἃ δεῖ, ἢ φύσις  
τῆς ἐκείνου χώρας, ἥς ἄγειν καὶ φέρειν ἔστιν  
πολλήν καὶ κακῶς ποιεῖν, ἄλλα μυρία· εἰς δ' ἀγῶν'  
ἄμεινον ἡμῶν ἐκεῖνος ἥσκηται.

- 53 Οὐ μόνον δὲ δεῖ ταῦτα γινώσκειν, οὐδὲ τοῖς  
ἔργοις ἐκεῖνον ἀμύνεσθαι τοῖς τοῦ πολέμου, ἀλλὰ  
καὶ τῷ λογισμῷ καὶ τῇ διανοίᾳ τοὺς παρ' ὑμῶν ὑπὲρ  
αὐτοῦ λέγοντας μισῆσαι, ἐνθυμουμένους ὅτι οὐκ  
ἔνεστι τῶν τῆς πόλεως ἐχθρῶν κρατῆσαι, πρὶν ἂν  
τοὺς ἐν αὐτῇ τῇ πόλει κολάσῃθ' ὑπηρετοῦντας  
54 ἐκείνοις. ὁ μὰ τὸν Δία καὶ τοὺς ἄλλους θεοὺς οὐ  
δυνήσεσθ' ὑμεῖς ποιῆσαι, ἀλλ' εἰς τοῦτ' ἀφίχθε  
μωρίας ἢ παρανοίας ἢ—οὐκ ἔχω τί λέγω (πολλάκις  
γὰρ ἔμοιγ' ἐπελήλυθε καὶ τοῦτο φοβεῖσθαι, μή τι  
δαιμόνιον τὰ πράγματ' ἐλαύνῃ), ὥστε λοιδορίας,  
φθόνου, σκώμματος, ἥστινος ἂν τύχηθ' ἕνεκ' αἰτίας  
ἀνθρώπους μισθωτούς, ὧν οὐδ' ἂν ἀρνηθεῖεν ἔνιοι  
[125] ὥς οὐκ εἰσὶ τοιοῦτοι, λέγειν κελεύετε, καὶ γελάτε,  
55 ἂν τισι λοιδορηθῶσιν. καὶ οὐχὶ πῶ τοῦτο δεινόν,  
καίπερ ὃν δεινόν· ἀλλὰ καὶ μετὰ πλείονος ἀσφα-  
λείας πολιτεύεσθαι δεδώκατε τούτοις ἢ τοῖς ὑπὲρ

### THIRD PHILIPPIC, 51-55

let the war pass into your own country ; you must not invite catastrophe through keeping your eyes fixed on the simple strategy of your old war with the Lacedaemonians, but arrange your political affairs and your military preparations so that your line of defence may be as far away from Athens as possible, give him no chance of stirring from his base, and never come to close grips with him. For so far as a campaign is concerned, provided, men of Athens, we are willing to do what is necessary, we have many natural advantages, such as the nature of his territory, much of which may be harried and devastated, and countless others ; but for a pitched battle he is in better training than we are.

But it is not enough to adopt these suggestions, nor even to oppose him with active military measures, but both from calculation and on principle you must show your hatred of those who speak publicly on his behalf ; and you must reflect that it is impossible to defeat the enemies of our city until you have chastised those who within our very walls make themselves their servants. And that, as all Heaven is my witness, *you* will never be able to do ; but you have reached such a height of folly or of madness or—I know not what to call it, for this fear too has often haunted me, that some demon is driving you to your doom, that from love of calumny or envy or ribaldry, or whatever your motive may be, you clamour for a speech from these hirelings, some of whom would not even disclaim that title, and you derive amusement from their vituperations. This is serious enough, but there is worse to follow ; for you have granted to these men more security for the pursuance of their policy than to your own defenders.

# DEMOSTHENES

ὑμῶν λέγουσιν. καίτοι θεάσασθ' ὅσας συμφορὰς  
 παρασκευάζει τὸ τῶν τοιούτων ἐθέλιν ἀκροᾶσθαι.  
 λέξω δ' ἔργ' ἃ πάντες εἴσεσθε.

- 56 Ἦσαν ἐν Ὀλύνθῳ τῶν ἐν τοῖς πράγμασι τινὲς  
 μὲν Φιλίππου καὶ πάνθ' ὑπηρετοῦντες ἐκείνῳ,  
 τινὲς δ' οἱ τοῦ βελτίστου καὶ ὅπως μὴ δουλεύ-  
 σουσιν οἱ πολῖται πράττοντες. πότεροι δὴ τὴν  
 πατρίδ' ἐξώλεσαν; ἢ πότεροι τοὺς ἱππέας προὔ-  
 δοσαν, ὧν προδοθέντων Ὀλυνθος ἀπώλετο; οἱ τὰ  
 Φιλίππου φρονοῦντες καί, ὅτ' ἦν ἡ πόλις, τοὺς τὰ  
 βέλτιστα λέγοντας συκοφαντοῦντες καὶ διαβάλ-  
 λοντες οὕτως, ὥστε τὸν γ' Ἀπολλωνίδην καὶ  
 ἐκβαλεῖν ὁ δῆμος ὁ τῶν Ὀλυνθίων ἐπέισθη
- 57 Οὐ τοίνυν παρὰ τούτοις μόνον τὸ ἔθος τοῦτο  
 πάντα κάκ' εἰργάσατο, ἄλλοθι δ' οὐδαμοῦ ἀλλ'  
 ἐν Ἐρετρίᾳ, ἐπειδὴ ἀπαλλαγέντος Πλουτάρχου καὶ  
 τῶν ξένων ὁ δῆμος εἶχε τὴν πόλιν καὶ τὸν Πορθμόν,  
 οἱ μὲν ἐφ' ὑμᾶς ἦγον τὰ πράγματα, οἱ δ' ἐπὶ  
 Φίλιππον. ἀκούοντες δὲ τούτων τὰ πολλά, μᾶλλον  
 δὲ τὰ πάνθ' οἱ ταλαίπωροι καὶ δυστυχεῖς Ἐρετριεῖς  
 τελευτῶντες ἐπείσθησαν τοὺς ὑπὲρ αὐτῶν λέγοντας
- 58 ἐκβάλλειν. καὶ γάρ τοι πέμψας Ἰππόνικον ὁ σύμ-  
 μαχος αὐτοῖς Φίλιππος καὶ ξένους χιλίους, τὰ  
 τείχη περιεῖλε τοῦ Πορθμοῦ καὶ τρεῖς κατέστησε  
 τυράννους, Ἰππαρχον, Αὐτομέδοντα, Κλείταρχον  
 καὶ μετὰ ταῦτ' ἐξελέλακεν ἐκ τῆς χώρας δις ἤδη
- [126] βουλομένους σώζεσθαι, [τότε μὲν πέμψας τοὺς μετ'  
 Εὐρυλόχου ξένους, πάλιν δὲ τοὺς μετὰ Παρμενίωνος]
- 59 Καὶ τί δεῖ τὰ πολλά λέγειν, ἀλλ' ἐν Ὠρεῶ  
 Φιλιστίδης μὲν ἔπραττε Φιλίππῳ καὶ Μένιππος

### THIRD PHILIPPIC, 55-59

Yet mark what troubles are in store for those who lend an ear to such counsellors. I will mention some facts which will be familiar to you all. •

At Olynthus there were two parties in the state : Philip's men, entirely subservient to him, and the patriots, striving to preserve the freedom of their countrymen. Which, pray, ruined their country ? Which betrayed the cavalry, whose betrayal sealed the doom of Olynthus ? The partisans of Philip ; the men who, when the city was still standing, tried to defame and slander the patriotic statesmen, until the Olynthian democracy was actually induced to expel Apollonides.<sup>a</sup>

Now it was not at Olynthus only that this habit produced every kind of evil result ; but at Eretria, when the democrats, ridding themselves of Plutarchus and his mercenaries, held the city together with Porthmus, some of them were for handing the government over to you, others to Philip. The latter on most points, or rather on all, gained the ear of the sorely tried and ill-starred Eretrians, and at last persuaded them to expel their real champions. For of course Philip, whom they fancied their ally, sent Hipponicus with a thousand mercenaries, razed the walls of Porthmus, and set up three tyrants, Hipparchus, Automedon, and Chitarchus. Twice since then they have tried to deliver themselves, and twice he has driven them from their homes [on the first occasion sending Eurylochus with his mercenaries, on the second Parmenio].

And what need is there to mention most of the cases ? But at Oreus Philistides, Menippus, Socrates,

<sup>a</sup> The democratic leader, afterwards honoured with the citizenship of Athens.

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καὶ Σωκράτης καὶ Θόας καὶ Ἀγαπαῖος, οἵπερ νῦν  
 ἔχουσι τὴν πόλιν (καὶ ταῦτ' ἤδεσαν ἅπαντες),  
 Εὐφραῖος δέ τις ἄνθρωπος καὶ παρ' ἡμῖν ποτ'  
 ἐνθάδ' οἰκήσας, ὅπως ἐλεύθεροι καὶ μηδενὸς δοῦλοι  
 60 ἔσονται οὗτος τὰ μὲν ἄλλ' ὡς ὑβρίζετο καὶ  
 προὔπηλακίζεθ' ὑπὸ τοῦ δήμου, πόλλ' ἂν εἴη λέγειν  
 ἐνιαυτῷ δὲ πρότερον τῆς ἀλώσεως ἐνέδειξεν ὡς  
 προδότην τὸν Φιλιστίδην καὶ τοὺς μετ' αὐτοῦ,  
 αἰσθόμενος ἃ πράττουσιν. συστραφέντες δ' ἄν-  
 θρωποι πολλοὶ καὶ χορηγὸν ἔχοντες Φίλιππον καὶ  
 πρυτανευόμενοι ἀπάγουσι τὸν Εὐφραῖον εἰς τὸ  
 61 δεσμωτήριον, ὡς συνταράττοντα τὴν πόλιν. ὁρῶν  
 δὲ ταῦθ' ὁ δῆμος ὁ τῶν Ὀρειτῶν, ἀντὶ τοῦ τῷ μὲν  
 βοηθεῖν, τοὺς δ' ἀποτυμπανίσαι, τοῖς μὲν οὐκ  
 ὠργίζετο, τὸν δ' ἐπιτήδειον ταῦτα παθεῖν ἔφη καὶ  
 ἐπέχαιρεν. μετὰ ταῦθ' οἱ μὲν ἐπ' ἐξουσίας ὁπόσης  
 ἐβούλοντ' ἔπραττον ὅπως ἢ πόλις ληφθήσεται, καὶ  
 κατεσκευάζοντο τὴν πρᾶξιν· τῶν δὲ πολλῶν εἴ τις  
 αἰσθοίτο, ἐσίγα καὶ κατεπέπληκτο, τὸν Εὐφραῖον  
 οἷ' ἔπαθε μεμνημένοι οὕτω δ' ἀθλίως διέκειντο,  
 ὥστ' οὐ πρότερον ἐτόλμησεν οὐδεὶς τοιούτου κακοῦ  
 προσιόντος ῥῆξαι φωνήν, πρὶν διασκευασάμενοι  
 πρὸς τὰ τεῖχη προσήεσαν οἱ πολέμοι τηνικαῦτα  
 62 δ' οἱ μὲν ἡμύνοντο, οἱ δὲ προὔδιδον τῆς  
 πόλεως δ' οὕτως ἀλούσης αἰσχυρῶς καὶ κακῶς οἱ  
 [127] μὲν ἄρχουσι καὶ τυραννοῦσι, τοὺς τότε σώζοντας  
 ἑαυτοὺς καὶ τὸν Εὐφραῖον ἐτοιμούς· ὁτιοῦν ποιεῖν  
 ὄντας τοὺς μὲν ἐκβαλόντες, τοὺς δ' ἀποκτείναντες,  
 ὁ δ' Εὐφραῖος ἐκεῖνος ἀπέσφαξεν ἑαυτόν, ἔργῳ  
 μαρτυρήσας ὅτι καὶ δικαίως καὶ καθαρῶς ὑπὲρ τῶν  
 πολιτῶν ἀνθιστήκει Φιλίππῳ.



### THIRD PHILIPPIC, 59-62

Thoas, and Agapaeus, the very men who now control the city, were, as everyone knew, Philip's agents, but Euphraeus, a man who once resided here at Athens, was working for the freedom and emancipation of his countrymen. It would be a long story to tell you how this man was repeatedly outraged and insulted by the people ; but a year before the capture of Eretria, detecting the machinations of Philistides and his party, he denounced him as a traitor. Then a number of fellows banded together, with Philip for their paymaster and managing director, and dragged Euphraeus off to prison for setting the city in an uproar. When the democrats of Oreus saw this, instead of rescuing him and knocking the others on the head, they showed no resentment against them and gloated over Euphraeus, saying that he deserved all he had got. Then having all the liberty of action they desired, they intrigued for the capture of the city and prepared to carry out their plot, while any of the common folk who saw what they were at were terrorized into silence, having the fate of Euphraeus before their eyes. And so abject was their condition that, with this danger looming ahead, no one dared to breathe a syllable until the enemy, having completed their preparations, were approaching the gates ; and then some were for defence, the others for surrender. But since that base and shameful capture of the city, the latter have been its rulers and tyrants ; those who sheltered them before, and had been ready to take any measures against Euphraeus, were rewarded with banishment or death ; and the noble Euphraeus slew himself, giving thus a practical proof of the honesty and disinterested patriotism of his opposition to Philip.

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- 63 Τί οὖν ποτ' αἴτιον, θαυμάζετ' ἴσως, τὸ καὶ τοὺς Ὀλυνθίους καὶ τοὺς Ἐρετριέας καὶ τοὺς Ὠρεΐτας ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ αὐτῶν; ὅπερ καὶ παρ' ὑμῖν, ὅτι τοῖς μὲν ὑπὲρ τοῦ βελτίστου λέγουσιν οὐδὲ βουλομένοις ἔνεστιν ἐνίοτε πρὸς χάριν οὐδὲν εἰπεῖν· τὰ γὰρ πράγματ' ἀνάγκη σκοπεῖν ὅπως σωθήσεται· οἱ δ' ἐν αὐτοῖς οἷς χαρίζονται Φιλίππῳ συμπράττουσιν.
- 64 εἰσφέρειν ἐκέλευον, οἱ δ' οὐδὲν δεῖν ἔφασαν πολεμεῖν καὶ μὴ πιστεύειν, οἱ δ' ἄγειν εἰρήνην, ἕως ἐγκατελήφθησαν. τᾶλλα τὸν αὐτὸν τρόπον οἶμαι πάνθ', ἵνα μὴ καθ' ἕκαστα λέγω· οἱ μὲν ἐφ' οἷς χαριούνται, ταῦτ' ἔλεγον, οἱ δ' ἐξ ὧν ἔμελλον σωθήσεσθαι. πολλὰ δὲ καὶ τὰ τελευταῖα οὐχ οὕτως οὔτε πρὸς χάριν οὔτε δι' ἄγνοιαν οἱ πολλοὶ προσίεντο, ἀλλ' ὑποκατακλινόμενοι, ἐπειδὴ τοῖς
- 65 ὅλοις ἡττᾶσθαι ἐνόμιζον. ὁ νῆ τὸν Δία καὶ τὸν Ἀπόλλω δέδοικ' ἐγὼ μὴ πάθηθ' ὑμεῖς, ἐπειδὴν εἰδῆτ' ἐκλογιζόμενοι μηδὲν ὑμῖν ἐνόν· καίτοι μὴ γένοιτο μὲν, ὦ ἄνδρες Ἀθηναῖοι, τὰ πράγματ' ἐν τούτῳ· τεθνάναι δὲ μυριάκις κρεῖττον ἢ κολακείᾳ
- [128] τι ποιῆσαι Φιλίππου [καὶ προέσθαι τῶν ὑπὲρ ὑμῶν λεγόντων τινάς] καλὴν γ' οἱ πολλοὶ νῦν ἀπειλή-φασιν Ὠρειτῶν χάριν, ὅτι τοῖς Φιλίππου φίλοις ἐπέτρεψαν αὐτούς, τὸν δ' Εὐφραῖον ἐώθουν·
- 66 καλὴν γ' ὁ δῆμος ὁ Ἐρετριέων, ὅτι τοὺς μὲν ὑμετέρους πρέσβεις ἀπήλασε, Κλειτάρχῳ δ' ἐν-έδωκεν αὐτόν· δουλεύουσιν γε μαστιγούμενοι καὶ σφαττόμενοι. καλῶς Ὀλυνθίων ἐφέισατο τῶν τὸν μὲν Λασθένην ἱππαρχον χειροτονησάντων, τὸν

### THIRD PHILIPPIC, 63-66

Perhaps you wonder why the people of Olynthus and Eretria and Oreus were more favourably inclined to Philip's advocates than to their own. The explanation is the same as at Athens, that the patriots, however much they desire it, cannot sometimes say anything agreeable, for they are obliged to consider the safety of the state ; but the others by their very efforts to be agreeable are playing into Philip's hands. The patriots demanded a war-subsidy, the others denied its necessity ; the patriots bade them fight on and mistrust Philip, the others bade them keep the peace, until they fell into the snare. Not to go into particulars, it is the same tale everywhere, one party speaking to please their audience, the other giving advice that would have ensured their safety. But at the last there were many things that the people were induced to concede, not as before for their own gratification nor through ignorance, but gradually yielding because they thought that their discomfiture was inevitable and complete. And, by Heaven, that is what I certainly fear will be your experience, when you count your chances and discover that there is nothing left for you to do. And yet I pray, Athenians, that such may not be the issue of events. Better to die a thousand times than pay court to Philip [and abandon any of your loyal counsellors]. A fine return the people of Oreus have gained for handing themselves over to Philip's friends and rejecting Euphraeus ! A fine return the democrats of Eretria have gained for spurning your embassy and capitulating to Clitarchus ! They are slaves, doomed to the whipping-post and the scaffold. A fine clemency he showed to the Olynthians, who voted Lasthenes their master of the horse and

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- 67 δ' Ἀπολλωνίδην ἐκβαλόντων. μωρία καὶ κακία  
τὰ τοιαῦτ' ἐλπίζειν, καὶ κακῶς βουλευομένους καὶ  
μηδέν ὦν προσήκει ποιεῖν ἐθέλοντας, ἀλλὰ τῶν  
ὑπὲρ τῶν ἐχθρῶν λεγόντων ἀκροωμένους, τηλι-  
καύτην ἡγείσθαι πόλιν οἰκεῖν τὸ μέγεθος ὥστε  
<μηδέν><sup>1</sup>, μηδ' ἂν ὁτιοῦν ᾗ, δεινὸν πείσεσθαι  
68 καὶ μὴν ἐκεῖνό γ' αἰσχρόν, ὕστερόν ποτ' εἰπεῖν "τίς  
γὰρ ἂν ᾤηθη ταῦτα γενέσθαι; νῆ τὸν Δί', ἔδει  
γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι." πόλλ'  
ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότε' εἰ προείδοντο,  
οὐκ ἂν ἀπώλοντο πόλλ' ἂν ὤρεται, πολλὰ Φω-  
69 κείς, πολλὰ τῶν ἀπολωλότων ἕκαστοι. ἀλλὰ τί  
τούτων ὄφελος αὐτοῖς; ἕως ἂν σφύζηται τὸ  
σκάφος, ἂν τε μείζον ἂν τ' ἔλαττον ᾗ, τότε χρῆ  
καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἄνδρ' ἐξῆς  
προθύμους εἶναι, καὶ ὅπως μήθ' ἐκὼν μήτ' ἄκων  
μηδεὶς ἀνατρέψει, τοῦτο σκοπεῖσθαι· ἐπειδὰν δ' ἡ  
70 θάλαττα ὑπέρσχη, μάταιος ἡ σπουδὴ καὶ ἡμεῖς  
τοῖνον, ὧ ἄνδρες Ἀθηναῖοι, ἕως ἐσμέν σῶοι,  
πόλιν μεγίστην ἔχοντες, ἀφορμὰς πλείστας, ἀξίωμα  
κάλλιστον, τί ποιῶμεν; πάλαι τις ἡδέως ἂν ἴσως  
[129] ἐρωτήσας κάθηται ἐγὼ νῆ Δί' ἐρῶ, καὶ γράψω  
δέ, ὥστ' ἂν βούλησθε χειροτονήσετε. αὐτοὶ πρῶ-  
τον ἀμυνόμενοι καὶ παρασκευαζόμενοι, τριήρεσι  
καὶ χρήμασι καὶ στρατιώταις λέγω· καὶ γὰρ ἂν  
ἅπαντες δήπου δουλεύειν συγχωρήσωσιν οἱ ἄλλοι,  
71 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον· ταῦτα  
δὴ πάντ' αὐτοὶ παρεσκευασμένοι καὶ ποιήσαντες  
φανερὰ τοὺς ἄλλους ἤδη παρακαλῶμεν, καὶ τοὺς  
ταῦτα διδάξοντας ἐκπέμπωμεν πρέσβεις [πανταχοῖ  
εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον, ὡς βασιλέα

<sup>1</sup> Seager's addition, accepted by Dindorf.

### THIRD PHILIPPIC, 67-71

banished Apollonides ! It is folly and cowardice to cherish such hopes, to follow ill counsel and refuse to perform any fraction of your duties, to lend an ear to the advocates of your enemies and imagine that your city is so great that no conceivable danger can befall it. Ay, and a disgrace too it is to have to say, when all is over, "Why ! who would have thought it ? For of course we ought to have done this or that, and not so and so." Many things could be named by the Olynthians to-day, which would have saved them from destruction if only they had then foreseen them. Many could be named by the Orites, many by the Phocians, many by every ruined city. But of what use to them is that ? While the vessel is safe, whether it be a large or a small one, then is the time for sailor and helmsman and everyone in his turn to show his zeal and to take care that it is not capsized by anyone's malice or inadvertence ; but when the sea has overwhelmed it, zeal is useless. So we too, Athenians, as long as we are safe, blessed with a very great city, ample advantages, and the fairest repute—what are we to do ? Perhaps some of my hearers have long been eager to ask that question. I solemnly promise that I will answer it and will also move a resolution, for which you can vote if so disposed. To begin with ourselves, we must make provision for our defence, I mean with war-galleys, funds, and men ; for even if all other states succumb to slavery, we surely must fight the battle of liberty. Then having completed all these preparations and made our purpose clear, we must lose no time in calling upon the other Greeks, and we must inform them by sending ambassadors [in every direction, to the Peloponnese, to Rhodes, to Chios, to the Great King

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- λέγω (οὐδὲ γὰρ τῶν ἐκείνῳ συμφερόντων ἀφέστηκε τὸ μὴ τοῦτον ἑᾶται πάντα καταστρέψασθαι).] ἴν' ἔαν μὲν πείσητε, κοινωνοὺς ἔχητε καὶ τῶν κινδύνων καὶ τῶν ἀναλωμάτων, ἂν τι δέη, εἰ δὲ μὴ, χρόνους γ' 72 ἐμποιῆτε τοῖς πράγμασιν. ἐπειδὴ γὰρ ἔστι πρὸς ἄνδρά καὶ οὐχὶ συνεστώσης πόλεως ἰσχύϊν ὁ πόλεμος, οὐδὲ τοῦτ' ἄχρηστον, οὐδ' αἱ πέρυσι πρεσβεῖαι περὶ τὴν Πελοπόννησον ἐκείναι καὶ κατηγορίαι, ἃς ἐγὼ καὶ Πολύευκτος ὁ βέλτιστος ἐκεينوσὶ καὶ Ἡγήσιππος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν, καὶ ἐποιήσαμεν ἐπισχεῖν ἐκείνον καὶ μήτ' ἐπ' Ἀμβρακίαν ἐλθεῖν μήτ' εἰς Πελοπόννησον 73 ὀρμῆσαι. οὐ μέντοι λέγω μηδὲν αὐτοὺς ὑπὲρ αὐτῶν ἀναγκαῖον ἐθέλοντας ποιεῖν, τοὺς ἄλλους πικρακαλεῖν καὶ γὰρ εὖηθες τὰ οἰκεῖ' αὐτοὺς προ ἐμένους τῶν ἀλλοτρίων φάσκειν κήδεσθαι, καὶ τὰ παρόντα περιορῶντας ὑπὲρ τῶν μελλόντων τοὺς ἄλλους φοβεῖν. οὐ λέγω ταῦτα, ἀλλὰ τοῖς μὲν ἐν Χερρονήσῳ χρήματ' ἀποστέλλειν φημὶ δεῖν καὶ τᾶλλ' ὅσ' ἀξιοῦσι ποιεῖν, αὐτοὺς δὲ παρα- [130] σκευάζεσθαι, τοὺς δ' ἄλλους Ἑλλήνας συγκαλεῖν, συνάγειν, διδάσκειν, νουθετεῖν· ταῦτ' ἔστι πόλεως 74 ἀξίωμ' ἐχούσης ἡλίκον ὑμῖν ὑπάρχει εἰ δ' οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν ἢ Μεγαρέας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε· ἀγαπητὸν γὰρ ἔαν αὐτοὶ σῶζωνται τούτων ἕκαστοι. ἀλλ' ὑμῖν τοῦτο πρακτέον· ὑμῖν οἱ πρό- γονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον 75 μετὰ πολλῶν καὶ μεγάλων κινδύνων. εἰ δ' ὁ βούλεται ζητῶν ἕκαστος καθεδεῖται, καὶ ὅπως

### THIRD PHILIPPIC, 71-75

—for even his interests are not unaffected if we prevent Philip from subduing the whole country—] so that if you win them over, you may have someone to share your dangers and your expenses when the time comes, or if not, that you may at least delay the course of events. For since the war is against an individual and not against the might of an organized community, even delay is not without its use ; nor were those embassies useless which you sent round the Peloponnese last year to denounce Philip, when I and our good friend Polyæuctus here and Hegesippus and the rest went from city to city and succeeded in checking him, so that he never invaded Ambriacia nor even started against the Peloponnese. I do not, however, suggest that you should invite the rest, unless you are ready to do for yourselves what is necessary ; for it would be futile to abandon our own interests and pretend that we are protecting those of others, or to overlook the present dangers and alarm our neighbours with dangers to come. That is not my meaning. But I do contend that we must send supplies to the forces in the Chersonese and satisfy all their demands, and while we make preparations ourselves, we must summon, collect, instruct, and exhort the rest of the Greeks. That is the duty of a city with a reputation such as yours enjoys. But if you imagine that Greece will be saved by Chalcidians or Megarians, while you run away from the task, you are wrong. For they may think themselves lucky if they can save themselves separately. But this is a task for you ; it was for you that your ancestors won this proud privilege and bequeathed it to you at great and manifold risk. But if every man sits idle, consulting his own pleasure and careful

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μηδὲν αὐτὸς ποιήσει σκοπῶν, πρῶτον μὲν οὐδὲ μή ποθ' εὖρη τοὺς ποιήσοντας, ἔπειτα δέδοιχ' ὅπως μὴ πάνθ' ἅμ' ὅσ' οὐ βουλόμεθα ποιεῖν ἡμῖν ἀνάγκη γενήσεται.

- 76 Ἐγὼ μὲν δὴ ταῦτα λέγω, ταῦτα γράφω· καὶ οἴομαι καὶ νῦν ἔτ' ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων. εἰ δέ τις ἔχει τι τούτων βέλτιον, λεγέτω καὶ συμβουλευέτω. ὃ τι δ' ὑμῖν δόξει, τοῦτ', ὧ πάντες θεοί, συνενέγκοι.



### THIRD PHILIPPIC, 75-76

to avoid his own duty, not only will he find no one to do it for him, but I fear that those duties that we wish to shirk may all be forced upon us at once.

These are my views and these are my proposals, and if they are carried out, I believe that even now we may retrieve our fortunes. If anyone has anything better to propose, let him speak and advise. But whatever you decide, I pray heaven it may be to your advantage

## FOURTH PHILIPPIC

## INTRODUCTION

THIS speech, though accepted by the ancient critics, has been generally rejected by modern editors. If genuine, it must have been delivered soon after the *Third Philippic*, as it further emphasizes the suggestion of an embassy to the king of Persia. Besides minor imitations, it contains two long passages transferred, all but verbally, from other speeches, viz. §§ 11-27 from that *On the Chersonese* and from the *Second Philippic*, and §§ 55-70 from the speech *On the Chersonese*. We do not know enough about Demosthenes' methods of composition or publication to say whether such wholesale repetition is impossible. Perhaps it was not spoken, but only issued as a pamphlet. Another theory attributes it to Anaximenes, the rhetorician of Lampsacus and friend of Alexander, who wrote histories of Philip and of Alexander. It would thus be an imaginary speech, put into the mouth of the statesman and made up partly by imitation and partly by borrowing. Plutarch (*Præcepta rei publicæ gerendæ*, vi 7) blames Anaximenes, together with Ephorus and Theopompus, for excessive use of this rhetorical device.

Parts of the speech are undoubtedly weak and obscure, and the peroration is quite unlike the style of Demosthenes. A more serious objection to the passage beginning at § 35 is that it discusses the

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#### FOURTH PHILIPPIC

Theoric Fund in terms which are obviously inconsistent with Demosthenes' well-known and reiterated opinion. The attack on Aristomedes (or Aristodemus) towards the end is lively, but it is strange that the orator should have chosen so insignificant a butterfly to break on the wheel. Moreover, Plutarch (*op. cit.* xiv. 16) expressly notes that the *Philippics* are free from personalities. On the whole the speech must be pronounced spurious, though we can only guess at its origin.

## Χ. ΚΑΤΑ ΦΙΛΙΠΠΟΥ Δ

- 1 Καὶ σπουδαῖα νομίζων, ὦ ἄνδρες Ἀθηναῖοι, περὶ ὧν βουλευέσθε, καὶ ἀναγκαῖα τῇ πόλει, πειράσομαι περὶ αὐτῶν εἰπεῖν ἃ νομίζω συμφέρειν. οὐκ ὀλίγων δ' ὄντων ἀμαρτημάτων οὐδ' ἐκ μικροῦ χρόνου συνειλεγμένων, ἐξ ὧν φαύλως ταῦτ' ἔχει, οὐδέν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, τῶν πάντων δυσκολώτερον εἰς τὸ παρὸν ἢ ὅτι ταῖς γνώμαις ὑμεῖς ἀφεστήκατε τῶν πραγμάτων, καὶ τοσοῦτον χρόνον σπουδάζεθ' ὅσον ἂν κάθησθ' ἀκούοντες ἢ προσαγγελητῇ τι νεώτερον, εἴτ' ἀπελθὼν ἕκαστος ὑμῶν οὐ μόνον οὐδὲν φροντίζει περὶ αὐτῶν, ἀλλ'
- 2 οὐδὲ μέμνηται. ἡ μὲν οὖν ἀσέλγεια καὶ πλεονεξία, ἥ πρὸς ἅπαντας ἀνθρώπους Φίλιππος χρήται, τοσαύτη τὸ πλῆθος ὅσην ἀκούετε· ὅτι δ' οὐκ ἐνι ταύτης ἐκείνον ἐπισχεῖν ἐκ λόγου καὶ δημηγορίας οὐδεὶς ἀγνοεῖ δήπου. καὶ γὰρ εἰ μὴδ' ἀφ' ἐνός τῶν ἄλλων τοῦτο μαθεῖν δύναται τις, ὥδι λογισάσθω. ἡμεῖς οὐδαμοῦ πώποτε, ὅπου περὶ τῶν δικαίων εἰπεῖν ἐδέησεν, ἡττήθημεν οὐδ' ἀδικεῖν
- 32] ἐδόξαμεν, ἀλλὰ πάντων πανταχοῦ κρατοῦμεν καὶ
- 3 περιέσμεν τῷ λόγῳ. ἄρ' οὖν διὰ τοῦτ' ἐκείνῳ φαύλως ἔχει τὰ πράγματ' ἢ τῇ πόλει καλῶς; πολλοῦ γε καὶ δεῖ· ἐπειδὰν γὰρ ὁ μὲν λαβὼν μετὰ

## X. FOURTH PHILIPPIC

THE matters that you are debating, men of Athens, are to my mind so important and even vital to the State, that I will endeavour to offer you what I consider profitable advice on the subject. While the faults that have produced this unhappy state of things are neither few nor recently accumulated, there is nothing, men of Athens, more vexing at the present time than the way in which you detach your thoughts from affairs, and display an interest only so long as you sit here listening, or when some fresh item of news arrives ; after that, each man goes home, and not only pays no attention to public business, but does not even recall it to mind. Now the extent of the recklessness and rapacity that Philip shows in his dealings with all men is indeed as great as it has been described to you ; but how impossible it is to stay him in this career by argument and declamation, assuredly no one is ignorant. For indeed, if no single thing else can teach a man the truth of that, let him weigh the following consideration. When we have had to speak in defence of our rights, we have never yet been defeated or proved in the wrong, but in every case we vanquish all our opponents and have the best of it in argument. Is, then, Philip any the worse off for that, or Athens any the better ? Far from it ; for afterwards, when

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ταῦτα βαδίζῃ τὰ ὄπλα, πᾶσι τοῖς οὖσιν ἐτοίμως  
 κινδυνεύων. ἡμεῖς δὲ καθώμεθ' εἰρηκότες τὰ  
 δίκαια, οἱ δ' ἄκηκοότες, εἰκότως, οἶμαι, τοὺς  
 λόγους τὰ ἔργα παρέρχεται, καὶ προσέχουσιν  
 ἅπαντες οὐχ οἷς εἰπομέν ποθ' ἡμεῖς δικαίοις ἢ νῦν  
 ἂν εἰποίμεν, ἀλλ' οἷς ποιοῦμεν ἔστι δὲ ταῦτ'  
 οὐδένα τῶν ἀδικουμένων σώζειν δυνάμενα· οὐδὲν  
 4 γὰρ δεῖ πλείω περὶ αὐτῶν λέγειν. τοιγάρτοι δι-  
 εστηκότων εἰς δύο ταῦτα τῶν ἐν ταῖς πόλεσι, τῶν  
 μὲν εἰς τὸ μῆτ' ἄρχειν βία βούλεσθαι μηδενὸς  
 μήτε δουλεύειν ἄλλῳ, ἀλλ' ἐν ἐλευθερίᾳ καὶ  
 νόμοις ἐξ ἴσου πολιτεύεσθαι, τῶν δ' εἰς τὸ ἄρχειν  
 μὲν τῶν πολιτῶν ἐπιθυμεῖν, ἐτέρῳ δ' ὑπακούειν,  
 δι' οὗ ποτ' ἂν οἴωνται τοῦτο δυνήσεσθαι ποιῆ-  
 σαι, οἱ τῆς ἐκείνου προαιρέσεως, οἱ τυραννίδων  
 καὶ δυναστεϊῶν ἐπιθυμοῦντες, κεκρατήκασι παν-  
 ταχοῦ, καὶ πόλις δημοκρατουμένη βεβαίως οὐκ  
 οἶδ' εἴ τίς ἐστι τῶν πασῶν λοιπὴ πλὴν ἢ ἡμετέρα.  
 5 καὶ κεκρατήκασιν οἱ δι' ἐκείνου τὰς πολιτείας  
 ποιούμενοι πᾶσιν ὅσοις πράγματα πράττεται,  
 πρώτῳ μὲν πάντων καὶ πλείστῳ τῷ τοῖς βουλο-  
 μένοις χρήματα λαμβάνειν ἔχειν τὸν δώσονθ' ὑπὲρ  
 αὐτῶν, δευτέρῳ δὲ καὶ οὐδὲν ἐλάττονι τούτου τῷ  
 δύναμιν τὴν καταστρεφομένην τοὺς ἐναντιουμέ-  
 νους αὐτοῖς ἐν οἷς ἂν αἰτήσωσι χρόνοις παρῆναι.  
 6 ἡμεῖς δ' οὐ μόνον τούτοις ὑπολειπόμεθ', ὦ ἄνδρες  
 [133] Ἀθηναῖοι, ἀλλ' οὐδ' ἀνεγερθῆναι δυνάμεθα, ἀλλὰ  
 μανδραγόραν πεπωκόσιν ἢ τι φάρμακον ἄλλο  
 τοιοῦτον εἰκόκαμεν ἀνθρώποις· εἴτ', οἶμαι (δεῖ γάρ,  
 ὥς ἐγὼ κρίνω, λέγειν τάληθῃ), οὕτω διαβεβλή-  
 μεθα καὶ καταπεφρονήμεθ' ἐκ τούτων ὥστε τῶν  
 ἐν αὐτῷ τῷ κινδυνεύειν ὄντων οἱ μὲν ὑπὲρ τῆς

#### FOURTH PHILIPPIC, 3-6

he takes up arms and marches to battle, ready to risk all he has, and we sit idle, alike those who have pleaded our cause and those who have been listening to them, then, naturally enough, deeds outweigh words, and the world in general gives heed, not to what we once said with justice or might now say, but to what we do. And what we do is insufficient to protect any of the victims of injustice ; in fact, I need say no more about it. Therefore, as the Greeks in every city are divided into these two parties—the one desiring neither to rule others by force nor to be slaves to any man, but to enjoy liberty and equality under a free constitution ; the other eager to rule their fellow-countrymen, but to take their orders from some third person, who they think will enable them to compass their ends—Philip's faction, those who hanker after tyrannies and oligarchies, have everywhere gained the supremacy, and I doubt whether of all the states there is any stable democracy left except our own. Moreover, this supremacy of the constitution-mongers who rely on Philip's support has been gained by all the devices usual in politics, first and foremost by providing a dispenser of wealth to such as covet it, secondly, and not less effectively, by having at their back a force capable of crushing their opponents on any occasion when they may call upon it. But we, Athenians, are not only behindhand in this respect, but we cannot even rouse ourselves from sleep ; we are like men who have drunk mandragora or some such drug. Hence, I believe—for I must speak the truth as I conceive it—we have been so discredited and despised that of those who are involved in actual danger some dispute with us about the



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ἡγεμονίας ἡμῶν ἀντιλέγουσιν, οἱ δ' ὑπὲρ τοῦ ποῦ συνεδρεύσουσι, τινὲς δὲ καθ' αὐτοὺς ἀμύνεσθαι μᾶλλον ἢ μεθ' ἡμῶν ἐγνώκασιν.

- 7 Τοῦ χάριν δὴ ταῦτα λέγω καὶ διεξέρχομαι; οὐ γὰρ ἀπεχθάνεσθαι μὰ τὸν Δία καὶ πάντας θεοὺς προαιροῦμαι· ἔν' ὑμῶν ἕκαστος, ὧ ἄνδρες Ἀθηναῖοι, τοῦτο γινώσκω καὶ εἰδῆ, ὅτι ἡ καθ' ἡμέραν ῥαστώνη καὶ ῥαθυμία, ὥσπερ τοῖς ἰδίοις βίοις, οὕτω καὶ ταῖς πόλεσιν οὐκ ἐφ' ἐκάστου τῶν ἀμελουμένων ποιεῖ τὴν αἰσθησιν εὐθέως, ἀλλ' ἐπὶ
- 8 τῷ κεφαλαίῳ τῶν πραγμάτων ἀπαντᾷ. ὁρᾷτε Σέρριον καὶ Δορίσκον· ταῦτα γὰρ πρῶτον ὀλιγορήθη μετὰ τὴν εἰρήνην, ἃ πολλοῖς ὑμῶν οὐδὲ γινώμι' ἐστὶν ἴσως. ταῦτα μέντοι τότε<sup>1</sup> ἐαθέντα καὶ παροφθέντ' ἀπώλεσε Θράκην καὶ Κερσοβλέπτην, σύμμαχον ὄνθ' ὑμῶν. πάλιν ταῦτ' ἀμελούμεν' ἰδὼν καὶ οὐδεμιᾶς βοηθείας τυγχάνοντα παρ' ὑμῶν κατέσκαπτε Πορθμόν, καὶ τυραννίδ' ἀπαντικρὺ τῆς Ἀττικῆς ἐπετείχισεν ὑμῶν ἐν τῇ
- 9 Εὐβοίᾳ. ταύτης ὀλιγορουμένης Μέγαρ' ἐάλω παρὰ μικρόν. οὐδὲν ἐφροντίσατ' οὐδ' ἐπιστράφητ' οὐδὲν τούτων, οὐδ' ἐνεδείξασθε τοῦθ', ὅτι οὐκ ἐπιτρέψετε τοῦτο ποιεῖν αὐτῷ· Ἀντρώνας ἐπρίατο καὶ μετ' οὐ πολλὸν χρόνον τὰ ἐν Ὠρεῷ πράγματ' εἰλήφει.
- 10 πολλὰ δὲ καὶ παραλείπω, Φεράς, τὴν ἐπ' Ἀμβρακίαν ὁδόν, τὰς ἐν Ἡλιδι σφαγὰς, ἀλλὰ
- [34] μυρία· οὐ γὰρ ἔν' ἐξαριθμῆσωμαι τοὺς βεβιασμένους καὶ τοὺς ἡδικοημένους ὑπὸ Φιλίππου, ταῦτα διεξῆλθον, ἀλλ' ἵνα τοῦθ' ὑμῶν δείξω, ὅτι οὐ στή-

<sup>1</sup> Dindorf omits τότε with S<sup>1</sup>.

#### FOURTH PHILIPPIC, 6-10

right of leadership, others about the meeting-place for a congress, and some have made up their minds to defend themselves single-handed rather than with us.

What is my object in treating this matter so fully? For I protest in Heaven's name that I have no ambition to incur your hostility. It is that each one of you, Athenians, may know and realize this—that in state affairs, as well as in private life, daily indifference and carelessness do not make their result felt at once on each occasion when duty is neglected, but come home to us when the total result of our policy is seen. Look at Serrium and Doriscus; for these were the places that were disregarded immediately after the peace, and many of you perhaps do not even know of their existence. Yet it was your neglect and abandonment of them that ruined Thrace and Cersobleptes, who was your ally. Again, Philip, seeing that these were overlooked and were receiving no help from you, proceeded to raze Porthmus to the ground and founded a tyranny in Euboea over against Attica as a menace to you. Because we neglected Euboea, Megara was very nearly captured. You showed no concern nor anxiety about any of these proceedings, and gave no indication that you would not allow Philip to continue them; so he bought up Antrones and soon afterwards got Oreus under his control. I pass over many other instances, such as Pherae, the raid against Ambracia, the massacres at Elis, and countless others.<sup>a</sup> I have gone into these details, not to give you a complete catalogue of the victims of Philip's oppression and injustice, but to make it clear to you that he will never

<sup>a</sup> For the places named in this paragraph see *Phil.* iii., especially §§ 12, 15, 17, 27, 33.

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σεται πάντας ἀνθρώπους ἀδικῶν, τὰ δ' ὑφ' αὐτῷ  
ποιούμενος Φίλιππος, εἰ μὴ τις αὐτὸν κωλύσει.

- 11 Εἰσὶ δέ τινες οἱ πρὶν ἀκοῦσαι τοὺς ὑπὲρ τῶν  
πραγμάτων λόγους εὐθέως εἰώθασιν ἐρωτᾶν, "τί  
οὖν χρή ποιεῖν;" οὐχ ἔν' ἀκούσαντες ποιήσωσι  
(χρησιμώτατοι γὰρ ἂν ἦσαν ἀπάντων), ἀλλ' ἵνα  
τοῦ λέγοντος ἀπαλλαγῶσιν. δεῖ δ' ὁμῶς εἰπεῖν ὃ  
τι χρή ποιεῖν. πρῶτον μὲν, ὧ ἄνδρες Ἀθηναῖοι,  
τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ  
πόλει Φίλιππος πολεμεῖ καὶ τὴν εἰρήνην λέλυκε,  
καὶ κακόνους μὲν ἐστὶ καὶ ἐχθρὸς ὅλη τῇ πόλει  
καὶ τῷ τῆς πόλεως ἐδάφει, προσθήσω δὲ καὶ τοῖς  
ἐν τῇ πόλει θεοῖς, οἵπερ αὐτὸν ἐξολέσειαν, οὐδενὶ  
μέντοι μᾶλλον ἢ τῇ πολιτείᾳ πολεμεῖ οὐδ' ἐπιβου-  
λεύει, καὶ σκοπεῖ μᾶλλον οὐδὲν τῶν πάντων ἢ  
12 πῶς ταύτην καταλύσει καὶ τοῦτ' ἐξ ἀνάγκης  
τρόπον τινὰ νῦν γε δὴ ποιεῖ. λογίζεσθε γάρ.  
ἄρχειν βούλεται, τούτου δ' ἀνταγωνιστὰς μόνους  
ὑπέιληφεν ὑμᾶς. ἀδικεῖ πολὺν χρόνον ἤδη, καὶ  
τοῦτ' αὐτὸς ἄριστα σύνοιδεν αὐτῷ οἷς γὰρ οὖσιν  
ὑμετέροις ἔχει [χρηθῆναι],<sup>1</sup> τούτοις ἅπαντα τᾶλλα  
βεβαίως κέκτηται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτεί-  
δαιαν προεῖτο, οὐδ' ἂν ἐν Μακεδονίᾳ μένειν  
13 ἀσφαλῶς ἐδύνατο. ἀμφοτέρ' οὖν οἶδε, καὶ αὐτὸν  
ὑμῖν ἐπιβουλεύοντα καὶ ὑμᾶς αἰσθανομένους εὖ  
φρονεῖν δ' ὑμᾶς ὑπολαμβάνων μισεῖν αὐτὸν  
ἡγείται. πρὸς δὲ τούτοις τοσούτοις οὖσιν οἶδεν  
ἀκριβῶς ὅτι οὐδ' ἂν ἀπάντων τῶν ἄλλων γένηται  
[135] κύριος, οὐδὲν ἔστ' αὐτῷ βεβαίως ἔχειν, ἕως ἂν  
ὑμεῖς δημοκρατήσθε, ἀλλ' ἐάν ποτε συμβῇ τι

<sup>1</sup> Omit, with Cobet, as a gloss to explain the dative. It is not in vi. 17.

#### FOURTH PHILIPPIC, 10-13

desist from molesting all of us and bringing us under his sway, unless someone restrains him.

But there are some who, without waiting to hear the speeches on these questions, are in the habit of asking at once, "What then ought we to do?"—not in order to do it, when they have heard it, for if so, they would be the most helpful of all citizens, but simply to get rid of the speaker. Nevertheless, you must be told what you ought to do. First, men of Athens, you must fix this firmly in your minds, that Philip is at war with us and has broken the peace, and that he is ill-disposed and hostile to the whole city and to the very soil on which the city stands, and, I will add, to the gods that dwell in it; and may those same gods complete his ruin! The chief object, however, of his arms and his diplomacy is our free constitution, and on nothing in the world is he more bent than on its destruction. And it is in a way inevitable that he should now be acting thus. For observe! He wants to rule, and he has made up his mind that you, and you only, bar the way. He has long injured you; of nothing is he more conscious than of that. For it is by holding the cities that are really yours that he retains safe possession of all the rest, and if he gave up Amphipolis and Potidaea, even Macedonia would be no safe place for him. He knows, then, these two facts—that he is intriguing against you and that you are aware of it. Assuming that you are intelligent, he concludes that you hate him. Besides these weighty considerations, he knows for certain that even if he masters all else, his power will be precarious as long as you remain a democracy, but if ever he meets with some mischance

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- πταίσμα (πολλὰ δ' ἂν γένοιτ' ἀνθρώπων), ἥξει πάντα τὰ νῦν βεβιασμένα καὶ καταφεύζεται πρὸς
- 14 ὑμᾶς. ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλύσαι καὶ ἔχοντ' ἀφελέσθαι καὶ ὅλως ἐνοχλῆσαι τοῖς ἀρχεῖν βουλομένοις καὶ πάντας ἀνθρώπους εἰς ἐλευθερίαν ἐξελέσθαι δεινοί. οὐκ-  
ουν βούλεται τοῖς αὐτοῦ καιροῖς τὴν παρ' ὑμῖν ἐλευθερίαν ἐφεδρεύειν, οὐ κακῶς οὐδ' ἀργῶς ταῦτα
- 15 λογιζόμενος πρῶτον μὲν δὴ τοῦτο δεῖ, ἐχθρὸν ὑπειληφέναι τῆς πολιτείας καὶ τῆς δημοκρατίας ἀδιάλλακτον ἐκείνον, δεύτερον δ' εἰδέναι σαφῶς ὅτι πάνθ' ὅσα πραγματεύεται καὶ κατασκευάζεται νῦν, ἐπὶ τὴν ἡμετέραν πόλιν παρασκευάζεται. οὐ γὰρ οὕτως εὐήθης ὑμῶν ἐστὶν οὐδεὶς ὥστ' ὑπολαμβάνειν τὸν Φίλιππον τῶν μὲν ἐν Θράκῃ κακῶν (τί γὰρ ἂν ἄλλο τις εἴποι Δρογγίλον καὶ Καρύλλην καὶ Μάστειραν καὶ ἃ νῦν φασιν αὐτὸν ἔχειν;) τούτων μὲν ἐπιθυμεῖν καὶ ὑπὲρ τοῦ ταῦτα λαβεῖν καὶ πόνους καὶ χειμῶνας καὶ τοὺς ἐσχάτους κιν-
- 16 δύνους ὑπομένειν, τῶν δ' Ἀθηναίων λιμένων καὶ νευρίων καὶ τριήρων καὶ τόπου καὶ δόξης, ὧν μήτ' ἐκείνῳ μήτ' ἄλλῳ γένοιτο μηδενὶ χειρωσαμένῳ τὴν πόλιν τὴν ἡμετέραν κυριεῦσαι, οὐκ ἐπιθυμεῖν, ἀλλὰ ταῦτα μὲν ὑμᾶς ἑάσειν ἔχειν, ὑπὲρ δὲ τῶν μελινῶν καὶ τῶν ὀλυρῶν τῶν ἐν τοῖς
- 17 Θρακίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν. οὐκ  
[136] ἐστὶ ταῦτα, ἀλλὰ καὶ ἐπὶ τῷ τούτων γίγνεσθαι κύριος καὶ τὰλλα πάντα πραγματεύεται. Ταῦτα τοίνυν ἕκαστον εἰδότα καὶ γινώσκοντα παρ' αὐτῷ δεῖ μὰ Δί' οὐ γράψαι κελεύειν πόλεμον

#### FOURTH PHILIPPIC, 13-17

(and there are many to which mankind is hable), all the forces that are now under restraint will be attracted to your side. For nature has not equipped you to seek aggrandizement and secure empire, but you are clever at thwarting another's designs and wresting from him his gains, and quick to confound utterly the plots of the ambitious and vindicate the freedom of all mankind. Therefore he does not want to have the Athenian tradition of liberty watching to seize every chance against himself; nor is his reasoning here either faulty or idle. This, then, is the first thing needful, to recognize in Philip the inveterate enemy of constitutional government and democracy; and your second need is to convince yourselves that all his activity and all his organization is preparing the way for an attack on our city. For none of you is so simple as to believe that though Philip covets these wretched objects in Thrace—for what else can one call Drongilus and Cabyle and Mastira and the other places he is said to be now holding?—and though he endures toil and winter storms and deadly peril for the privilege of taking them, yet he does not covet the Athenian harbours and dockyards and war-galleys and the place itself and the glory of it—and never may Philip or any other man make himself master of these by the conquest of our city!—but will allow you to retain them, while he winters in that purgatory for the sake of the rye and millet of the Thracian store-pits. It is not so, but it is to win these prizes that he devotes his activities to all those other objects.

Therefore each must know and feel in his own mind the truth of this, but you must not, of course, call for a declaration of war from the statesman who is

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τὸν τὰ βέλτιστ' ἐπὶ πᾶσι δικαίοις συμβουλευόντα·  
 τοῦτο μὲν γάρ ἐστι λαβεῖν ὅτῳ πολεμήσετε βουλο-  
 18 μένων, οὐχ ἂ τῇ πόλει συμφέροι πράττειν. ὁρᾷτε  
 γάρ. εἰ δι' ἂ πρῶτα παρεσπόνδησε Φίλιππος ἢ  
 δευτέρῃ ἢ τρίτῃ (πολλὰ γάρ ἐστιν ἐφεξῆς) ἔγραψέ  
 τις αὐτῷ πολεμεῖν, ὁ δ' ὁμοίως ὥσπερ νῦν, οὐ  
 γράφοντος οὐδενὸς ὑμῶν πόλεμον, Καρδιανοῖς  
 ἐβοήθει, οὐκ ἂν ἀνηρπασμένος ἦν ὁ γράψας, καὶ  
 διὰ τοῦτο πάντες ἡτιῶντ' ἂν αὐτὸν Καρδιανοῖς  
 19 βεβοηθηκένοι; μὴ τοίνυν ζητεῖθ' ὄντιν' ἀνθ' ὧν  
 Φίλιππος ἐξαμαρτάνει μισήσετε καὶ τοῖς παρ'  
 ἐκείνου μισθαρνοῦσι διασπάσασθαι παραβαλεῖτε·  
 μὴδ' αὐτοὶ χειροτονήσαντες πόλεμον βούλεσθε  
 παρ' αὐτοῖς ὑμῖν ἐρίξιν, εἰ δέον ἢ μὴ δέον ὑμᾶς  
 τοῦτο πεποιηκένοι· ἀλλ' ὃν ἐκείνος πολεμεῖ τρό-  
 πον, τοῦτον μιμείσθε, τοῖς μὲν ἀμυνομένοις ἤδη  
 χρήματα καὶ τᾶλλ' ὅσων δέονται διδόντες, αὐτοὶ  
 δ' εἰσφέροντες, ὧ ἄνδρες Ἀθηναῖοι, καὶ κατα-  
 σκευαζόμενοι στράτευμα, τριήρεις ταχείας, ἵππους,  
 20 ἵππαγωγούς, τᾶλλ' ὅσ' εἰς πόλεμον· ἐπεὶ νῦν γε  
 γέλως ἐσθ' ὡς χρώμεθα τοῖς πράγμασι, καὶ Φίλι-  
 ππον δ' αὐτὸν οὐδὲν ἂν ἄλλ' οἶμαι μὰ τοὺς θεοὺς  
 εὖξασθαι ποιεῖν τὴν πόλιν ἢ ταῦτα· ὑστερίζετε,  
 ἀναλίσκετε ὅτῳ παραδώσετε τὰ πράγματα ζη-  
 τεῖτε, δυσχεραίνετε· ἀλλήλους αἰτιάσθε. ἀφ' οὗ  
 [137] δὲ ταῦτα γίνεταί, ἐγὼ διδάξω, καὶ ὅπως παύ-  
 21 σεται λέξω. οὐδὲν πώποτ', ὧ ἄνδρες Ἀθηναῖοι,  
 τῶν πραγμάτων ἐξ ἀρχῆς ἐνεστήσασθ' οὐδὲ κατ-  
 εσκευάσασθ' ὀρθῶς, ἀλλὰ τὸ συμβαῖνον αἰεὶ διώκετε,

\* To propose war on Philip would be dangerous to the speaker, as explained in the speech *On the Chersonese*, § 68, and unnecessary, as Philip is already at war with Athens.

#### FOURTH PHILIPPIC, 17-21

trying, in all honesty, to give you the best advice ; for that would be the act of men who want to find someone to fight with, not of men who seek the interests of their state<sup>a</sup> For consider If for his first violation of the peace, or his second or third—for there was a long series of them—someone had proposed a declaration of war against him, and if Philip, just as he is doing now when no one proposes such a declaration, had gone to the help of the Cardians, would not the proposer have been suppressed,<sup>b</sup> and blamed by everybody as the real author of Philip's expedition? Then do not look about for a scapegoat for Philip's sins, someone whom you can throw for his hirelings to rend limb from limb Do not vote for war and then fall to disputing among yourselves whether you ought or ought not to have done so, but imitate his methods of warfare, supplying those who are now resisting him with money and whatever else they need, and raising a war-fund yourselves, Athenians, and providing an army, swift-sailing galleys, horses, cavalry-transports, and everything that war requires. For at present our system is a mockery, and, by Heaven, I do not believe that even Philip himself would pray that Athens might act otherwise than she is acting You are behind your time and waste your money ; you look round for someone to manage the business and then quarrel with him , you throw the blame on one another I will explain how this comes about and will tell you how to stop it. Never yet, Athenians, have you instituted or organized a single plan of action properly at the start, but you always follow in the

<sup>a</sup> The word used is strong, but purposely vague. He would have incurred the inevitable *γραφὴ παρανόμων*.



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- εἴτ' ἐπειδὴν ὑστερίσητε παύεσθε· ἕτερον πάλιν ἂν  
 22 συμβῇ τι παρασκευάζεσθε καὶ θορυβεῖσθε. τὸ δ'  
 οὐχ οὕτως ἔχει· οὐκ ἔνεστι βοηθείαις χρωμένους  
 οὐδὲν τῶν δεόντων ποτὲ πράξαι, ἀλλὰ κατασκευά-  
 σαντας δεῖ δύναμιν, καὶ τροφὴν ταύτῃ πορίσαντας  
 καὶ ταμίας καὶ δημοσίους, καὶ ὅπως ἐνὶ τὴν τῶν  
 χρημάτων φυλακὴν ἀκριβεστάτην γενέσθαι, οὕτω  
 ποιήσαντας, τὸν μὲν τῶν χρημάτων λόγον παρὰ  
 τούτων λαμβάνειν, τὸν δὲ τῶν ἔργων παρὰ τοῦ  
 στρατηγοῦ, καὶ μηδεμίαν πρόφασιν τοῦ πλεῖν  
 ἄλλοσ' ἢ πράττειν ἄλλο τι τῷ στρατηγῷ κατα-  
 23 λείπειν. ἂν οὕτω ποιήσητε καὶ τοῦτ' ἐβελήσθῃ  
 ὥς ἀληθῶς, ἄγειν εἰρήνην δικαίαν καὶ μένειν ἐπὶ  
 τοῦ τόπου Φίλιππον ἀναγκάσετε, ἢ πολεμήσεται ἔξ  
 ἴσου· καὶ ἴσως ἂν, ἴσως, ὥσπερ νῦν ὑμεῖς πυν-  
 θάμεσθε τί ποιεῖ Φίλιππος καὶ ποῖ πορεύεται,  
 οὕτως ἂν ἐκεῖνος φροντίσαι ποῖ ποθ' ἢ τῆς πόλεως  
 ἀπήρκε δύναμιν καὶ ποῦ φανήσεται.  
 24 Εἰ δέ τω δοκεῖ ταῦτα καὶ δαπάνης πολλῆς καὶ  
 πόνων πολλῶν καὶ πραγματείας εἶναι, καὶ μάλ'  
 ὀρθῶς δοκεῖ· ἀλλ' ἐὰν λογίσσεται τὰ τῇ πόλει μετὰ  
 ταῦτα γενησόμενα, ἐὰν ταῦτα μὴ ἐβέλῃ ποιεῖν,  
 εὐρήσει λυσιτελοῦν τὸ ἐκόντας ποιεῖν τὰ δεόντα.  
 εἰ μὲν γὰρ ἐστὶ τις ἐγγυητὴς ὑμῖν θεῶν (οὐ γὰρ  
 ἀνθρώπων γ' οὐδεὶς ἂν γένοιτ' ἀξιοχρεὼς τηλικού-  
 [138] του πράγματος) ὥς, ἐὰν ἄγῃθ' ἡσυχίαν καὶ ἅπαντα  
 προήσθε, οὐκ ἐπ' αὐτοὺς ὑμᾶς τελευτῶν ἐκεῖνος  
 25 ἥξει, αἰσχροὺς μὲν νῆ τὸν Δία καὶ πάντας θεοὺς  
 καὶ ἀνάξιον ὑμῶν καὶ τῶν ὑπαρχόντων τῇ πόλει  
 καὶ πεπραγμένων τοῖς προγόνοις, τῆς ἰδίας ῥα-  
 θυμίας ἔνεκα τοὺς ἄλλους ἅπαντας Ἕλληνας εἰς

#### FOURTH PHILIPPIC, 21-25

track of each event, and then, when you find yourselves too late, you give up the pursuit; when the next event occurs, you are again in a bustle of preparation. But that is not the way. If you trust to occasional levies, you can never gain any of your essential objects; but you must first raise a force and provide for its maintenance, and appoint paymasters and clerks, and arrange that there shall be the strictest watch kept over your expenditure, and afterwards you must demand from your paymasters an account of their moneys, and from the general an account of his campaign, and you must leave the general no excuse for sailing elsewhere or engaging in any other business. If you do this, and if you are really in earnest about it, you will either compel Philip to keep the peace fairly and to stay in one place, or you will fight him on equal terms; and perhaps—perhaps, just as you are now inquiring what Philip is doing and where he is marching, so he may be anxious to know where the Athenian force is bound for, and in what quarter it will appear.

But if anyone thinks that all this means great expense and much toil and worry, he is quite correct, but if he reckons up what will hereafter be the result to Athens if she refuses to act, he will conclude that it is to our interest to perform our duty willingly. For if you have the guarantee of some god, since no mere mortal could be a satisfactory surety for such an event, that if you remain inactive and abandon everything, Philip will not in the end march against yourselves, by Zeus and all the other gods, it would be disgraceful and unworthy of you and of the resources of your city and the record of your ancestors to abandon all the other Greeks to enslavement for

[DEMOSTHENES]

- δουλείαν προέσθαι, καὶ ἔγωγ' αὐτὸς μὲν τεθνάναι  
 26 μᾶλλον ἢ ταῦτ' εἰρηκέναι βουλοίμην· οὐ μὴν  
 ἀλλ' εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω, μὴ  
 ἀμύνεσθε, ἅπαντα πρόεσθε. εἰ δὲ μηδενὶ τοῦτο  
 δοκεῖ, τοῦναντίον δὲ πρόισμεν ἅπαντες ὅτι, ὅσω  
 ἂν πλειόνων ἐάσωμεν ἐκείνον γενέσθαι κύριον,  
 τοσούτῳ χαλεπωτέρῳ καὶ ἰσχυροτέρῳ χρησόμεθ'  
 ἐχθρῷ, ποῦ ἀναδυόμεθα, ἢ τί μέλλομεν; ἢ πότ',  
 ὦ ἄνδρες Ἀθηναῖοι, τὰ δέοντα ποιεῖν ἐθελήσομεν;  
 27 ὅταν νῆ Δί' ἀναγκαῖον ᾖ. ἀλλ' ἦν μὲν ἂν τις  
 ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, οὐ μόνον ἤδη  
 πάρεστιν, ἀλλὰ καὶ πάλοι παρελήλυθε, τὴν δὲ τῶν  
 δούλων ἀπεύχεσθαι δήπου μὴ γενέσθαι δεῖ. δια-  
 φέρει δὲ τί; ὅτι ἐστὶν ἐλευθέρῳ μὲν ἀνθρώπῳ  
 μεγίστη ἀνάγκη ἢ ὑπὲρ τῶν γιγνομένων αἰσχύνη,  
 καὶ μείζω ταύτης οὐκ οἶδ' ἦντιν' ἂν εἴποι τις·  
 δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός, ὃ  
 μήτε γένοιτο οὔτε λέγειν ἄξιον.  
 28 Τὸ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ  
 τοιαῦτ' ὀκνηρῶς διακεῖσθαι, ἃ δεῖ τοῖς σώμασι καὶ  
 ταῖς οὐσίαις λητουργῆσαι ἕκαστον, ἐστὶ μὲν οὐκ  
 ὀρθῶς ἔχον, οὐδὲ πολλοῦ δεῖ, οὐ μὴν ἀλλ' ἔχει  
 τινὰ πρόφασιν ὅμως· τὸ δὲ μηδ' ὅσ' ἀκούσαι δεῖ  
 μηδ' ὅσα βουλευσασθαι προσήκει, μηδὲ ταῦτ'  
 [139] ἐθέλειν ἀκούειν, τοῦτ' ἤδη πᾶσαν ἐπιδέχεται  
 29 κατηγορίαν. ὑμεῖς τοίνυν οὐκ ἀκούειν, πρὶν ἂν  
 ὥσπερ νῦν αὐτὰ παρῇ τὰ πράγματα, οὐχὶ βου-  
 λεύεσθαι περὶ οὐδενὸς εἰώθατ' ἐφ' ἡσυχίας, ἀλλ'  
 ὅταν μὲν ἐκείνος παρασκευάζεται, ἀμελήσαντες  
 τοῦ ποιεῖν ταῦτό καὶ ἀντιπαρασκευάζεσθαι ῥα-

#### FOURTH PHILIPPIC, 25-29

the sake of your own ease, and I for one would rather die than be guilty of proposing such a policy. All the same, if someone does propose it and wins your assent, so be it ; offer no resistance, sacrifice everything. But if no one approves of this, and if on the contrary we all of us foresee that the more we allow him to extend his power, the stronger and more formidable we shall find him in war, what escape is open to us, or why do we delay ? When, men of Athens, shall we consent to do our duty ? “ Whenever it is necessary,” you will say. But what any free man would call necessity is not merely present now, but is long ago past, and from the necessity that constrains a slave we must surely pray to be delivered. Do you ask the difference ? The strongest necessity that a free man feels is shame for his own position, and I know not if we could name a stronger ; but for a slave necessity means stripes and bodily outrage, unfit to name here, from which Heaven defend us !

Now, men of Athens, with regard to such public services as it is the duty of everyone to discharge, both with person and with property, that there should be a disposition to avoid them is not right—indeed, far from it—but still it does admit of some excuse notwithstanding ; but to refuse even to listen to all that you ought to hear and all that you are bound to decide deserves, at such a time as this, absolute condemnation. Your habit, then, is not to listen until, as now, the events themselves are upon you, and not to discuss any question at your leisure ; but whenever Philip makes his preparations, you neglect the chance of doing the same, and you are too remiss to make counter-preparations ; and

[DEMOSTHENES]

- θυμείτε, καὶ ἄν τι λέγη τις, ἐκβάλλετε, ἐπειδὴν  
 δ' ἀπολωλὸς ἢ πολιορκούμενον τι πύθησθε, ἀκρο-  
 30 ᾗσθε καὶ παρασκευάζεσθε· ἦν δ' ἀκηκοέναι μὲν  
 καὶ βεβουλεύσθαι τότε καιρός, ὅθ' ὑμεῖς οὐκ  
 ἠθέλετε, πράττειν δὲ καὶ χρῆσθαι τοῖς παρ-  
 εσκευασμένοις νῦν, ἡνίκ' ἀκούετε. τοιγαροῦν ἐκ  
 τῶν τοιούτων ἐθῶν μόνοι τῶν πάντων ἀνθρώπων  
 ὑμεῖς τοῖς ἄλλοις τούναντίον ποιείτε· οἱ μὲν γὰρ  
 ἄλλοι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ  
 βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα.  
 31 Ὁ δὴ λοιπὸν ἐστὶ, καὶ πάλοι μὲν ἔδει, δια-  
 φεύγει δ' οὐδὲ νῦν, τοῦτ' ἐρῶ. οὐδενὸς τῶν  
 πάντων οὕτως ὡς χρημάτων δεῖ τῇ πόλει πρὸς  
 τὰ νῦν ἐπιόντα πράγματα. συμβέβηκε δ' εὐτυχή-  
 ματ' ἀπὸ ταῦτομάτου, οἷς ἂν χρησώμεθ' ὀρθῶς,  
 ἴσως ἂν γένοιτο τὰ δέοντα. πρῶτον μὲν γὰρ οἷς  
 βασιλεὺς πιστεύει καὶ εὐεργέτας ὑπέιληφεν ἑαν-  
 τοῦ, οὗτοι μισοῦσι καὶ πολεμοῦσι Φιλίππῳ.  
 32 ἔπειθ' ὁ πράττων καὶ συνειδὼς ἅπανθ' ὁ Φίλιππος  
 κατὰ βασιλέως παρασκευάζεται, οὗτος ἀνάσπαστος  
 γέγονε, καὶ πάσας τὰς πράξεις βασιλεὺς οὐχ  
 ἡμῶν κατηγορούντων ἀκούσεται, οὓς ὑπὲρ τοῦ  
 συμφέροντος ἂν ἡγήσαιο τοῦ ἰδίου λέγειν, ἀλλὰ  
 τοῦ πράξαντος αὐτοῦ καὶ διοικούντος, ὥστ' εἶναι  
 [140] πιστάς, καὶ λοιπὸν λόγον εἶναι τοῖς παρ' ἡμῶν  
 33 πρέσβεσιν, ὃν βασιλεὺς ἡδιστ' ἂν ἀκούσαι, ὡς  
 τὸν ἀμφοτέροισι ἀδικοῦντα κοινῇ τιμωρήσασθαι

\* The Thracians, thus honoured for their services to Darius in his Scythian expedition. For the title of Hd̄t. viii. 85 αἱ δ' εὐεργέται βασιλέως ὁροσάγγαι καλέονται Περσιστί  
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#### FOURTH PHILIPPIC, 29-33

if anyone speaks out, you drive him from the platform, but when you learn of the loss of this place or the siege of that, then you pay attention and begin to prepare. But the time to have listened and made your decision was just then, when you would not do it; now, when you are listening, is the time to act and put your preparations to use. Therefore in consequence of these bad habits you alone reverse the general practice of mankind; for other people deliberate before the event, but you after the event.

The one thing that remains and that ought to have been done long ago, though even now the chance is not lost, I will tell you. There is nothing that the State needs so much for the coming struggle as money. Some strokes of good fortune we have enjoyed without our design, and if we make the right use of them, the desired results may perhaps follow. For first, the men whom the king of Persia trusts and has accepted as his "benefactors,"<sup>a</sup> hate Philip and are at war with him. Secondly, the agent<sup>b</sup> who was privy to all Philip's schemes against the king of Persia has been kidnapped, and the king will hear of all these plots, not as the complaint of Athenians, whom he might suspect of speaking for our own private advantage, but from the lips of the very man who planned and carried them out, so that their credit is established, and the only suggestion for our ambassadors to make is one which the king would be delighted to hear, that the man who is wronging both parties should be punished by both in common. Such was Mordecai, "the man whom the king delighted to honour," *Esther*, c. vi.

<sup>b</sup> If we may trust Ulpian, this was Hermenias of Atarneus, the friend of Aristotle, seized by the Rhodian Mentor and carried captive to the king of Persia. See Grote, c. 90.

[DEMOSTHENES]

- δεῖ, καὶ ὅτι πολὺ τῷ βασιλεῖ φοβερώτερός ἐσθ' ὁ Φίλιππος, ἢν προτέροις ἡμῖν ἐπιθῆται· εἰ γὰρ ἐγκαταλειπόμενοι τι πεισόμεθ' ἡμεῖς, ἀδεῶς ἐπ' ἐκείνον ἤδη πορεύσεται. ὑπὲρ δὲ τούτων ἀπάντων οἶμαι δεῖν ὑμᾶς πρεσβεῖαν ἐκπέμπειν, ἥτις τῷ βασιλεῖ διαλέξεται, καὶ τὴν ἀβελτερίαν ἀποθέσθαι, δι' ἣν πολλάκις ἡλαττώθητε, "ὁ δὲ βάρβαρος" καὶ "ὁ κοινὸς ἅπασιν ἐχθρὸς," καὶ πάντα τὰ
- 34 τοιαῦτα. ἐγὼ γὰρ ὅταν τιν' ἴδω τὸν μὲν ἐν Σούσοις καὶ Ἑγβατάνοις δεδουκότα καὶ κακόνουν εἶναι τῇ πόλει φάσκοντα, ὃς καὶ πρότερον συνεπηνώρθωσε τὰ τῆς πόλεως πράγματα καὶ νῦν ἐπηγγέλλετο (εἰ δὲ μὴ ἐδέχεσθ' ὑμεῖς, ἀλλ' ἀπειρηφίζεσθε, οὐ τὰ γ' ἐκείνου αἰτία), ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγὺς οὕτως ἐν μέσῃ τῇ Ἑλλάδι αὖξανομένου ληστοῦ τῶν Ἑλλήνων ἄλλο τι λέγοντα, θαυμάζω, καὶ δέδοικα τοῦτον, ὅστις ἂν ἦ ποτ', ἔγωγε, ἐπειδὴ οὐχ οὗτος Φίλιππον
- 35 ἔστι τοίνυν πρᾶγμα καὶ ἄλλο, ὃ λυμαίνεται τὴν πόλιν ὑπὸ βλασφημίας ἀδίκου καὶ λόγων οὐ προσηγόντων διαβεβλημένον, εἴτα τοῖς μηδὲν τῶν ἐν τῇ πολιτείᾳ δικαίων βουλομένοις ποιεῖν πρόφασιν παρέχει· καὶ πάντων, ὅς' ἐκλείπει, δέον παρὰ του γίνεσθαι, ἐπὶ τοῦθ' εὐρήσετε τὴν αἰτίαν ἀναφερομένην. περὶ οὗ πάνυ μὲν φοβοῦμαι, οὐ μὴν ἄλλ'
- 36 ἐρῶ· οἶμαι γὰρ ἔξειν καὶ ὑπὲρ τῶν ἀπόρων τὰ δίκαι' ἐπὶ τῷ συμφέροντι τῆς πόλεως εἰπεῖν πρὸς τοὺς εὐπόρους, καὶ ὑπὲρ τῶν κεκτημένων τὰς

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\* The Persians helped Conon, when he defeated the Lacedaemonians off Cnidus in 394. In 345 Artaxerxes appealed to the leading Greek states for help in putting  
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#### FOURTH PHILIPPIC, 33-36

and that Philip is much more dangerous to the king if he has attacked us first, for if we are left to our own resources and anything happens to us, he will soon be marching confidently against the king. I think you ought to send an embassy to put all these matters before the king, and you ought to drop the foolish prejudice that has so often brought about your discomfiture—"the barbarian," "the common foe of us all," and all such phrases. For my part, whenever I see a man afraid of one who dwells at Susa and Ecbatana and insisting that he is ill-disposed to Athens, though he helped to restore our fortunes in the past and was even now making overtures to us<sup>a</sup> (and if you did not accept them but voted their rejection, the fault is not his); and when I find the same man using very different language about this plunderer of the Greeks, who is extending his power, as you see, at our very doors and in the heart of Greece, I am astonished, and, whoever he may be, it is I that fear him, just because he does not fear Philip.

Now there is also another matter, the misrepresentation of which by unfair obloquy and in intemperate language is injuring the State, and furthermore is affording a pretext for those who are unwilling to perform any of their duties as citizens; indeed, you will find that in every case where a man has failed to do his duty, this has been given as the excuse. I am really afraid to speak on this subject, but I will do so nevertheless; for I think I shall be able, with advantage to the State, to plead the cause both of the poor against the rich and of the property-

down the revolt of Egypt. Thebes and Argos sent auxiliaries, but Athens and Sparta refused.



- [141] οὐσίας πρὸς τοὺς ἐπίδεεις. εἰ ἀνέλοιμεν ἐκ μέσου καὶ τὰς βλασφημίας ἅς ἐπὶ τῷ θεωρικῷ ποιοῦνταιί τινες οὐχὶ δικαίως, καὶ τὸν φόβον, ὡς οὐ στήσεται τοῦτ' ἀνευ μεγάλου τινὸς κακοῦ, οὐδὲν ἂν εἰς τὰ πράγματα μείζον εἰσενεγκαίμεθα, οὐδ' ὅ τι κοινῇ
- 37 μᾶλλον ἂν ὅλην ἐπιρρώσειε τὴν πόλιν. οὕτως δὲ σκοπεῖτε· ἐρῶ δ' ὑπὲρ τῶν ἐν χρεία δοκούντων εἶναι πρότερον. ἦν ποτ' οὐ πάλαι παρ' ὑμῖν, ὅτ' οὐ προσήει τῇ πόλει τάλανθ' ὑπὲρ τριάκοντα καὶ ἑκατόν· καὶ οὐδεὶς ἔστι τῶν τριηραρχεῖν δυναμένων οὐδὲ τῶν εἰσφέρειν ὅστις οὐκ ἡξίου τὰ καθήκοντ' ἐφ' ἑαυτὸν ποιεῖν ὅτι χρήματ' οὐ περιῆν, ἀλλὰ καὶ τριῆρεις ἔπλεον καὶ χρήματ' ἐγίνετο καὶ
- 38 πάντ' ἐποιοῦμεν τὰ δέοντα. μετὰ ταῦθ' ἡ τύχη, καλῶς ποιούσα, πολλὰ πεποίηκε τὰ κοινά, καὶ τετρακοσί' ἀντὶ τῶν ἑκατόν ταλάντων προσέρχεται, οὐδενὸς οὐδὲν ζημιουμένου τῶν τὰς οὐσίας ἔχόντων, ἀλλὰ καὶ προσλαμβάνοντος· οἱ γὰρ εὐποροὶ πάντες ἔρχονται μεθέξοντες τούτου, καὶ καλῶς
- 39 ποιοῦσιν. τί οὖν παθόντες τοῦτ' ὀνειδίζομεν ἀλλήλοις καὶ προφάσει χρώμεθα τοῦ μηδὲν ποιεῖν, πλὴν εἰ τῇ παρὰ τῆς τύχης βοηθείᾳ γεγονυῖα τοῖς ἀπόροις φθονοῦμεν; οὐς οὐτ' ἂν αἰτιασαίμην
- 40 ἔγωγ' οὐτ' ἀξιώ· οὐδὲ γὰρ ἐν ταῖς ἰδίαις οἰκίαις ὄρω τὸν ἐν ἡλικίᾳ πρὸς τοὺς πρεσβυτέρους οὕτω διακεκείμενον οὐδ' οὕτως ἀγνώμον' οὐδ' ἄτοπον τῶν ὄντων οὐδένα, ὥστε, εἰ μὴ ποιήσουσιν ἅπαντες ὅσον αὐτός, οὐ φάσκοντα ποιήσειν οὐδὲν οὐδ'

<sup>a</sup> See note on *Olynth.* i. 20

<sup>b</sup> i.e. blame the poorer classes for upholding the Theoric Fund. The argument is that when the revenue was smaller, the property-owners did not refuse to pay up, now that the revenue shows a big surplus, devoted to the Theoric Fund,

#### FOURTH PHILIPPIC. 36-40

owners against the necessitous. If we could banish from our midst both the obloquy which some heap on the Theoric Fund,<sup>a</sup> and also the fear that the Fund will not be maintained without doing a great deal of harm, we could not perform a greater service nor one more likely to strengthen the whole body politic. Follow my argument while I state first the case of those who are regarded as the poorer classes. There was a time not long ago when the revenue of your state did not exceed a hundred and thirty talents, and yet of those competent to undertake the trierarchy or pay the property-tax there is not one that declined the duty that devolved on him in the absence of a surplus; but the war-galleys sailed out, and the money came in, and we did all that was required. Since then fortune has smiled on us and increased our revenues, and the exchequer now receives four hundred instead of one hundred talents, though no property-owner suffers any loss but is rather the gainer, for all the rich citizens come up to receive their share of this increase, as indeed they have a perfect right to do. What then do we mean by reproaching one another for this and making it an excuse for doing nothing, unless it is that we grudge the relief which the poor have received at the hands of fortune? I for one shall not blame them,<sup>b</sup> nor do I think it fair to do so. For in private life I do not observe that the young man adopts that attitude towards his seniors, or that any human being is so insensible or unreasonable that he refuses to do anything himself unless everybody does the same;

in which all classes have a share, why should the rich demand relief from their "liturgies"? (Perhaps the modern income-tax-payer will fail to appreciate the speaker's logic.)

[DEMOSTHENES]

- αὐτόν· καὶ γὰρ ἂν τοῖς τῆς κακώσεως εἴῃ νόμοις  
 [142] οὕτω γ' ἔνοχος· δεῖ γάρ, οἶμαι, τοῖς γονεῦσι τὸν  
 ὠρισμένον ἐξ ἀμφοτέρων ἔρανον, καὶ παρὰ τῆς  
 φύσεως καὶ παρὰ τοῦ νόμου, δικαίως φέρειν καὶ  
 41 ἐκόνθ' ὑποτελεῖν. ὥσπερ τοίνυν ἐνὸς ἡμῶν ἐκά-  
 στου τίς ἐστι γονεὺς, οὕτω συμπάσης τῆς πόλεως  
 κοινούς δεῖ γονέας τοὺς σύμπαντας ἡγεῖσθαι, καὶ  
 προσήκει τούτους οὐχ ὅπως ὦν ἡ πόλις δίδωσιν  
 ἀφελέσθαι τι, ἀλλ' εἰ καὶ μηδὲν ἦν τούτων, ἄλλο-  
 θεν σκοπεῖν ὅπως μηδενὸς ὄντες ἐνδεεῖς περιοφθή-  
 42 σονται. τοὺς μὲν τοίνυν εὐπόρους ταύτῃ χρω-  
 μένους τῇ γνώμῃ οὐ μόνον ἡγοῦμαι τὰ δίκαια  
 ποιεῖν, ἀλλὰ καὶ τὰ λυσιτελεῖν· τὸ γὰρ τῶν ἀναγ-  
 καίων τιν' ἀποστερεῖν κοινῇ κακόνους ἐστὶ ποιεῖν  
 πολλοὺς ἀνθρώπους τοῖς πράγμασι· τοῖς δ' ἐν  
 ἐνδείᾳ, δι' ὃ δυσχεραίνουσι τὸ πρᾶγμ' οἱ τὰς  
 οὐσίας ἔχοντες καὶ κατηγοροῦσι δικαίως, τοῦτ'  
 ἀφελεῖν ἂν συμβουλεύσαιοι.
- 43 Δίειμι δέ, ὥσπερ ἄρτι, τὸν αὐτὸν τρόπον καὶ  
 ὑπὲρ τῶν εὐπόρων, οὐ κατοκνήσας εἰπεῖν τάληθῃ.  
 ἐμοὶ γὰρ οὐδεὶς οὕτως ἄθλιος οὐδ' ὠμὸς εἶναι  
 δοκεῖ τὴν γνώμην, οὐκ οὖν Ἀθηναίων γε, ὥστε  
 λυπεῖσθαι ταῦτα λαμβάνοντας ὁρῶν τοὺς ἀπόρους
- 44 καὶ τῶν ἀναγκαίων ἐνδεεῖς ὄντας. ἀλλὰ ποῦ  
 συντρίβεται τὸ πρᾶγμα καὶ ποῦ δυσχεραίνεται;  
 ὅταν τὸ ἀπὸ τῶν κοινῶν ἔθος ἐπὶ τὰ ἴδια μετα-  
 βιβάζοντας ὁρῶσί τινας, καὶ μέγαν μὲν ὄντα παρ'  
 ὑμῖν εὐθέως τὸν λέγοντα, ἀθάνατον δ' ἐνεκ'  
 ἀσφαλείας, ἐτέραν δὲ τὴν κρύβδην ψήφον τοῦ

#### FOURTH PHILIPPIC, 40-44

and indeed such a case would be covered by the laws for ill-usage,<sup>a</sup> for I suppose the contribution assessed by both authorities, by nature and by law, ought to be brought honestly and paid cheerfully to the parents. Therefore, just as each one of us has a parent, so ought we to regard the collective citizens as the common parents of the whole State, and so far from depriving them of anything that the State bestows, we ought, if there were no such grant, to look elsewhere for means to save any of their wants from being overlooked. So then, if the wealthy would accept this principle, I think they would be doing not only what is fair, but also what is expedient; for to deprive one citizen of necessities is to make many of them unite in disaffection towards the government. I would also counsel the poorer classes to abolish the grievance which makes the propertied class discontented with the system, and gives them just cause for assailing it.

I proceed, in the same way as before, to state the case for the rich, and I shall not shrink from speaking the truth. For I cannot imagine anyone, or at least any Athenian, so obdurate and cruel-hearted as to feel annoyed when he sees the poor and those who lack necessities receiving these boons. But where does our practice break down, and where lies the grievance? It is when the rich see certain persons transferring this usage from public moneys to private property; when the speaker is raised to instant greatness among you and even to immortality, as far as his privilege can secure it; and when your shouts of open approval are contradicted by your

<sup>a</sup> Children who refused to support their parents were liable to a *δίκη κακώσεως*.

[DEMOSTHENES]

- 45 φανερώς θορύβου. ταῦτ' ἀπιστίαν, ταῦτ' ὀργὴν  
 ἔχει. δεῖ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δικαίως ἀλλη-  
 [143] λους τῆς πολιτείας κοινωνεῖν, τοὺς μὲν εὐπόρους  
 εἰς μὲν τὸν βίον τὸν ἑαυτῶν ἀσφαλῶς ἔχειν νομί-  
 ζοντας καὶ ὑπὲρ τούτων μὴ δεδοικότας, εἰς δὲ  
 τοὺς\*κινδύνους κοινὰ ὑπὲρ τῆς σωτηρίας τὰ ὄντα  
 τῇ πατρίδι παρέχοντας, τοὺς δὲ λοιποὺς τὰ μὲν  
 κοινὰ κοινὰ νομίζοντας καὶ μετέχοντας τὸ μέρος,  
 τὰ δ' ἐκάστου ἴδια τοῦ κεκτημένου. οὕτω καὶ  
 μικρὰ μεγάλη πόλις γίνεται καὶ μεγάλη σφύζεται.  
 ὥς μὲν οὖν εἶποι τις ἄν, ἃ παρ' ἐκατέρων εἶναι  
 δεῖ, ταῦτ' ἴσως ἐστίν· ὥς δὲ καὶ γένοιτ' ἄν, ἐν  
 νόμῳ διορθῶσασθαι δεῖ.
- 46 Τῶν δὲ παρόντων πραγμάτων καὶ τῆς ταραχῆς  
 πολλὰ πόρρωθέν ἐστι τὰ αἷτια· ἃ εἰ βουλομένοις  
 ὑμῖν ἀκούειν ἐστίν, ἐθέλω λέγειν. ἐξέστητ', ὦ  
 ἄνδρες Ἀθηναῖοι, τῆς ὑποθέσεως ἐφ' ἧς ὑμᾶς οἱ  
 πρόγονοι κατέλιπον, καὶ τὸ μὲν προῖστασθαι τῶν  
 Ἑλλήνων καὶ δύναμιν συνεστηκυῖαν ἔχοντας πᾶσι  
 τοῖς ἀδικουμένοις βοηθεῖν περίεργον ἐπέισθητ' εἶναι  
 καὶ μάταιον ἀνάλωμ' ὑπὸ τῶν ταῦτα πολιτενο-  
 μένων, τὸ δ' ἐν ἡσυχίᾳ διάγειν καὶ μηδὲν τῶν  
 δεόντων πράττειν, ἀλλὰ προιεμένους καθ' ἑν  
 ἕκαστον πάνθ' ἐτέρους ἐᾶσαι λαβεῖν, θαυμαστήν  
 εὐδαιμονίαν καὶ πολλὴν ἀσφάλειαν ἔχειν ᾤεσθε
- 47 ἐκ δὲ τούτων παρελθὼν ἐπὶ τὴν τάξιν ἐφ' ἧς ὑμῖν  
 τετάχθαι προσήκεν ἕτερος, οὗτος εὐδαίμων καὶ  
 μέγας καὶ πολλῶν κύριος γέγονεν, εἰκότως·

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\* The recognized appropriation of public money for the Theoric Fund is imitated by demagogues, who prosecute the rich in order that their fines and confiscations may be

#### FOURTH PHILIPPIC, 45-47

secret vote <sup>a</sup> All this breeds distrust and resentment. For we are bound, Athenians, to share equitably with one another the privileges of citizenship, the wealthy feeling secure to lead their own lives and haunted by no fears on that account, but in the face of dangers making over their property to the commonwealth for its defence ; while the rest must realize that State-property is common property, duly receiving their share of it, but recognizing that private wealth belongs to the possessor. In this way a small state grows great, and a great one is kept great. This may pass for a verbal statement of the duties of each class ; for the legal performance of those duties some organization is necessary

Of our present difficulties and of the existing confusion the causes are many and of long standing, but if you are willing to hear them, I am ready to speak. Men of Athens, you have deserted the post in which your ancestors left you ; you have been persuaded by politicians of this sort that to be paramount in Greece, to possess a standing force, and to help all the oppressed, is a superfluous task and an idle expense ; while you fondly imagined that to live in peace, to neglect all your duties, to abandon all your possessions and let others seize them one by one, ensured wonderful prosperity and complete security. In consequence of this, a rival has stepped into the position that you ought to have filled, and it is he who has become prosperous and great and ruler over many things. And rightly so ; for there is a prize, used for similar benefits. The demagogue thus acquires undue influence and, being privileged, is unassailable. Meanwhile the people, sitting as a jury, applaud the rich man when he skilfully defends his rights, but cast their votes against him.

[DEMOSTHENES]

- πράγμα γὰρ ἔντιμον καὶ μέγα καὶ λαμπρόν, καὶ  
περὶ οὗ πάντα τὸν χρόνον αἱ μέγιστα τῶν πόλεων  
πρὸς αὐτὰς διεφέροντο, Λακεδαιμονίων μὲν ἡτυχη-  
κότων, Θηβαίων δ' ἀσχόλων διὰ τὸν Φωκικὸν  
πόλεμον γενομένων, ἡμῶν δ' ἀμελούντων, ἔρημον  
[144] ἀνείλετο. τοιγάρτοι τὸ μὲν φοβεῖσθαι τοῖς ἄλ-  
48 λοις, τὸ δὲ συμμαχοῦς πολλοὺς ἔχειν καὶ δύναμιν  
μεγάλην ἐκείνῳ περιέγεγονε, καὶ τοσαῦτα πράγ-  
ματα καὶ τοιαῦτ' ἤδη περιέστηκε τοὺς Ἕλληνας  
ἅπαντας, ὥστε μηδ' ὅ τι χρή συμβουλευεῖν εὖ-  
πορον εἶναι.
- 49 Ὀντων δ', ὦ ἄνδρες Ἀθηναῖοι, τῶν παρόντων  
πραγμάτων πᾶσιν, ὡς ἐγὼ κρίνω, φοβερῶν,  
οὐδένες ἐν μείζονι κινδύνῳ τῶν πάντων εἰσὶν  
ὑμῶν, οὐ μόνον τῷ μάλισθ' ὑμῖν ἐπιβουλευεῖν  
Φίλιππον, ἀλλὰ καὶ τῷ πάντων ἀργότατ' αὐτοὶ  
διακεῖσθαι. εἰ τοίνυν τὸ τῶν ὠνίων πλήθος  
ὀρώντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν,  
τούτοις κεκήλησθ' ὡς ἐν οὐδενὶ δεινῷ τῆς πόλεως  
οὔσης, οὔτε προσηκόντως οὔτ' ὀρθῶς τὸ πρᾶγμα  
50 κρίνετε· ἀγορὰν μὲν γὰρ ἂν τις καὶ πανήγυριν ἐκ  
τούτων ἢ φαύλως ἢ καλῶς παρεσκευάσθαι κρίνοι  
πόλιν δ' ἣν ὑπέιληφεν, ὅς ἂν τῶν Ἑλλήνων ἄρχειν  
αἰεὶ βούληται, μόνην ἂν ἐναντιωθῆναι καὶ τῆς  
πάντων ἐλευθερίας προστῆναι, οὐ μὰ Δί' ἐκ τῶν  
ὠνίων, εἰ καλῶς ἔχει, δοκιμάζειν δεῖ, ἀλλ' εἰ  
συμμαχῶν εὐνοία πιστεύει, εἰ τοῖς ὅπλοις ἰσχύει,  
ταῦθ' ὑπὲρ τῆς πόλεως δεῖ σκοπεῖν· ἂ σφαλερῶς  
51 ὑμῖν καὶ οὐδαμῶς ἅπαντα καλῶς ἔχει. γνοίητε  
δ' ἂν, εἰ σκέψαισθ' ἐκείνως πότε μάλισθ' ἐν  
ταραχῇ τὰ τῶν Ἑλλήνων γέγονε πράγματα;  
οὐδένα γὰρ χρόνον ἄλλον ἢ τὸν νυνὶ παρόντ' οὐδ'  
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#### FOURTH PHILIPPIC, 47-51

honourable, great, and glorious, a prize for which the greatest of our states once spent all their time in contending, but since misfortune has dogged the Lacedaemonians, and the Phocian War has left the Thebans no leisure, and we are heedless, he has grasped it without a struggle. Therefore fear is the portion of the others, but his the possession of many allies and a mighty force ; and such great and manifold troubles now encompass all the Greeks that it is not easy to advise what ought to be done.

Yet, men of Athens, perilous as is the present situation in my judgement, none of all the Greeks are in greater danger than you, not only because you are the chief object of Philip's plots, but because you are the most disposed to inaction. If therefore, noting the abundance and cheapness of goods for sale in your markets, you have been beguiled by these things into the belief that the city is in no danger, your estimate of the situation is contrary to all right and reason. For a market or a fair might be judged on such evidence to be well or ill stocked ; but a city, which every aspirant to the rule of Greece has regarded as his only possible opponent and as champion of the freedom of all, must surely not be tested by her market-stuff to see whether all is well with her, but by her ability to trust the loyalty of her allies, by her strength in arms—these are the qualities that you must look for in the city, and these in your case are all untrustworthy and unsound. You will understand it if you look at it in this way. When have the affairs of Greece been in the greatest confusion ? For no other occasion than the present could possibly



- αὖν εἰς εἵποι. τὸν μὲν γὰρ ἄλλον ἅπαντ' εἰς δύο  
 ταῦτα διήρητο τὰ τῶν Ἑλλήνων, Λακεδαιμονίους  
 καὶ ἡμᾶς, τῶν δ' ἄλλων Ἑλλήνων οἱ μὲν ἡμῖν, οἱ  
 [145] δ' ἐκείνοις ὑπήκουον. βασιλεὺς δὲ καθ' αὐτὸν μὲν  
 ὁμοίως ἅπασιν ἄπιστος ἦν, τοὺς δὲ κρατουμένους  
 τῷ πολέμῳ προσλαμβάνων, ἄχρι οὗ τοῖς ἑτέροις  
 ἐξ ἴσου ποιήσαι, διεπιστεύετο, ἔπειτ' οὐχ ἥττον  
 αὐτὸν ἐμίσουν οὓς σώσειε τῶν ὑπαρχόντων  
 52 ἐχθρῶν ἐξ ἀρχῆς. νῦν δὲ πρῶτον μὲν ὁ βασιλεὺς  
 ἅπασιν τοῖς Ἑλλησιν οἰκείως ἔχει, καὶ πάντων  
 ἡκιστα δὴ ἡμῖν, ἂν τι μὴ νῦν ἐπανορθώσωμεθα·  
 ἔπειτα προστασίαι πολλαὶ καὶ πανταχόθεν γίνον-  
 ται, καὶ τοῦ πρωτεύειν ἀντιποιοῦνται μὲν πάντες,  
 ἀφυστᾶσι δ' ἔνιοι καὶ φθονοῦσι καὶ ἀπιστοῦσιν  
 αὐτοῖς, οὐχ οἷς ἔδει, καὶ γεγόνاسι καθ' αὐτοὺς  
 ἑκαστοί, Ἀργεῖοι, Θηβαῖοι, Λακεδαιμόνιοι, Κο-  
 53 ρίνθιοι, Ἀρκάδες, ἡμεῖς. ἀλλ' ὅμως εἰς τοσαῦτα  
 μέρη καὶ τοσαύτας δυναστείας διηρημένων τῶν  
 Ἑλληνικῶν πραγμάτων, εἰ δεῖ τάληθ' ὑμεῖς μετὰ παρ-  
 ρησίας εἰπεῖν, τὰ παρ' οὐδέσι τούτων ἀρχεῖα καὶ  
 βουλευτήρι' ἐρημότερ' ἂν τις ἴδοι τῶν Ἑλληνικῶν  
 πραγμάτων ἢ τὰ παρ' ἡμῖν, εἰκότως· οὔτε γὰρ  
 φιλῶν οὔτε πιστεύων οὔτε φοβούμενος οὐδεὶς  
 54 ἡμῖν διαλέγεται. αἴτιον δὲ τούτων οὐχ ἓν, ὡς  
 ἄνδρες Ἀθηναῖοι (ῥάδιον γὰρ ἂν ἦν ὑμῖν μετα-  
 θεῖναι), ἀλλὰ πολλὰ καὶ παντοδαπὰ ἐκ παντὸς  
 ἡμαρτημένα τοῦ χρόνου, ὧν τὸ καθ' ἑκάστον  
 εἰσάσας, εἰς ὃ πάντα τείνει λέξω, δεηθεὶς ὑμῶν, ἂν  
 λέγω τάληθ' ὑμεῖς μετὰ παρρησίας, μηδὲν ἀχθεσθῆναί  
 μοι. πέπραται τὰ συμφέροντ' ἐφ' ἑκάστου τῶν  
 καιρῶν, καὶ μετειλήφαθ' ὑμεῖς μὲν τὴν σχολὴν καὶ

#### FOURTH PHILIPPIC, 51-54

be named by anyone. All during the past Greece was divided into two camps, the Lacedaemonians' and ours, and of the other Greeks some took their orders from us, others from them. The king of Persia, in himself, was equally distrusted by all, but by taking up the cause of the losing side in the struggle, he retained their confidence until he could put them on an equality with the others ; but thereafter he was no less hated by those he had saved than by those who had been his enemies from the beginning. But in the first place, the king is now well-disposed to all the Greeks, and yet to us least of all, unless we can effect some immediate improvement. In the second place, many so-called " protectorates " are springing up everywhere, and all states are rivals for the leadership, but unfortunately some hold aloof, in mutual jealousy and distrust, and so each state has isolated itself—Argives, Thebans, Lacedaemonians, Corinthians, Arcadians, ourselves. But yet, though Greek politics are split up into so many factions under so many powers, in no state, if I must speak the truth freely, would you find the government offices and the council chambers less occupied with Greek affairs than here at Athens ; and naturally so, for neither through love nor trust nor fear does anyone hold communication with us. And this is not due to a single cause, Athenians, or you might easily remedy it, but to many errors of every kind throughout the past. Without enumerating these, I will mention one on which all the rest turn, only beseeching you not to be offended with me, if I speak the truth boldly. It is the selling of your interests at every opportunity ; your share in the bargain is leisure and inaction, which charm you out of your resent-

τὴν ἡσυχίαν, ὅφ' ὧν κεκηληγμένοι τοῖς ἀδικοῦσιν  
 55 οὐ πικρῶς ἔχετε, ἕτεροι δὲ τὰς τιμὰς ἔχουσι. καὶ  
 τὰ μὲν περὶ τᾶλλ' οὐκ ἄξιον ἐξετάσαι νῦν· ἀλλ'  
 [146] ἐπειδὴν τι τῶν πρὸς Φίλιππον ἐμπέσῃ, εὐθὺς  
 ἀνασπᾶς τις λέγει ὡς οὐ δεῖ ληρεῖν οὐδὲ γράφειν  
 πόλεμον, παραθεῖς εὐθέως ἐξῆς τὸ τὴν εἰρήνην  
 ἄγειν ὡς ἀγαθὸν καὶ τὸ τρέφειν μεγάλην δύναμιν  
 ὡς χαλεπὸν, καὶ “διαρπάζειν τινὲς τὰ χρήματα  
 βούλονται,” καὶ ἄλλους λόγους ὡς οἷόν τ' ἀλη-  
 56 θεστοτάτους λέγουσιν. ἀλλὰ δεῖ δήπου τὴν μὲν  
 εἰρήνην ἄγειν οὐχ ὑμᾶς πείθειν, οἱ πεπεισμένοι  
 κάθησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα· ἂν  
 γὰρ ἐκεῖνος πεισθῇ, τά γ' ἂφ' ὑμῶν ὑπάρχει·  
 νομίζειν δ' εἶναι χαλεπὰ οὐχ ὅσ' ἂν εἰς σωτηρίαν  
 δαπανῶμεν, ἀλλ' ἃ πεισόμεθα, ἂν μὴ ταῦτ' ἐθέ-  
 λωμεν ποιεῖν, καὶ τὸ “διαρπασθήσεται τὰ χρή-  
 ματα” τῷ φυλακῇ εὐρεῖν δι' ἧς σωθήσεται  
 κωλύειν, οὐχὶ τῷ τοῦ συμφέροντος ἀποστῆναι.  
 57 καίτοι ἔγωγ' ἀγανακτῶ καὶ τοῦτο, εἰ τὰ μὲν χρή-  
 ματα λυπεῖ τινὰς ὑμῶν εἰ διαρπασθήσεται, ἃ  
 καὶ φυλάττειν καὶ κολάζειν τοὺς ἀρπάζοντας ἐφ'  
 ὑμῶν ἐστι, τὴν δ' Ἑλλάδα πᾶσαν ἐφεξῆς οὕτως  
 Φίλιππος ἀρπάζων οὐ λυπεῖ, καὶ ταῦτ' ἐφ' ὑμᾶς  
 ἀρπάζων.

58 Τί ποτ' οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὸν μὲν οὕτω  
 φανερώς ἀδικοῦντα καὶ πόλεις καταλαμβάνοντ'  
 οὐδεὶς πώποτε τούτων εἶπεν ὡς ἀδικεῖ καὶ πόλεμον  
 ποιεῖ,<sup>1</sup> τοὺς δὲ μὴ ἐπιτρέπειν μηδὲ προῖσθαι

<sup>1</sup> πολεμοποιεῖ Dindorf with S, and so πολεμοποιεῖν below.

#### FOURTH PHILIPPIC, 54-58

ment against your betrayers, but others reap the rewards. The other errors it is not worth while to investigate now, but whenever any question arises that concerns Philip, instantly up jumps someone and says there must be no nonsense talked, no declaration of war, and he at once goes on to add how good a thing it is to preserve peace, and what a bother it is to keep up a large army, and how "certain persons want to plunder your wealth"<sup>a</sup>, and their other statements are as true as they can make them. But surely it is not to you that they should recommend peace, for you have taken the advice and there you sit; it is to the man who is even now on the war-path; for if Philip can be won over, your share of the compact is ready to hand. Again, they should reflect that the irksome thing is not the expense of securing our safety, but the doom that will be ours if we shrink from that expense. As for the "plunder of your wealth," they ought to prevent that by proposing some way of checking it and not by abandoning your interests. And yet it is just this that rouses my indignation, that some of you should be distressed at the prospect of the plunder of your wealth, when you are quite competent to protect it and to punish any offender, but that you are not distressed at the sight of Philip thus plundering every Greek state in turn, the more so as he is plundering them to injure you.

Why then, men of Athens, has none of these speakers ever admitted that Philip is violating rights and provoking war, when he is thus openly violating rights and subduing cities, but when others urge you

<sup>a</sup> *i.e.* by diverting money from the Theoric Fund to military objects.

[DEMOSTHENES]

ταῦτα συμβουλευόντας, τούτους πόλεμον ποιεῖν  
 φασίν; ὅτι τὴν αἰτίαν τῶν ἐκ τοῦ πολέμου  
 συμβησομένων δυσχερῶν (ἀνάγκη γάρ, ἀνάγκη  
 πολλὰ λυπηρὰ ἐκ τοῦ πολέμου γίνεσθαι) τοῖς  
 59 ὑπὲρ ὑμῶν τὰ βέλτιστα λέγειν οἰομένοις ἀναθεῖναι  
 [147] βούλονται. ἡγούνται γάρ, ἂν μὲν ὑμεῖς ὁμοθυ-  
 μαδὸν ἐκ μιᾶς γνώμης Φίλιππον ἀμύνησθε, κα-  
 κείνου κρατήσῃν ὑμᾶς καὶ αὐτοῖς οὐκέτ' ἔσσεσθαι  
 μισθαρνεῖν, ἂν δ' ἀπὸ τῶν πρώτων θορύβων  
 αἰτιασάμενοί τινες πρὸς τὸ κρίνειν τράπησθε,  
 αὐτοὶ μὲν τούτων κατηγοροῦντες ἀμφοτέρ' ἔξιν,  
 καὶ παρ' ὑμῖν εὐδοκιμήσῃν καὶ παρ' ἐκείνου  
 χρήματα λήψεσθαι, ὑμᾶς δ' ὑπὲρ ὧν δεῖ παρὰ  
 τούτων δίκην λαβεῖν, παρὰ τῶν ὑπὲρ ὑμῶν εἰρη-  
 60 κότων λήψεσθαι. αἱ μὲν ἐλπίδες αἱ τούτων αὐταὶ  
 καὶ τὸ κατασκευάσμα τὸ τῶν αἰτιῶν, ὥς ἄρα  
 βούλονται τινες πόλεμον ποιῆσαι. ἐγὼ δ' οἶδ'  
 ἀκριβῶς ὅτι, οὐ γράψαντος Ἀθηναίων οὐδενὸς  
 πόλεμον, πολλὰ Φίλιππος ἔχει τῶν τῆς πόλεως  
 καὶ νῦν εἰς Καρδίαν πέπομφε βοήθειαν. εἰ μέντοι  
 βουλόμεθ' ἡμεῖς μὴ προσποιεῖσθαι πολεμεῖν ἡμῖν  
 ἐκείνον, ἀνοητότατος πάντων ἂν εἴη, εἰ τοῦτ'  
 ἐξελέγχοι· ὅταν γὰρ οἱ ἀδικούμενοι ἀρνῶνται, τί  
 61 τῷ ἀδικοῦντι προσήκει; ἀλλ' ἐπειδὴν ἐφ' ἡμᾶς  
 αὐτοὺς ἦ, τί φήσομεν τότε; ἐκεῖνος μὲν γὰρ οὐ  
 πολεμεῖν, ὥσπερ οὐδ' Ὀρεΐταις, τῶν στρατιωτῶν  
 ὄντων ἐν τῇ χώρᾳ, οὐδὲ Φεραίοις πρότερον, πρὸς  
 τὰ τεῖχος προσβάλλων, οὐδ' Ὀλυνθίοις ἐξ ἀρχῆς,  
 ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στράτευμα παρῆν ἔχων.  
 ἢ καὶ τότε τοὺς ἀμύνεσθαι κελεύοντας πόλεμον

#### FOURTH PHILIPPIC, 58-61

not to give way to Philip nor submit to these losses, they say they are provoking war? It is because they want the blame for the sufferings that the war will entail—for it is inevitable, yes, inevitable that the war should cause much distress—to be laid at the doors of those who believe they are your wisest counsellors. For they are convinced that if you offer a whole-hearted and unanimous opposition to Philip, you will beat him and they will have no further chance of earning his pay, but that if at the first alarm of war you throw the blame on certain persons and devote your energies to bringing them to trial, they themselves by accusing them will gain both their ends—reputation with you and money from him, while you will punish the men who have spoken in your interests for the faults which you ought to punish in their accusers. Such are their hopes, and such is the design of the accusation that “certain persons wish to provoke war.” But I am absolutely certain that, without waiting for any Athenian to propose a declaration of war, Philip is in possession of much of our territory and has just dispatched a force against Cardia. If, however, we like to pretend that he is not at war with us, he would be the greatest fool alive if he tried to disprove that; for when the victims deny the wrong, what should the malefactor do? But when our turn comes, what shall we say then? For of course he will deny that he is attacking us, just as he denied that he was attacking the men of Oreus, when his troops were already in their territory, or the Pheraeans before that, when he was actually assaulting their walls, or the Olynthians at the start, until he was inside their frontier with his army. Or shall we say, even at that hour, that those

- ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν· οὐδὲ  
 62 γὰρ ἄλλο γ' οὐδὲν ἔνι. καὶ μὴν οὐχ ὑπὲρ τῶν  
 ἴσων ὑμῖν καὶ τισι τῶν ἄλλων ἀνθρώπων ἔσθ' ὁ  
 κίνδυνος· οὐ γὰρ ὑφ' αὐτῷ ποιήσασθαι τὴν πόλιν  
 βούλεται Φίλιππος ὑμῶν, οὐ, ἀλλ' ὅπως ἀνελεῖν.  
 [148] οἶδ' ἔτι γὰρ ἀκριβῶς ὅτι δουλεύειν μὲν ὑμεῖς οὐτ'  
 ἐθελήσετε, οὐτ', εἰ ἐθέλητε, ἐπιστήσεσθε (ἄρχειν  
 γὰρ εἰώθατε), πράγματα δὲ παρασχεῖν αὐτῷ, ἃν  
 καιρὸν λάβητε, πλείω τῶν ἄλλων ἀνθρώπων ἀπάν-  
 των δυνήσεσθε. διὰ ταῦθ' ὑμῶν οὐχὶ φείσεται,  
 εἴπερ ἐγκρατὴς γενήσεται.
- 63 Ὡς οὖν ὑπὲρ τῶν ἐσχάτων ἐσομένου τοῦ ἀγῶνος,  
 οὕτω προσήκει γιγνέσθαι, καὶ τοὺς πεπρακότας  
 αὐτοὺς ἐκείνῳ φανερώς ἀποτυμπανίσαι· οὐ γὰρ  
 ἔστιν, οὐκ ἔστι τῶν ἔξω τῆς πόλεως ἐχθρῶν  
 κρατῆσαι, πρὶν ἢ τοὺς ἐν αὐτῇ τῇ πόλει κολάσῃ  
 ἐχθροὺς, ἀλλ' ἀνάγκη τούτοις ὥσπερ προβόλοις
- 64 προσπταίσαντας ὑστερίζειν ἐκείνων. πόθεν οἴεσθε  
 νῦν αὐτὸν ὑβρίζειν ὑμᾶς (οὐδὲν γὰρ ἄλλ' ἔμοιγε  
 δοκεῖ ποιεῖν ἢ τοῦτο) καὶ τοὺς μὲν ἄλλους εὖ  
 ποιῶντα, εἰ μὴδὲν ἄλλο, ἔξαπατᾶν, ὑμῖν δ'  
 ἀπειλεῖν ἤδη; οἷον Θετταλοὺς πολλὰ δοὺς ὑπ-  
 ηγάγετ' εἰς τὴν νῦν παρούσαν δουλείαν· οὐδ' ἂν  
 εἰπεῖν δύναιτ' οὐδεὶς ὅσα τοὺς ταλαιπώρους  
 Ὀλυνθίους πρότερον δοὺς Ποτειδαίαν ἐξηπάτησε  
 καὶ πόλλ' ἕτερα· Θηβαίους τὰ νῦν ὑπάγει τὴν Βοι-  
 ωτίαν αὐτοῖς παραδοὺς καὶ ἀπαλλάξας πολέμου
- 65 πολλοῦ καὶ χαλεποῦ· ὥστε καρπωσάμενοί τιν'  
 ἕκαστοι τούτων πλεονεξίαν, οἳ μὲν ἤδη πεπόνθασιν  
 ἃ δὴ πεπόνθασιν, οἳ δ' ὅ τι ἂν ποτε συμβῇ πεί-

#### FOURTH PHILIPPIC, 61-65

who bid us repel him are provoking war? If so, there is nothing left but slavery, for there is no other alternative. Moreover, you have not the same interests at stake as some of the others, for it is not your subjection that Philip aims at; no, but your complete annihilation. For he is well assured that you will not consent to be slaves; or, if you consent, will never learn how to be slaves, for you are accustomed to rule others; but that you will be able, if you seize your chances, to cause him more trouble than all the rest of the world. For that reason he will not spare you, if he gets you in his power.

Therefore you must needs bear in mind that this will be a life-and-death struggle, and the men who have sold themselves to Philip must be publicly cudgelled to death; for it is impossible, impossible to quell the foes without, until you have punished the foes within your gates, but if you let these stand as stumbling-blocks in your path, you must fail against the others. What do you imagine is his motive in outraging you now—I think no other term describes his conduct—or why is it that, in deceiving the others, he at least confers benefits upon them, but in your case he is resorting to threats? For example, the Thessalians were beguiled by his generosity into their present state of servitude; no words can describe how he formerly deceived the miserable Olynthians by his gift of Potidaea and many other places; the Thebans he is now misleading, having handed over Boeotia to them and relieved them of a long and trying war. So each of these states has reaped some benefit from him, but while some have already paid the price by their sufferings, the others have yet to suffer whatever



σονται. ὑμεῖς δ' ὦν μὲν ἀπεστέρησθε σιωπῶν· ἀλλ'  
 ἐν αὐτῷ τῷ τὴν εἰρήνην ποιήσασθαι, πόσ' ἐξ-  
 ηπάτησθε, πόσων ἀπεστέρησθε. οὐχὶ Φωκέας, οὐ  
 Πύλας, οὐχὶ τὰ ἐπὶ Θράκης, Δορίσκον, Σέρριον,  
 [149] τὸν Κερσοβλέπτην αὐτόν; οὐ νῦν Καρδίαν ἔχει  
 66 καὶ ὁμολογεῖ; τί ποτ' οὖν ἐκείνως τοῖς ἄλλοις  
 καὶ ὑμῖν τοῦτον τὸν τρόπον προσφέρεται; ὅτι ἐν  
 μόνῃ τῶν πασῶν πόλεων τῇ ὑμετέρα ἄδει' ὑπὲρ  
 τῶν ἐχθρῶν λέγειν δέδοται, καὶ λαβόντα χρήματ'  
 αὐτὸν ἀσφαλές ἐστι λέγειν παρ' ὑμῖν, κἂν ἀφ-  
 67 ῥηγμένοι τὰ ὑμέτερ' αὐτῶν ᾗτε. οὐκ ἦν ἀσφαλές  
 λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππου μὴ σὺν εὖ πεπον-  
 θότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτειδαίαν καρ-  
 ποῦσθαι· οὐκ ἦν ἀσφαλές λέγειν ἐν Θετταλίᾳ μὴ  
 σὺν εὖ πεπονθότος τοῦ πλήθους τοῦ Θετταλῶν τῷ  
 τοὺς τυράννους ἐκβαλεῖν Φίλιππον αὐτοῖς καὶ τὴν  
 Πυλαίαν ἀποδοῦναι· οὐκ ἦν ἐν Θήβαις ἀσφαλές,  
 πρὶν τὴν Βοιωτίαν ἀπέδωκε καὶ τοὺς Φωκέας  
 68 ἀνεῖλεν. ἀλλ' Ἀθήνησιν, οὐ μόνον Ἀμφίπολιν καὶ  
 τὴν Καρδιανῶν χώραν ἀπεστερηκότος Φιλίππου,  
 ἀλλὰ καὶ κατασκευάζοντος ἡμῖν ἐπιτείχισμα τὴν  
 Εὐβοίαν καὶ νῦν ἐπὶ Βυζάντιον παριόντος, ἀ-  
 σφαλές ἐστι λέγειν ὑπὲρ Φιλίππου. καὶ γάρ τοι  
 τούτων μὲν ἐκ πτωχῶν ἔνιοι ταχὺ πλούσιοι γί-  
 γνονται καὶ ἐξ ἀνωνύμων καὶ ἀδόξων ἔνδοξοι καὶ  
 γνωρίμοι, ὑμεῖς δὲ τοῦναντίον ἐκ μὲν ἐνδόξων  
 69 ἄδοξοι, ἐκ δ' εὐπόρων ἄποροι· πόλεως γὰρ ἔγωγε  
 πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν, ὦν  
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#### FOURTH PHILIPPIC, 65-69

shall fall to their lot As for you, I do not say how far you have been robbed, but in the actual making of the peace, how completely you were deceived, how grievously you were robbed! Were you not deceived about Phocis, Thermopylae, the Thrace-ward districts, Doriscus, Scirium, Cersobleptes himself? Is not Philip now holding the city of the Cardians, and admitting that he holds it? Why then does he deal in that way with the other Greeks, but with you in this way? Because yours is the one city in the world where immunity is granted to plead on behalf of our enemies, and where a man who has been bribed can safely address you in person, even when you have been robbed of your own. It would not have been safe in Olynthus to plead Philip's cause, unless the Olynthian democracy had shared in the enjoyment of the revenues of Potidaea. It would not have been safe in Thessaly to plead Philip's cause, if the commoners of Thessaly had not shared in the advantages that Philip conferred, when he expelled their tyrants and restored to them their Amphictyonic privileges. It would not have been safe at Thebes, until he gave them back Boeotia and wiped out the Phocians. But at Athens, though Philip has not only robbed you of Amphipolis and the Cardian territory, but is also turning Euboea into a fortress to overawe us and is even now on his way to attack Byzantium, it is safe to speak on Philip's behalf. Indeed, of these politicians, some who were beggars are suddenly growing rich, some unknown to name and fame are now men of honour and distinction; while you, on the contrary, have passed from honour to dishonour, from affluence to destitution. For a city's wealth I hold to be allies,

[DEMOSTHENES]

- πάντων ὑμεῖς ἔσθ' ἄποροι. ἐκ δὲ τοῦ τούτων ὀλιγώρως ὑμᾶς ἔχειν καὶ ἔαν τοῦτον τὸν τρόπον φέρεσθαι, ὃ μὲν εὐδαίμων καὶ μέγας καὶ φοβερὸς πᾶσιν Ἑλλήσι καὶ βαρβάροις, ὑμεῖς δ' ἔρημοι καὶ ταπεινοί, τῇ μὲν κατὰ τὴν ἀγορὰν εὐετηρία λαμ-  
 [150] προῖ, τῇ δ' ὧν προσῆκε παρασκευῇ καταγέλαστοι.
- 70 Οὐ τὸν αὐτὸν δὲ τρόπον περὶ θ' ὑμῶν καὶ περὶ αὐτῶν ἐνίοις τῶν λεγόντων ὁρῶ βουλευομένους· ὑμᾶς μὲν γὰρ ἡσυχίαν ἄγειν φασὶ δεῖν, κἄν τις ὑμᾶς ἀδικῇ, αὐτοὶ δ' οὐ δύνανται παρ' ὑμῶν ἡσυχίαν ἄγειν οὐδενὸς αὐτοὺς ἀδικούντος. καίτοι λουδορίας χωρὶς εἴ τις ἔροιτο “εἰπέ μοι, τί δὴ γινώσκων ἀκριβῶς, Ἀριστόμηδες,<sup>1</sup> (οὐδεὶς γὰρ τὰ τοιαῦτ' ἀγνοεῖ) τὸν μὲν τῶν ἰδιωτῶν βίον ἀσφαλῆ καὶ ἀπράγμονα καὶ ἀκίνδυνον ὄντα, τὸν δὲ τῶν πολιτενομένων φιλαίτιον καὶ σφαλερὸν καὶ καθ' ἐκάστην ἡμέραν ἀγώνων καὶ κακῶν μεστόν, οὐ τὸν ἡσύχιον, ἀλλὰ τὸν ἐν τοῖς κινδύνοις αἰρεῖ;”
- 71 τί ἂν εἴποις<sup>2</sup>, εἰ γὰρ ὁ βέλτιστον εἰπεῖν ἂν ἔχῃς, τοῦτό σοι δοίημεν ἀληθὲς λέγειν, ὥς ὑπὲρ φιλοτιμίας καὶ δόξης ταῦτα πάντα ποιεῖς, θαυμάζω τί δήποτε σαυτῷ μὲν ὑπὲρ τούτων ἅπαντα ποιητέον εἶναι νομίζεις καὶ πονητέον καὶ κινδυνευτέον, τῇ πόλει δὲ προσέσθαι ταῦτα μετὰ ῥαθυμίας συμβουλεύεις. οὐ γὰρ ἐκεῖνό γ' ἂν εἴποις, ὥς σὲ μὲν ἐν τῇ πόλει δεῖ τινὰ φαίνεσθαι, τὴν πόλιν δ' ἐν τοῖς Ἑλλήσι μηδενὸς ἀξίαν εἶναι. καὶ μὴν οὐδ'   
 72 ἐκεῖνό γ' ὁρῶ, ὥς τῇ μὲν πόλει ἀσφαλὲς τὸ τὰ

<sup>1</sup> So SA: Ἀριστόδημος Dindorf with vulg.

<sup>2</sup> εἴποι τις Dindorf with S only.

#### FOURTH PHILIPPIC, 69-72

credit, goodwill, and of all these you are destitute. And it is because you are indifferent to these things and allow them to be taken from you in this way, that Philip is prosperous and powerful and formidable to Greeks and barbarians alike, while you are deserted and humiliated, famous for your well-stocked markets, but in provision for your proper needs, contemptible.

Yet I observe that some of our speakers do not urge the same policy for you as for themselves; for you, they say, ought to remain quiet even when you are wronged; they themselves cannot remain quiet among you, though no one does them wrong. And yet, raillery apart, suppose someone should ask, "Tell me, Aristomedes," why, when you know perfectly well—for no one is ignorant of such matters—that a private station is secure and free from risk, but the life of a politician is precarious, open to attack, and full of trials and misfortunes every day, why do you not choose the quiet, sequestered life instead of the life of peril?" What would you reply? For if we should grant the truth of what would be your best possible answer, that you do all this for love of glory and renown, I wonder what earthly reason you have for thinking that you yourself ought for that object to make every exertion, facing toil and danger, whereas you advise the State to abandon such efforts in sheer indifference. For thus you cannot say—that it is your duty to make a figure in the State, but that the State is of no importance in the Greek world. And there is another thing I do not see—that it is safe for the State to

vulgate, it will refer to the Athenian actor Aristodemus, who was a member of the first embassy to Philip and is mentioned in *De Cor.* 21 and in several passages of the *De Fals. Leg.*

[DEMOSTHENES]

- αὐτῆς πράττειν, σοὶ δὲ κίνδυνος, εἰ μηδὲν τῶν  
 ἄλλων πλέον περιεργάσει, ἀλλὰ τοῦναντίον σοὶ μὲν  
 ἐξ ὧν ἐργάζει καὶ περιεργάζει τοὺς ἐσχάτους  
 73 ὄντας κινδύνους, τῇ πόλει δ' ἐκ τῆς ἡσυχίας. ἀλλὰ  
 νῆ Δία παππῶα σοι καὶ πατρῶα δόξ' ὑπάρχει, ἣν  
 αἰσχρόν ἐστιν ἐν σοὶ καταλῦσαι τῇ πόλει δ'  
 ὑπῆρξεν ἀνώνυμα καὶ φαῦλα τὰ τῶν προγόνων.  
 ἀλλ' οὐδὲ τοῦθ' οὕτως ἔχει· σοὶ μὲν γὰρ ἦν κλέπτῃς  
 [151] ὁ πατήρ, εἴπερ ἦν ὁμοίός σοι, τῇ πόλει δ' ἡμῶν  
 οὓς πάντες ἴσασιν οἱ Ἕλληνες ἐκ τῶν μεγίστων  
 74 κινδύνων σεσωσμένοι. ἀλλὰ γὰρ οὐκ ἴσως οὐδὲ  
 πολιτικῶς ἔνοιον τὰ καθ' αὐτοὺς καὶ τὰ κατὰ τὴν  
 πόλιν πολιτεύονται· πῶς γὰρ ἐστιν ἴσον τούτων  
 μὲν τινὰς ἐκ τοῦ δεσμοτηρίου ἦκοντας ἑαυτοὺς  
 ἀγνοεῖν, τὴν πόλιν δ', ἣ προειστήκει τῶν ἄλλων  
 τέως καὶ τὸ πρωτεῖον εἶχε, νῦν ἐν ἀδοξίᾳ πάσῃ  
 καὶ ταπεινότητι καθεστάναι;  
 75 Πολλὰ τοίνυν ἔχων ἔτι καὶ περὶ πολλῶν εἰπεῖν  
 παύσομαι· καὶ γὰρ οὐ λόγων ἐνδεία μοι δοκεῖ τὰ  
 πράγματ' οὔτε νῦν οὔτ' ἄλλοτε πώποτε φαύλως  
 ἔχειν, ἀλλ' ὅταν πάντ' ἀκούσαντες ὑμεῖς τὰ  
 δέοντα καὶ ὁμογνώμονες ὡς ὀρθῶς λέγεται γενό-  
 μενοι, τῶν λυμαίνεσθαι καὶ διαστρέφειν ταῦτα  
 βουλομένων ἐξ ἴσου κάθησθ' ἀκροώμενοι, οὐκ  
 ἀγνοοῦντες αὐτοὺς (ἴστε γὰρ εὐθὺς ἰδόντες ἀκρι-  
 βῶς, τίς μισθοῦ λέγει καὶ ὑπὲρ Φιλίππου πολι-  
 τεύεται, καὶ τίς ὡς ἀληθῶς ὑπὲρ τῶν βελτίστων),  
 ἀλλ' ἢν' αἰτιασάμενοι τούτους καὶ τὸ πρᾶγμ'  
 εἰς γέλωτα καὶ λοιδορίαν ἐμβαλόντες μηδὲν αὐτοῖ  
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#### FOURTH PHILIPPIC, 72-75

mind its own business, but dangerous for you if you do not go beyond your fellow-citizens in meddling with affairs. Nay, on the contrary, I do foresee the utmost danger, to you from your bustling and meddling, but to the State from its inactivity. But you may say that you have the honour of your grandfather and father to uphold, and it would be scandalous to subvert it in your person, but that the State has inherited only nameless and paltry exploits from our ancestors. But that too is untrue; for you had a thief for your father, if he was like you, but our fathers, as all the Greeks know, preserved them from the deadliest perils. But indeed there are some whose management both of private and of public business is neither fair nor constitutional; for how is it fair that some of these men, just released from jail, should be ignorant of their own worth, while that state, which was once the champion of the rest and maintained the pre-eminence, should now be sunk in all dishonour and humiliation?

Therefore, though there is much that I could say on many topics, I will forbear; for indeed it is not, I think, lack of speeches either now or at any other time that is the cause of our distress, but when you have listened to the right sort of arguments, and when you are unanimous as to their validity, you sit on and give equal attention to those who wish to overthrow and distort them. It is not that you do not recognize these speakers, for as soon as you have seen them, you know exactly who is speaking for pay and acting as Philip's agent, and who is sincerely defending your best interests, but your aim is to find fault with these latter and, by turning the subject into ridicule and raillery, to avoid doing any

[DEMOSTHENES]

76 τῶν δεόντων ποιῆτε. ταῦτ' ἐστὶ τᾷληθῇ, μετὰ πάσης παρρησίας, ἀπλῶς εὐνοίᾳ τὰ βέλτιστ' εἰρημένα, οὐ κολακείᾳ βλάβης καὶ ἀπάτης λόγος μεστός, ἀργύριον τῷ λέγοντι ποιήσων, τὰ δὲ πράγματα τῆς πόλεως τοῖς ἐχθροῖς ἐγχειριῶν. ἢ οὐκ παυστέον τούτων τῶν ἐθνῶν, ἢ μηδέν' ἄλλον αἰτιατέον τοῦ πάντα φαύλως ἔχειν ἢ ὑμᾶς αὐτοὺς

#### FOURTH PHILIPPIC, 76

part of your own duty. There you have the truth spoken with all freedom, simply in goodwill and for the best—no speech packed by flattery with mischief and deceit, and intended to put money into the speaker's pocket and the control of the State into our enemies' hands. Either, then, you must abandon these habits of yours, or you must throw the blame for all our failures on no one but yourselves.



ANSWER TO  
PHILIP'S LETTER

## INTRODUCTION

IN the late summer of 340 Philip began the siege of Perinthus, a town on the Thracian shore of the Propontis, and, in spite of its strong position, it would have fallen but for the help of the Byzantines, the Athenian fleet under Chares, and the mercenaries sent to its relief by the satraps. Philip left part of his force before Perinthus, and hastened to attack Byzantium. He was again thwarted, largely owing to the activities of Demosthenes. The vigorous defence of the Byzantines, aided by an Athenian fleet under Phocion and squadrons from some of the principal Aegean islands, compelled him to abandon the siege. He turned his back on Greece and attacked the Scythians, sustaining a severe defeat at the hands of the Triballi. Thus inauspiciously did he commence the war which was to end two years later in the crowning victory of Chaeronea.

While engaged before Perinthus, Philip sent a manifesto to Athens, complaining of various acts of hostility committed since 346 and ending with a virtual declaration of war. The *De Corona* (§§ 77, 78) contains a version of the letter, which, like the other documents in that speech, is a feeble forgery. Another version appears as No. XII. among the speeches of Demosthenes, though it is absent from the three best manuscripts, S, L, and A. It is not

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likely to be a copy of the original, but it has been generally accepted by historians as faithfully representing the substance of Philip's protest. Without mentioning the siege of Perinthus, it informs us that Philip was forced to provide a land force to escort and protect his fleet on its way to Perinthus. It mentions the appeal for Persian aid, but not the successful result of that appeal. It was therefore written soon after the siege began.

The speech in reply to the letter, though accepted by Dionysius of Halicarnassus as the last of the Philippics, will deceive no one. It attempts no answer to Philip's charges, and it must be considerably later than the letter, as it refers to the raising of the siege of Perinthus and the commencement of that of Byzantium. It is a hash of phrases borrowed or imitated from earlier speeches, and may be attributed with some probability, like the *Fourth Philippic*, to the historian Anaximenes.

According to the *De Corona*, the immediate cause of the rupture was the seizure by Philip of Athenian corn-ships, which were being conveyed through the Bosphorus. It was an Athenian protest that called forth Philip's letter. That incident is not referred to in either of the two following compositions.

[152]      XI. ΠΡΟΣ ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΤΗΝ  
ΦΙΛΙΠΠΟΥ

Ὅτι μὲν, ὦ ἄνδρες Ἀθηναῖοι, Φίλιππος οὐκ  
 ἐποιήσατο τὴν εἰρήνην πρὸς ἡμᾶς, ἀλλ' ἀνεβάλετο  
 τὸν πόλεμον, πᾶσιν ὑμῖν φανερόν γέγονεν· ἐπειδὴ  
 γὰρ Φαρσαλίοις ἄλῃον παρέδωκε καὶ τὰ περὶ  
 Φωκέας διωκῆσατο καὶ τὴν Θράκην κατεστρέψατο  
 πᾶσαν, αἰτίας οὐκ οὕσας πλασάμενος καὶ προφάσεις  
 ἀδίκους ἐξευρών τῷ μὲν ἔργῳ πάλα πολεμῇ πρὸς  
 τὴν πόλιν, τῷ δὲ λόγῳ νῦν ὁμολογεῖ διὰ τῆς  
 2 ἐπιστολῆς ἧς ἐπεμψεν ὅτι δὲ χρὴ μὴτ' ὀρρωδεῖν  
 ὑμᾶς τὴν ἐκείνου δύναμιν μὴτ' ἀγεννῶς ἀντι-  
 ταχθῆναι πρὸς αὐτόν, ἀλλὰ καὶ σώμασι καὶ χρήμασι  
 καὶ ναυσὶ καὶ πᾶσιν ὡς ἀπλῶς εἰπεῖν ἀφειδῶς  
 [153] ὀρμῆσαι πρὸς τὸν πόλεμον, ἐγὼ πειράσομαι διδά-  
 σκειν. πρῶτον μὲν γὰρ εἰκός, ὦ ἄνδρες Ἀθηναῖοι,  
 τοὺς θεοὺς μεγίστους ὑμῖν ὑπάρχειν συμμάχους καὶ  
 βοηθοὺς, ὧν ἐκεῖνος τὰς πίστεις ὑπεριδὼν καὶ  
 3 τοὺς ὅρκους ὑπερβὰς λέλυκεν ἀδίκως τὴν εἰρήνην·  
 ἐπειθ' οἷς πρότερον ἠϋξήθη, φενακίζων αἰεὶ τινας  
 καὶ μεγάλ' ἐπαγγελλόμενος εὐεργετήσῃν, ταῦτα  
 πάντα διεξελήλυθεν ἤδη, καὶ γινώσκεται μὲν ὑπὸ  
 τῶν Περινθίων καὶ Βυζαντίων καὶ τῶν ἐκείνοις  
 συμμαχούντων ὡς ἐπιθυμῇ προσενεχθῆναι τούτοις  
 4 τὸν αὐτὸν τρόπον ὅνπερ Ὀλυνθίοις πρότερον, οὐκ  
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## XI. ANSWER TO PHILIP'S LETTER

It must now be clear to all of you, Athenians, that Philip never concluded a peace with you, but only postponed the war; for ever since he handed Halus<sup>a</sup> over to the Pharsalians, settled the Phocian question, and subdued the whole of Thrace, coming false excuses and inventing hollow pretexts, he has been all the time practically at war with Athens, though it is only now that he confesses it openly in the letter which he has sent. I shall, however, try to prove to you that you must not quail before his power nor offer a half-hearted resistance, but must enter the war with an unsparing provision of men, money, and ships—in a word, with all your resources. For first, men of Athens, you may reasonably expect that your mightiest allies and supporters will be those gods whose sanction he has flouted and whose name he has taken in vain through his unjust violation of the peace. Then again, he has at last come to the end of his policy of deception and his lavish promises of future benefit, which before helped him to power. The Perinthians and Byzantines with their allies realize that his aim is to deal with them even as he dealt with the Olynthians before. The

<sup>a</sup> A town in the south of Thessaly on the Pagasæan Gulf; not to be confused with Halonnesus.

[DEMOSTHENES]

- ἀγνοεῖται δ' ὑπὸ Θετταλῶν δεσπόζειν, ἀλλ' οὐχ ἡγεῖσθαι τῶν συμμάχων προαιρούμενος, ὑποπτεύεται δ' ὑπὸ Θηβαίων Νίκαιαν μὲν φρουρᾷ κατέχων, εἰς δὲ τὴν ἀμφικτυονίαν εἰσδεδυκώς, τὰς δὲ πρεσβείας τὰς ἐκ Πελοποννήσου πρὸς αὐτὸν ἄγων καὶ αἴαν ἐκείνων συμμαχίαν παραιρούμενος· ὥστε τῶν αὐτῷ πρὸ τοῦ φίλων ὄντων τοὺς μὲν νῦν πολεμεῖν ἀκαταλλάκτως, τοὺς δὲ μηκέτι προθύμους εἶναι συναγωνιστάς, ἅπαντας δ' ὑφορᾶσθαι
- 5 καὶ διαβεβλήσθαι πρὸς αὐτόν. ἔτι τοίνυν (οὐδὲ γὰρ τοῦτ' ἔστι μικρόν) οἱ κατὰ τὴν Ἀσίαν σατράπαι καθεστῶτες ἑναγχος μὲν ξένους [μισθοφόρους]<sup>1</sup> εἰσπέμψαντες ἐκώλυσαν ἐκπολιορκηθῆναι Πέριππον, νῦν δὲ τῆς ἔχθρας αὐτοῖς ἐνεστῶσης καὶ τοῦ κινδύνου πλησίον ὄντος, εἰ χειρωθήσεται Βυζάντιον, οὐ μόνον αὐτοὶ προθύμως συμπολεμήσουσιν,
- 6 ἀλλὰ καὶ βασιλέα [Περσῶν] χρήματα χορηγεῖν ἡμῖν προτρέφονται, ὃς τοσοῦτον μὲν κέκτηται πλοῦτον ὅσον οὐδ' οἱ λοιποὶ πάντες, τηλικαύτην δ' ἔχει ῥώμην πρὸς τὰς ἐνθάδε πράξεις ὥστε
- [154] καὶ πρότερον, ἥνικα Λακεδαιμονίοις ἐπολεμοῦμεν, ὁποτέρους πρόσθοιτο, τούτους ἐποίει κρατεῖν τῶν ἐτέρων, καὶ νῦν μεθ' ἡμῶν γενόμενος ῥαδίως καταπολεμήσει τὴν Φιλίππου δύναμιν.
- 7 Πρὸς τοίνυν τούτοις τηλικούτοις οὖσιν, οὐκ ἔρῳ μὲν ὡς οὐ διὰ τὴν εἰρήνην πολλὰ προεἰλήφεν ἡμῶν χωρία καὶ λιμένας καὶ τοιαῦθ' ἕτερα χρήσιμα πρὸς πόλεμον, ὁρῶ δ' ὡς ὅταν μὲν ὑπ' εὐνοίας τὰ πράγματα συνέχῃται καὶ πᾶσι ταῦτα συμφέρῃ τοῖς μετέχουσι τῶν πολέμων, μένει τὰ συσταθέντα βεβαίως· ὅταν δ' ἐξ ἐπιβουλῆς καὶ πλεονεξίας ἀπάτῃ καὶ βίᾳ κατέχῃται, καθάπερ ὑπὸ τούτου

## ANSWER TO PHILIP'S LETTER, 4-7

Thessalians recognize that he is determined to be their despot and not the president of a confederacy. The Thebans suspect him, because he keeps a garrison at Nicaea and has stolen into the Amphictyonic Council, and because he attracts to his court the embassies of the Peloponnesian powers and secures their allies for himself. Thus of his old friends some are even now his irreconcilable foes, others are no longer his hearty supporters, while all regard him with suspicion and dislike. Then too—nor is this a matter of small importance—quite recently the satraps of Asia Minor sent a force of mercenaries and compelled Philip to raise the siege of Perinthus; but to-day their hostility is confirmed, the danger, if he reduces Byzantium, is at their very doors, and not only will they eagerly join the war against him, but they will prompt the king of Persia to become our paymaster; and he is richer than all the rest together, and his power to interfere in Greece is such that in our former wars with Sparta, whichever side he joined, he ensured their victory, and so, if he sides with us now, he will easily crush the power of Philip.

Now, admitting these great advantages, I cannot deny that Philip has used the peace to forestall us in occupying many fortresses, harbours, and other points of vantage, only I observe that when a league is knit together by goodwill, and when all the allied states have the same interests, then the coalition stands firm; but when, like Philip's, it is based on treachery and greed and maintained by fraud and

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<sup>1</sup> Cobet brackets.

[DEMOSTHENES]

- νῦν, μικρὰ πρόφασις καὶ τὸ τυχὸν πταῖσμα ταχέως  
 8 αὐτὰ διέσεισε καὶ κατέλυσεν. καὶ πολλάκις εὐρί-  
 σκω λογιζόμενος οὐ μόνον, ὦ ἄνδρες Ἀθηναῖοι, τὰ  
 συμμαχικὰ τῷ Φιλίππῳ πρὸς ὑποψίαν ἤκοντα καὶ  
 δυσμένειαν, ἀλλὰ καὶ τὰ τῆς ἰδίας ἀρχῆς οὐ  
 συνηρμοσμένα καλῶς οὐδ' οἰκείως οὐδ' ὥς οἴεται  
 τις. ὅλως μὲν γὰρ ἡ Μακεδονικὴ δύναμις ἐν μὲν  
 προσθήκης μέρει ῥοπὴν ἔχει τινὰ καὶ χρήσιν, αὐτὴ  
 δὲ καθ' αὐτὴν ἀσθενὴς ἐστὶ καὶ πρὸς τηλικούτον  
 9 ὄγκον πραγμάτων εὐκαταφρόνητος. ἔτι δ' αὐτὴν  
 οὗτος τοῖς πολέμοις καὶ ταῖς στρατείαις καὶ πάσιν  
 οἷς ἂν τις αὐτὸν μέγαν εἶναι νομίσειε, σφαλερω-  
 τέραν αὐτῷ πεποίηκε. μὴ γὰρ οἴεσθ', ὦ ἄνδρες  
 Ἀθηναῖοι, τοῖς αὐτοῖς χαίρειν Φιλίππον τε καὶ  
 τοὺς ἀρχομένους, ἀλλ' ἐννοεῖσθ' ὥς ὁ μὲν ἐπιθυμεῖ  
 δόξης, οἱ δ' ἀσφαλείας, καὶ αὐτῷ μὲν οὐκ ἔστι  
 τυχεῖν ταύτης ἀκινδύνως, οἱ δ' οὐδὲν δέονται, κατα-  
 λείποντες οἴκοι τέκνα, γονεῖς, γυναῖκας, φθείρεσθαι  
 καὶ καθ' ἐκάστην ἡμέραν κινδυνεύειν ὑπὲρ αὐτοῦ.<sup>1</sup>  
 10 ὥστε τοὺς μὲν πολλοὺς τῶν Μακεδόνων ἐκ τούτων  
 [155] ἂν τις ἴδοι πῶς διάκεινται πρὸς τὸν Φίλιππον τοὺς  
 δὲ περὶ αὐτὸν ὄντας ἐταίρους καὶ τοὺς τῶν ξένων  
 ἡγεμόνας εὐρήσετε δόξαν μὲν ἔχοντας ἐπ' ἀνδρεία,  
 περιδεῶς δὲ μᾶλλον τῶν ἀδόξων ζῶντας. τοῖς μὲν  
 γὰρ πρὸς τοὺς πολεμίους μόνον ὑπάρχει κίνδυνος,  
 οἱ δὲ τοὺς κόλακας καὶ τοὺς διαβάλλοντας αὐτοὺς  
 11 μᾶλλον ἢ τὰς μάχας δεδίασι κάκεῖνοι μὲν μετὰ  
 πάντων ἀγωνίζονται πρὸς τοὺς ἀντιταχθέντας, τοῖς  
 δὲ καὶ τῶν ἐν τοῖς πολέμοις κακῶν οὐκ ἐλάχιστον  
 μέρος μέτεστι, καὶ χωρὶς ἰδίᾳ τὸν τρόπον τὸν τοῦ  
 βασιλέως φοβεῖσθαι συμβέβηκεν. ἔτι δὲ τῶν μὲν

<sup>1</sup> αὐτῶν Dindorf with SA.



## ANSWER TO PHILIP'S LETTER, 7-11

violence, then on some slight pretext or by some trifling slip it is instantly shattered and dissolved. Moreover, men of Athens, frequent reflection has taught me that not only do Philip's alliances end in suspicion and hostility, but also the various parts of his own kingdom are not united by such satisfactory and intimate ties as people imagine. For although in a general way the Macedonian power carries some weight and value as an auxiliary, yet by itself it is weak and, in face of such a stupendous task, even negligible; and Philip, by his wars and his campaigns and by all those activities to which his greatness might be attributed, has really made it a less trusty weapon to his own hand. For you must not imagine, men of Athens, that his subjects share his tastes; you must rather reflect that he wants glory, but they security. He cannot gain his end without danger; they, thinking of children, parents, and wives left at home, are not so eager to court ruin and danger every day to oblige him. From this you can gauge the feelings of the great body of the Macedonians towards Philip; while as regards his courtiers and captains of his mercenaries you will find that, though they have some repute for valour, they live in greater fear than those who have none; for these have only the enemy to fear, but those dread the sycophants and slanderers of the court more than a pitched battle. These, again, have the whole army to support them when they face the hostile ranks, but those both have to bear the chief burden of the war, and, apart from that, it is their peculiar misfortune to fear the temper of their king. Moreover, if a common soldier is at fault,

[DEMOSTHENES]

- πολλῶν ἐὰν ἀμάρτη τις, ζημίας κατὰ τὴν ἀξίαν εἵληφεν· οἱ δ' ὅταν μάλιστα κατορθώσωσι, τότε μάλιστα σκόδρακίζονται καὶ προπηλακίζονται παρὰ
- 12 τὸ προσήκον. καὶ τούτοις οὐδ' ἂν εἰς εὖ φρονῶν ἀπιστήσειεν· οὕτω γὰρ φιλότιμον αὐτὸν εἶναί φασιν· οἱ συνδιατρώψαντες ὥστε βουλόμενον τὰ κάλλιστα τῶν ἔργων πάνθ' αὐτοῦ δοκεῖν εἶναι μᾶλλον ἄχθεσθαι τῶν στρατηγῶν καὶ τῶν ἡγεμόνων τοῖς ἄξιον ἐπαίνου τι πράξασιν ἢ τοῖς ὅλως ἀπο-
- 13 τυχοῦσι. πῶς οὖν, εἴπερ ἐστὶ ταῦτα τοιαῦτα, πιστῶς ἤδη πολὺν χρόνον αὐτῷ παραμένουσιν; ὅτι νῦν μὲν, ὧ ἄνδρες Ἀθηναῖοι, τὸ κατορθοῦν αὐτὸν ἐπισκοτεῖ πᾶσι τοῖς τοιούτοις· αἱ γὰρ εὐπραξίαι δειναὶ συγκρίψαι καὶ συσκιᾶσαι τὰς ἀμαρτίας τῶν ἀνθρώπων εἰσὶν· εἰ δέ τι πταίσει, τότε ἄκριβῶς διακαλυφθήσεται ταῦτα πάντα. συμβαίνει γὰρ
- 14 ὥσπερ ἐν τοῖς σώμασιν ἡμῶν· ὅταν μὲν ἐρρωμένους ἢ τις, οὐδὲν ἐπαισθάνεται τῶν καθ' ἕκαστα
- [156] σαθρῶν, ἐπὶ δ' ἀρρωστίῃ, πάντα κινεῖται, καὶ ῥῆγμα καὶ στρέμμα καὶ ἄλλο τι τῶν ὑπαρχόντων ἢ μὴ τελέως ὑγιεινόν· οὕτω καὶ τῶν βασιλειῶν καὶ ἀπασῶν τῶν δυναστειῶν, ἕως μὲν ἂν ἐν τοῖς πολλέμοις κατορθώσωσι, ἀφανῆ τὰ κακά ἐστι τοῖς πολλοῖς, ἐπὶ δέ τι πταίσωσιν, ὃ νῦν παθεῖν εἰκὸς ἐκείνων μείζον φορτίον ἢ καθ' αὐτὸν αἰρόμενον, γίγνεται φανερά τὰ δυσχερῆ πάντα τοῖς ἀπασιν.
- 15 Εἰ δέ τις ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, τὸν Φίλιππον ὁρῶν εὐτυχοῦντα φοβερόν εἶναι νομίζει καὶ δυσπολέμητον, σώφρονος μὲν ἀνδρὸς χρήται προνοία· μεγάλη γὰρ ῥοπή, μᾶλλον δὲ τὸ ὅλον ἢ τύχη ἐστὶ πρὸς ἅπαντα τὰ τῶν ἀνθρώπων πράγματα κατὰ πολλοὺς μέντοι τρόπους ἔλονται· ἂν τις οὐχ

## ANSWER TO PHILIP'S LETTER, 11-15

his punishment is proportioned to his deserts, but it is just when the officers are most successful that they are most exposed to unmerited curses and gibes. And all this no one in his senses would refuse to believe; for those who have resided at his court agree that Philip is so jealous that he wants to take to himself all the credit of the chief successes, and is more annoyed with a general or an officer who achieves something praiseworthy than with those who fail ignominiously. This being so, how is it that they have so long remained loyal to him? Because, men of Athens, at present his prosperity overshadows all such shortcomings, for success has a strange power of obscuring and covering men's failings; but if he trips, all his weakness will be clearly revealed. For it is with the political as with the bodily constitution. As long as a man is in good health, he is conscious of no unsoundness here or there, but when his health breaks down, every part is set a-working, be it a rupture or a sprain or any organ that is not perfectly healthy. So with all monarchies and oligarchies; as long as their arms prosper, few detect their weaknesses, but when they stumble, even as Philip must stumble beneath a burden that is greater than he can bear, then all their disadvantages are plain for all men to see.

Now if any of you, Athenians, seeing Philip's good fortune, considers him a formidable and dangerous opponent, he is exercising a prudent forethought. For fortune is indeed a great weight in the scale, I might almost say it is everything in human affairs. And yet in many respects our good fortune is to be

[DEMOSTHENES]

- 16 ἦττον τὴν ἡμετέραν εὐτυχίαν ἢ τὴν ἐκείνου. παρὰ τε γὰρ τῶν προγόνων ἐκ πλείονος χρόνου παρελήφαμεν τὴν εὐδαιμονίαν οὐ τούτου μόνον, ἀλλὰ συνελόντι φράσαι πάντων τῶν ἐν Μακεδονίᾳ βασιλευσάντων· καὶ ἐκεῖνοι μὲν Ἀθηναίοις φόρους ἤνεγκαν, ἡ δ' ἡμετέρα πόλις οὐδενί πω τῶν ἀπάντων. ἔτι δὲ τοσούτῳ πλείους ἀφορμὰς αὐτοῦ πρὸς τὴν τῶν θεῶν εὐνοίαν ἔχομεν, ὅσῳ διατελοῦμεν εὐσεβέστερα καὶ δικαιοτέρα πράττοντες.
- 17 τί ποτ' οὖν ἐκεῖνος ἐν τῷ προτέρῳ πολέμῳ πλείω κατώρθωσεν ἡμῶν; ὅτι, ὦ ἄνδρες Ἀθηναῖοι, (παρρησιάζομαι γὰρ πρὸς ὑμᾶς) ὁ μὲν αὐτὸς στρατεύεται καὶ ταλαιπωρεῖ καὶ τοῖς κινδύνοις πάρεστιν, οὔτε καιρὸν παριεῖς οὔθ' ὥραν ἔτους παραλείπων οὐδεμίαν, ἡμεῖς δὲ (εἰρήσεται γὰρ τάληθῃ) οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες αἰεὶ καὶ
- [157] ψηφίζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν εἴ τι λέγεται νεώτερον. καίτοι τί γένοιτ' ἂν νεώτερον ἢ Μακεδῶν ἀνὴρ καταφρονῶν Ἀθηναίων καὶ τολμῶν ἐπιστολὰς πέμπειν τοιαύτας οἷας ἡκούσατε
- 18 μικρῷ πρότερον; καὶ τῷ μὲν ὑπάρχουσι μισθοφόροι στρατιώται, καὶ νῆ Δία πρὸς τούτοις τῶν παρ' ἡμῖν ῥητόρων τινές, οἳ τὰς παρ' ἐκείνου δωρεὰς οἴκαδε λαμβάνειν νομίζοντες οὐκ αἰσχύνονται Φιλίππῳ ζῶντες, οὐδ' αἰσθάνονται πάντα καὶ τὰ τῆς πόλεως καὶ τὰ σφῶν αὐτῶν μικροῦ λήμματος πωλοῦντες. ἡμεῖς δ' οὔτε τῶν ἐκείνου πραγμάτων οὐδὲν στασιάζειν παρασκευάζομεν, οὔτε ξενοτροφεῖν ἐθέλομεν, οὔτε στρατεύεσθαι
- 19 τολμῶμεν. οὐκ οὐν ἔστιν οὐδὲν δεινόν, εἴ τι πεπλεονέκτηκεν ἡμῶν κατὰ τὸν πρότερον πόλεμον, ἀλλὰ μᾶλλον εἰ μὴδὲν ποιοῦντες ἡμεῖς ὧν προσήκει

## ANSWER TO PHILIP'S LETTER, 16-19

preferred to Philip's. For our prosperity is inherited from our ancestors, and is of an earlier date than the prosperity not only of Philip, but, roughly speaking, of all the kings that have ever reigned in Macedonia. Those kings actually paid tribute to Athens, but Athens never paid tribute to any power in the world. Moreover, we have a more secure claim than Philip upon the favour of heaven, in so far as our conduct has always been guided by greater regard for religion and for justice. Why, then, was he more successful than we in the late war? I will be frank with you, men of Athens. It is because he always takes a personal share in the hardships and dangers of the campaign, never neglects a chance, never wastes any season of the year; while we—for the truth must out—sit here idle; we are always hanging back and passing resolutions and haunting the market-place to learn the latest news. Yet what more startling news could there be than that a Macedonian should insult Athenians, daring to send us such a letter as you have heard read a moment ago? Philip's resources include mercenary soldiers, and also, observe! certain mercenary orators here among us, men who are not ashamed to devote their lives to his service, thinking that they are carrying home his bribes, but blind to the fact that they are bartering all the interests of the State, and their own as well, for a paltry profit. We, on the other hand, make no attempt to foment a revolution in his kingdom, we decline to hire mercenaries, we shrink from taking the field. It is not a strange thing, then, that he has gained ground at our expense in the late war, but rather that we, performing no single duty

[DEMOSTHENES]

- τοὺς πολεμοῦντας, νομίζομεν κρατήσειν τοῦ πάντα  
 πράττοντος ἃ δεῖ τοὺς πλεονεκτήσειν μέλλοντας.
- 20 ὦν, ὦ ἄνδρες Ἀθηναῖοι, χρή λαβόντας ἔννοιαν,  
 καὶ λογισαμένους ὥς οὐδ' ἐφ' ἡμῖν ἐστι τὸ φάσκειν  
 ἄγειν-εἰρήνην (ἥδη γὰρ ἐκεῖνος καὶ προηγόρευκε  
 τὸν πόλεμον καὶ τοῖς ἔργοις ἐξενήνοχε) μηδενὸς  
 μὲν φεῖδεσθαι μήτε τῶν δημοσίων μήτε τῶν ιδίων,  
 στρατεύεσθαι δέ, ἂν που καιρὸς ᾗ, προθύμως  
 ἅπαντας, χρῆσθαι δὲ στρατηγοῖς ἀμείνοσιν ἢ
- 21 πρότερον. μὴ γὰρ ὑπολάβῃ τις ὑμῶν, δι' ὧν  
 ἐγένετο τὰ πράγματα χεῖρω τὰ τῆς πόλεως, διὰ  
 τούτων αὐτὰ πάλιν ἀναλήψεσθαι καὶ γενήσεσθαι  
 βελτίω· μηδὲ νομίσητε ῥαθυμούντων ὑμῶν, ὥσπερ  
 πρότερον, ἑτέρους ὑπὲρ τῶν ὑμετέρων ἀγωνιεῖσθαι  
 προθύμως· ἀλλ' ἐννοεῖσθ' ὥς αἰσχρὸν ἐστι τοὺς μὲν
- [158] πατέρας ἡμῶν πολλοὺς πόνους καὶ μεγάλους  
 κινδύνους ὑποστῆναι Λακεδαιμονίοις πολεμοῦντας,
- 22 ὑμᾶς δὲ μηδ' ὑπὲρ ὧν ἐκείνοι δικαίως κτησάμενοι  
 παρέδωκαν ὑμῖν ἐθέλειν ἐρρωμένως ἀμύνεσθαι,  
 ἀλλὰ τὸν μὲν ἐκ Μακεδονίας ὀρμώμενον οὕτως  
 εἶναι φιλοκίνδυνον ὥσθ' ὑπὲρ τοῦ μείζω ποιῆσαι  
 τὴν ἀρχὴν κατατετρωσθαι πᾶν τὸ σῶμα τοῖς  
 πολεμίοις μαχόμενον, Ἀθηναίους δέ, οἷς πατριὸν  
 ἐστι μηδενὸς ἀκούειν, ἀπάντων δὲ κρατεῖν ἐν τοῖς  
 πολέμοις, τούτους διὰ ῥαθυμίαν ἢ μαλακίαν  
 ἐγκαταλείπειν τά τε τῶν προγόνων ἔργα καὶ τὰ  
 συμφέροντα τῆς πατρίδος.
- 23 ἵνα δὲ μὴ μακρολογῶ, φημι χρῆναι παρ-  
 εσκευασθαι μὲν πρὸς τὸν πόλεμον, παρακαλεῖν δὲ

## ANSWER TO PHILIP'S LETTER, 19-23

of a nation at war, think that we are going to defeat one who does everything that a grasping ambition demands.

Bearing this in mind, Athenians, and reflecting that it is not even in our power to pretend that we are at peace, for Philip has already issued a declaration of war and followed it up by active hostilities, it is necessary to spare no expense, public or private, to take the field eagerly and in full force, wherever the opportunity occurs, and to employ abler generals than before. For none of you must assume that the same policy that weakened the power of Athens will suffice to restore and advance it, nor suppose that, if you are as half-hearted as before, others will be zealous in defence of your interests. Reflect, rather, what a disgrace it would be if your fathers faced many hardships and great dangers in fighting the Lacedaemonians, but you should refuse to defend with vigour those advantages which they justly won and bequeathed to you; what a disgrace if one, with only the tradition of Macedonia behind him, so cheerfully courts danger that, in the task of extending his sway, he has been wounded in every limb on the battle-field, but Athenians, whose ancestral boast it is in war to yield to none and conquer all, should renounce, through indolence or cowardice, alike the deeds of their ancestors and the interests of their fatherland.

Not to detain you longer, I say that we must be prepared for war, and must urge the Greek states,

[DEMOSTHENES]

τοὺς Ἑλληνας, μὴ λόγοις, ἀλλὰ τοῖς ἔργοις πρὸς  
τὴν παρ' ἡμῶν συμμαχίαν· ὥς ἅπας μὲν ἐστὶ λόγος  
μάταιος πράξεων ἄμοιρος γενόμενος, τοσοῦτῳ δὲ  
μάλισθ' ὁ παρὰ τῆς ἡμετέρας πόλεως, ὅσῳ δο-  
κοῦμεν αὐτῷ προχειρότατα χρῆσθαι τῶν ἄλλων  
Ἑλλήνων.



## ANSWER TO PHILIP'S LETTER, 23

by our action rather than by our appeals, to join our alliance ; for all words divorced from action are futile, especially words from Athenian<sup>s</sup> lips, in proportion as we are reputed to be more ready of speech than all other Greeks.



## PHILIP'S LETTER

## ΧΙΙ. ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ

Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. Ἐπειδὴ πολλάκις μου πρέσβεις ἀποστείλαντος, ἵν' ἐμμείνωμεν τοῖς ὅρκοις καὶ ταῖς ὁμολογίαις, οὐδεμίαν ἐποιεῖσθ' ἐπιστροφὴν, ὥμην δεῖν πέμψαι πρὸς ὑμᾶς ὑπὲρ ὧν ἀδικεῖσθαι νομίζω. μὴ θαυμάσητε δὲ τὸ μῆκος τῆς ἐπιστολῆς· πολλῶν γὰρ ὑπαρχόντων ἐγκλημάτων ἀναγκαῖόν ἐστιν [159] ὑπὲρ ἀπάντων δηλῶσαι καθαρῶς.

- 2 Πρῶτον μὲν γὰρ Νικίου τοῦ κήρυκος ἀρπασθέντος ἐκ τῆς χώρας τῆς ἐμῆς, οὐχ ὅτι τοῖς παρανομοῦσιν ἐπετιμήσατε τὴν δίκην,<sup>1</sup> ἀλλὰ τὸν ἀδικούμενον εἵρξατε δέκα μῆνας· ἃς δ' ἔφερε παρ' ἡμῶν ἐπιστολάς, ἀνέγνωτ' ἐπὶ τοῦ βήματος. ἔπειτα Θασίων ὑποδεχομένων τὰς Βυζαντίων τριήρεις καὶ τῶν ληστῶν τοὺς βουλομένους οὐδὲν ἐφροντίζετε, τῶν συνθηκῶν διαρρήδην λεγουσῶν
- 3 πολεμίους εἶναι τοὺς ταῦτα ποιοῦντας. ἔτι τοίνυν περὶ τοὺς αὐτοὺς χρόνους Διοπέιθης ἐμβαλὼν εἰς τὴν χώραν Κρωβύλην μὲν καὶ τὴν Τιρίστασιν ἐξηνδραποδίσατο, τὴν δὲ προσεχῇ Θράκην ἐπόρ-

<sup>1</sup> So Blass: οὐ τοῖς π. ἐ. ὅτι τὴν δίκην MSS : οὐ τοῖς π. ἐπιτιμήσατε Dindorf.

## XII PHILIP'S LETTER

PHILIP to the Council and People of Athens, greeting.

To the embassies that I have repeatedly dispatched to ensure the observance of our oaths and agreements you have paid no attention, so that I am forced to send you a statement of the matters in which I consider myself wronged. But you must not be surprised at the length of the letter, for I have many charges to prefer, and it is necessary to put them all clearly and frankly.

In the first place, when Nicias, my herald, was kidnapped<sup>a</sup> from my territory, you not only failed to bring the law-breakers to justice, but you kept the victim a prisoner for ten months, and the letters from me, of which he was the bearer, you read before your Assembly. Next, when the Thasians opened their harbour to the Byzantine war-galleys and to any pirates that chose to touch there, you ignored the incident, in spite of the clauses expressly denouncing such acts as hostile. Furthermore, about the same date, Diopithes<sup>b</sup> attacked Crobyle and Tristasis and enslaved the inhabitants, laying waste

<sup>a</sup> Nothing is known of this incident. The letters were obviously not intended for Athenian ears.

<sup>b</sup> See the speech *On the Chersonese*. Crobyle is not mentioned elsewhere; Tristasis was in the Chersonese.

[PHILIP'S]

- θησε, τέλος δ' εἰς τοῦτ' ἦλθεν παρανομίας ὥστ'  
 Ἀμφίλοχον ὑπὲρ τῶν αἰχμαλώτων ἐλθόντα πρε-  
 σβευτήν συλλαβὼν καὶ τὰς ἐσχάτας ἀνάγκας ἐπιθεὶς  
 ἀπελύτρωσε ταλάντων ἑννέα· καὶ ταῦτα τῷ δήμῳ  
 4 εὐδοκοῦντ' ἐποίησεν. καίτοι τὸ παρανομεῖν εἰς  
 κήρυκα καὶ πρέσβεις τοῖς ἄλλοις τε πᾶσιν ἀσεβὲς  
 εἶναι δοκεῖ καὶ μάλιστα ὑμῖν· Μεγαρέων γοῦν  
 Ἀνθεμόκριτον ἀνελόντων εἰς τοῦτ' ἐλήλυθεν ὁ  
 δῆμος, ὥστε μυστηρίων μὲν εἶργον<sup>1</sup> αὐτούς,  
 ὑπομνήματα δὲ τῆς ἀδικίας ἔστησαν ἀνδριάντα  
 πρὸ τῶν πυλῶν. καίτοι πῶς οὐδ' δεινόν, ἐφ' οἷς  
 παθόντες οὕτως ἐμισήσατε τοὺς δράσαντας, νῦν  
 5 αὐτοὺς φαίνεσθαι ποιοῦντας; Καλλίας τοίνυν ὁ παρ'  
 ὑμῶν στρατηγὸς τὰς μὲν πόλεις τὰς ἐν τῷ Παγα-  
 σίτῃ κόλπῳ κατοικουμένας ἔλαβεν ἀπάσας, ὑμῖν  
 μὲν ἐνόρκους, ἐμοὶ δὲ συμμαχίδας οὔσας, τοὺς δ'  
 εἰς Μακεδονίαν πλέοντας ἐπώλει πάντας πολεμίους  
 [160] κρίνων· καὶ διὰ ταῦθ' ὑμεῖς ἐπηνεῖτ' αὐτὸν ἐν τοῖς  
 ψηφίσμασιν. ὥστ' ἔγωγ' ἀπορώ τί ποτ' ἔσται  
 καινότερον, ἔὰν ὁμολογήσῃτέ μοι πολεμεῖν· καὶ  
 γὰρ ὅτε φανερώς διεφερόμεθα, ληστὰς ἐξεπέμπετε  
 καὶ τοὺς πλέοντας ὡς ἡμᾶς ἐπωλείτε, τοῖς ἐναν-  
 τίοις ἐβοηθεῖτε, τὴν χώραν μου κακῶς ἐποιεῖτε.  
 6 Χωρὶς τοίνυν εἰς τοῦτο παρανομίας ἀφίχθε καὶ  
 δυσμενείας ὥστε καὶ πρὸς τὸν Πέρσην πρέσβεις  
 ἀπεστάλκατε πείσοντας αὐτὸν ἐμοὶ πολεμεῖν· ὁ

<sup>1</sup> So Cobet: *εἶργειν* Dindorf with mss

<sup>a</sup> The incident is narrated by Plutarch (*Pericl.* 30) A. was sent to remonstrate with the Megarians for cultivating sacred ground. The statue was still to be seen in the time of Pausanias (1 36. 3).

<sup>b</sup> Of Chalcis in Euboea. Originally an ally of Philip, he changed sides and helped Phocion's expedition in 341, which

## LETTER, 3-6

the adjacent parts of Thrace. But his crowning act of lawlessness was the arrest of Amphilochus, the ambassador sent to negotiate for the captives ; he subjected him to the severest torture and wrung from him a ransom of nine talents. And this he did with the approval of your Assembly. Yet violation of the rights of heralds and ambassadors is regarded by all men as an act of impiety, and by none more than by you, if I may judge from the fact that, when the Megarians arrested Anthemocritus,<sup>a</sup> your Assembly went to the length of excluding them from the celebration of the mysteries, and actually erected a statue before the city gates to commemorate the outrage. Yet is it not monstrous that you are now yourselves notoriously guilty of acts which, when you were the victims, excited in you such detestation of the perpetrators ? Again, your general, Callias,<sup>b</sup> captured the cities on the Pagasæan Gulf, every one of them, though they were protected by treaty with you and were in alliance with me ; all merchants sailing to Macedonia he regarded as enemies and sold them into slavery. And for this you passed him a vote of thanks ! So I am at a loss to say what difference it will make if you admit that you are at war with me, for when we were openly at variance, then too you used to send out privateers, enslave merchants trading with us, help my adversaries, and lay waste my territory.

Not content with this, you have shown your contempt for right and your hostility to me by actually sending an embassy to urge the king of Persia to declare war on me. This is the most amazing exploit

cleared Oreus and Eretria of tyrants. The captured cities, as allies of Philip, were included in the Peace of Philocrates (346).

μάλιστα ἂν τις θαυμάσειεν. πρὸ μὲν γὰρ τοῦ λαβεῖν αὐτὸν Αἴγυπτον καὶ Φοινίκην ἐψηφίσασθε, ἂν ἐκεῖνός τι νεωτερίῃ, παρακαλεῖν ὁμοίως ἐμὲ 7 καὶ τοὺς ἄλλους Ἑλληνας ἅπαντας ἐπ' αὐτόν· νῦν δὲ τοσοῦτον ὑμῖν περίεστι τοῦ πρὸς ἐμὲ μίσους ὥστε πρὸς ἐκεῖνον διαλέγεσθε περὶ τῆς ἐπιμαχίας. καίτοι τὸ παλαιὸν οἱ πατέρες ὑμῶν, ὡς ἐγὼ πυνθάνομαι, τοῖς Πεισιστρατίδαις ἐπετίμων ὡς ἐπάγουσι τὸν Πέρσῃ ἐπὶ τοὺς Ἑλληνας· ὑμεῖς δ' οὐκ αἰσχύνεσθε ταῦτα ποιοῦντες ἃ διετελεῖτε τοῖς τυράννοις ἐγκαλοῦντες.

- 8 Ἀλλὰ πρὸς τοῖς ἄλλοις καὶ γράφετ' ἐν τοῖς ψηφίσμασιν ἐμοὶ προστάττοντες Τήρην καὶ Κερσοβλέπτην ἔαν Θράκης ἄρχῃ, ὡς ὄντας Ἀθηναίους. ἐγὼ δὲ τούτους οὔτε τῶν περὶ τῆς εἰρήνης συνθηκῶν οἶδα μετασχόντας ὑμῖν οὔτ' ἐν ταῖς στήλαις ἀναγεγραμμένους οὔτ' Ἀθηναίους ὄντας, ἀλλὰ Τήρην μὲν μετ' ἐμοῦ στρατευόμενον ἐφ' ὑμᾶς, Κερσοβλέπτην δὲ τοῖς παρ' ἐμοῦ πρεσβευταῖς ἰδίᾳ μὲν τοὺς ὅρκους ὁμόσαι προθυμούμενον, κωλυθέντα δ' ὑπὸ τῶν ὑμετέρων στρατηγῶν ἀποφαινόντων 9 αὐτὸν Ἀθηναίων ἐχθρόν. καίτοι πῶς ἐστὶ τοῦτ' ἴσον ἢ δίκαιον, ὅταν μὲν ὑμῖν συμφέρῃ, πολέμιον [161] εἶναι φάσκειν αὐτὸν τῆς πόλεως, ὅταν δ' ἐμὲ συκοφαντεῖν βούλησθε, πολίτην ἀποδείκνυσθαι τὸν αὐτὸν ὑφ' ὑμῶν· καὶ Σιτάλκου μὲν ἀποθανόντος, ᾧ μετέδοτε τῆς πολιτείας, εὐθὺς ποιήσασθαι πρὸς τὸν ἀπο-

<sup>a</sup> These two provinces, together with Cyprus, revolted in 346 and were recovered by Artaxerxes Ochus. Greek mercenaries formed the backbone of the armies on both sides. See Grote, chap. 90. Nothing is known of any such Athenian decree.



## LETTER, 6-9

of all; for, before the king reduced Egypt and Phoenicia,<sup>a</sup> you passed a decree calling on me to make common cause with the rest of the Greeks against him, in case he attempted to interfere with us; and to-day you have such a superabundance of hatred for me that you negotiate with him for a defensive alliance. Yet I am given to understand that your fathers of old punished the sons of Pisis-tratus for inviting the Persians to invade Greece. You are not ashamed to do what you have always made a matter of indictment against your tyrants.

But there is more to come. In your decrees you order me in so many words to leave Thrace to the rule of Teres<sup>b</sup> and Cersobleptes, because they are Athenians. But I am not aware that these two had any share with you in the terms of peace, or that their names were included in the inscription set up, or that they are really Athenians. On the contrary, I know that Teres fought with me against you, and that Cersobleptes was quite ready in private to take the oath of allegiance to my ambassadors, but was prevented by your generals, who denounced him as an enemy of the Athenians. And yet is it fair and right that, when it suits your convenience, you should call him an enemy of your state, but, when you want to bully me, the same man should be described as your fellow-citizen; and that on the death of Sitalces,<sup>c</sup> on whom you did confer your citizenship, you should at once cultivate the friend-

<sup>b</sup> Not otherwise known.

<sup>c</sup> Apparently a mistake. Sitalces, king of the Odrysae, was an ally, but not a citizen, of Athens, and was killed in battle against the Triballi in 424 (Thuc. iv. 101). The description here exactly suits Cotys.

- κτείναντα φιλίαν, ὑπὲρ δὲ Κερσοβλέπτου πόλεμον αἰρεσθαι<sup>1</sup> πρὸς ἡμᾶς; καὶ ταῦτα σαφῶς εἰδὼτας ὅτι τῶν λαμβανόντων τὰς δωρεὰς τὰς τοιαύτας οὐδεὶς οὔτε τῶν νόμων οὔτε τῶν ψηφισμάτων
- 10 οὐδὲν φροντίζει τῶν ὑμετέρων. οὐ μὴν ἀλλ' εἰ δεῖ πάντα τὰλλα παραλιπόντα συντόμως εἰπεῖν, ὑμεῖς ἔδοτε πολιτείαν Εὐαγόρᾳ τῷ Κυπρίῳ καὶ Διονυσίῳ τῷ Συρακοσίῳ καὶ τοῖς ἐκγόνοις τοῖς ἐκείνων. ἐὰν οὖν πείσητε τοὺς ἐκβαλόντας ἑκατέρους αὐτῶν ἀποδοῦναι πάλιν τὰς ἀρχὰς τοῖς ἐκπεσοῦσι, κομίζεσθε καὶ παρ' ἐμοῦ τὴν Θράκην, ὅσης Τήρης καὶ Κερσοβλέπτης ἦρχεν. εἰ δὲ τοῖς μὲν ἐκείνων κρατήσασι μηδ' ἐγκαλεῖν ἀξιοῦτε μηδέν, ἐμὲ δ' ἐνοχλεῖτε, πῶς οὐ δικαίως ὑμᾶς ἀμυνοίμην ἄν;
- 11 Περί μὲν οὖν τούτων πολλὰ λέγειν ἔχων ἔτι δίκαια, παραλιπεῖν προαιρούμαι. Καρδιανοῖς δὲ φημι βοηθεῖν, γεγονὼς αὐτοῖς πρὸ τῆς εἰρήνης σύμμαχος, οὐκ ἐθελόντων δ' ὑμῶν ἐλθεῖν εἰς κρίσιν, πολλάκις μὲν ἐμοῦ δεηθέντος, οὐκ ὀλιγάκις δ' ἐκείνων· ὥστε πῶς οὐκ ἂν εἶην πάντων φαυλότατος, εἰ καταλιπὼν τοὺς συμμάχους μᾶλλον ὑμῶν φροντίζοιμι τῶν πάντα μοι τρόπον ἐνοχλοούντων ἢ τῶν βεβαίως μοι φίλων ἀεὶ μενόντων;
- 12 Εἰ τοίνυν δεῖ μηδὲ τοῦτο παραλιπεῖν, εἰς τοσοῦτ' ἐληλύθατε πλεονεξίας ὥστε πρότερον μὲν ἐνεκαλεῖτέ μοι τὰ προειρημένα μόνον, τὰ δ' ὑπογυιότατα
- [162] Πεπαρηθίων φασκόντων δεινὰ πεπονθῆναι προσ-

<sup>1</sup> So G. H. Schaefer · αἰρεῖσθαι Dindorf with mss.

\* If this is the younger Evagoras, Philip's history is inaccurate. He was expelled from Cyprus, and helped Artaxerxes to recover the island after the revolt but he was

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## LETTER, 9-12

ship of his murderer, and pick a quarrel with us to shield Cersobleptes? And all the time you know perfectly well that of those who receive such honours at your hands not one cares a jot for your laws or your decrees. However, if I may mention two instances to the exclusion of the rest, you gave your citizenship to Evagoras<sup>a</sup> of Cyprus and to Dionysius<sup>b</sup> of Syracuse, to them and their descendants. Now, if you can persuade either of these peoples to restore their exiled tyrants, then you may apply to me for as much of Thrace as was ruled by Teres and Cersobleptes. But if you have not a word to say against those who overthrew Evagoras and Dionysius, but persist in harassing me, have I not a perfect right to defend myself against you?

Now I prefer to pass over many complaints that I might justly make, but I admit that I am helping the Cardians,<sup>c</sup> for I was their ally before the peace, and you refused to submit your claim to arbitration, though you were often pressed to do so by me, and not infrequently by the Cardians. Should I not be utterly contemptible if I threw over my allies and paid more regard to you, who are harassing me in every way, than to those who have always been my staunch friends?

The following affront also should not be passed over. Though formerly you confined yourselves to the charges I have mentioned, your arrogance is now such that, when the people of Peparethus<sup>d</sup> complained of the latest "outrage," you instructed your never reinstated. His grandfather, of the same name, the friend and helper of Conon, was made an Athenian citizen.

<sup>b</sup> The younger, expelled by Dion in 356 and by Timoleon in 343.

<sup>c</sup> See the speech *On the Chersonese*.

<sup>d</sup> See the speech *On Halonnesus*.

[PHILIP'S]

- ετάξατε τῷ στρατηγῷ δίκην παρ' ἐμοῦ λαβεῖν ὑπὲρ ἐκείνων, οὕς, ἐγὼ μὲν ἐτιμωρησάμην ἐνδεεστέρας ἢ προσήκεν, ἐκεῖνοι δ' εἰρήνης οὕσης καταλαβόντες Ἀλόννησον οὔτε τὸ χωρίον οὔτε τοὺς φρουροὺς ἀπεδίδδουσιν πέμψαντος ὑπὲρ αὐτῶν ἐμοῦ πολλάκις.
- 13 ὑμεῖς δ' ὧν μὲν ἡδίκησαν ἐμὲ Πεπαρήθιοι, τούτων μὲν οὐδὲν ἐπεσκέψασθε, τὴν δὲ τιμωρίαν, ἀκριβῶς εἰδότες. καίτοι τὴν νῆσον οὔτ' ἐκείνους οὔθ' ὑμᾶς ἀφειλόμην, ἀλλὰ τὸν ληστήν Σώστρατον. εἰ μὲν οὖν αὐτοὶ φατε παραδοῦναι Σωστράτῳ, ληστὰς ὁμολογεῖτε καταπέμπειν· εἰ δ' ἀκόντων ὑμῶν ἐκεῖνος κατεκράτει, τί δεινὸν πεπόνθατε λαβόντος ἐμοῦ καὶ τὸν τόπον τοῖς πλείουσιν ἀσφαλῆ παρ-
- 14 ἔχοντος; τοσαύτην δέ μου ποιουμένου πρόνοιαν τῆς ὑμετέρας πόλεως, καὶ διδόντος αὐτῇ τὴν νῆσον, οἱ ῥήτορες λαμβάνειν μὲν οὐκ εἶναι, ἀπολαβεῖν δὲ συνεβούλευον, ὅπως ὑπομείνας μὲν τὸ προσταττόμενον τὴν ἀλλοτρίαν ἔχειν ὁμολογῶ, μὴ προέμενος<sup>1</sup> δὲ τὸ χωρίον ὑποπτος γένωμαι τῷ πλήθει. γνοὺς ἐγὼ ταῦτα προὔκαλούμην κριθῆναι περὶ τούτων πρὸς ὑμᾶς, ἵν' εἰ μὲν ἐμὴ γνωσθῇ, παρ' ἐμοῦ δοθῇ τὸ χωρίον ὑμῖν, εἰ δ' ὑμετέρα κριθῇ, τότε
- 15 ἀποδῶ τῷ δήμῳ. ταῦτα δ' ἐμοῦ πολλάκις ἀξιούντος, ὑμεῖς μὲν οὐ προσείχετε, Πεπαρήθιοι δὲ τὴν νῆσον κατέλαβον. τί οὖν ἐχρῆν με ποιεῖν; οὐ δίκην λαβεῖν παρὰ τῶν ὑπερβεβηκότων τοὺς ὅρκους; οὐ τιμωρῆσασθαι τοὺς οὕτως ὑπερηφάνως ἀσελγαίνοντας; καὶ γὰρ εἰ Πεπαρηθίων ἦν ἡ νῆσος,
- [163] τί προσήκεν ἀπαιτεῖν Ἀθηναίους, εἰ δ' ὑμετέρα, πῶς οὐκ ἐκείνοις ὀργίξεσθε καταλαβοῦσι τὴν ἀλλοτρίαν;

<sup>1</sup> So Cobet: προειμένος Dindorf with mss.

## LETTER, 12-15

general to demand redress from me on their behalf I actually punished them less rigorously than they deserved, for they seized Halonnesus in time of peace and refused to restore either the fortress or the garrison in spite of my repeated remonstrances. But you, with full knowledge of the facts, ignored their offences against me, and only considered their punishment. Yet I robbed neither them nor you of the island, but only the pirate chief, Sostratus. Now, if you say that you handed it over to Sostratus, you admit that you employ pirates; if he captured it against your wishes, why this indignation against me for taking it and making the district safe for traders? In my regard for the interests of your city, I offered you the island, but your statesmen urged you to refuse it as a gift and demand it as an act of restitution, in order that, if I submit to their dictation, I may thereby confess that I have no right to the place, but if I do not give it up, I may arouse the suspicions of your democracy. Conscious of this, I challenged you to submit our claims to arbitration, so that if the island was adjudged to be mine, I might give it to you; if yours, then I might restore it to your people. I repeatedly demanded a trial, but you paid me no attention, and the Peparethians occupied the island. What, then, was I to do? Was I not to punish those who had violated their oaths? Was I not to take vengeance for such a wanton outrage? For if the island belonged to the Peparethians, what right had the Athenians to demand it back? If it was yours, why are you not angry with the Peparethians for seizing the territory of others?

- 16 Εἰς τοῦτο δὲ προβεβήκαμεν ἔχθρας ὥστε βου-  
 λόμενος ταῖς ναυσὶν εἰς τὸν Ἑλλησποντον παρα-  
 βαλεῖν ἡναγκάσθην αὐτὰς παραπέμψαι διὰ Χερρο-  
 νήσου τῇ στρατιᾷ, τῶν μὲν κληρούχων κατὰ τὸ Πολυ-  
 κράτους δόγμα πολεμούντων ἡμῖν, ὑμῶν δὲ τοι-  
 αῦτα ψηφίζομένων, τοῦ δὲ στρατηγοῦ Βυζαντίους  
 τε παρακαλοῦντος καὶ διαγγέλλοντος πρὸς ἅπαντας  
 ὅτι πολεμεῖν αὐτῷ προστάττετε, ἂν καιρὸν λάβη-  
 τοιαῦτα δὲ πάσχων ὁμῶς τῆς πόλεως καὶ τῶν  
 τριήρων καὶ τῆς χώρας ἀπεσχόμην, ἱκανὸς ὢν τὰ  
 πλείστα λαβεῖν ἢ πάντα, καὶ διατετέλεκα προκα-  
 λούμενος ὑμᾶς εἰς κρίσιν ἔλθειν ὑπὲρ ὧν αἰτιώμεθ'
- 17 ἀλλήλους. καίτοι σκοπεῖσθε πότερον κάλλιον ἔστιν  
 ὄπλοις ἢ λόγοις διακρίνεσθαι, καὶ πότερον αὐτοὺς  
 εἶναι βραβευτὰς ἢ πείσαι τινας ἐτέρους· καὶ  
 λογίζεσθ' ὥς ἄλογόν ἐστιν Ἀθηναίους Θασίους μὲν  
 καὶ Μαρωνίτας ἀναγκάσαι περὶ Στρώμης δια-  
 κριθῆναι λόγοις, αὐτοὺς δὲ πρὸς ἐμὲ μὴ δια-  
 λύσασθαι περὶ ὧν ἀμφισβητοῦμεν τὸν τρόπον  
 τοῦτον, ἄλλως τε καὶ γινώσκοντας ὅτι νικηθέντες  
 μὲν οὐδὲν ἀποβαλεῖτε, κρατήσαντες δὲ λήψεσθε τὰ  
 νῦν ὑφ' ἡμῖν ὄντα.
- 18 Πάντων δέ μοι δοκεῖ παραλογώτατον εἶναι, διότι  
 πέμψαντος ἐμοῦ πρέσβεις ἀπὸ τῆς συμμαχίας  
 πάσης, ἢ ὧσι μάρτυρες, καὶ βουλομένου ποιήσα-  
 σθαι πρὸς ὑμᾶς δικαίας ὁμολογίας ὑπὲρ τῶν  
 Ἑλλήνων, οὐδὲ τοὺς περὶ τούτων λόγους ἐδέξασθε  
 παρὰ τῶν πρεσβευόντων, ἐξὸν ὑμῖν ἢ τῶν κινδύνων  
 ἀπαλλάξαι τοὺς δυσχερὲς ὑποπτεύοντάς τι καθ'

\* Unknown ; apparently the author of the decree by which the colony was sent out.

## LETTER, 16-18

Our mutual hostility has become so acute that, when I wanted to convey my fleet to the Hellespont, I was compelled to escort it with my army through the Chersonese, because your settlers there were at war with us in accordance with the decree of Poly-crates,<sup>a</sup> backed up by your resolutions, and your general was inciting the Byzantines and publicly announcing that your orders were to make war on me, if he got the chance. In spite of this provocation, I kept my hands off the fleets and the territory of your state, though I was strong enough to seize most, if not all, of these, and I have not ceased to appeal to you to have the points in dispute between us settled by arbitration. Yet consider which is the more honourable—to settle the dispute by arms or by arguments, to be yourselves the umpires or to win the verdict from others. Also reflect how unreasonable it is that Athenians should force Thasians and Maronites<sup>b</sup> to submit to arbitration about Stryme, but should not themselves in this way settle with me the points on which we are at variance, especially when you realize that, if you lose the verdict, you will sacrifice nothing, and if you win it, you will gain territory which is now in my possession.

But the crowning absurdity, I think, is that, though I sent ambassadors from all my allies to attend as witnesses, and was willing to come to a just agreement with you in the interests of the Greek world, you turned a deaf ear to the representations of the ambassadors, when you might perfectly well have relieved the fears of those who attributed sinister

<sup>b</sup> Maronea and Stryme were neighbouring towns on the coast of Thrace, eastward from the island of Thasos. Maronea laid claim to Stryme, which was a colony of Thasos.

[164] ἡμῶν, ἣ φανερώς ἐξελέγξαι με φαυλότατον ὄντα  
 19 τῶν πάντων. τῷ μὲν οὖν δήμῳ ταῦτα συνέφερε,  
 τοῖς δὲ λέγουσιν οὐκ ἔλυσιτέλει. φασὶ γὰρ οἱ τῆς  
 πολιτείας τῆς παρ' ὑμῶν ἔμπειροι τὴν μὲν εἰρήνην  
 πόλεμον αὐτοῖς εἶναι, τὸν δὲ πόλεμον εἰρήνην· ἣ  
 γὰρ συναγωνιζομένους τοῖς στρατηγοῖς ἢ συκο-  
 φαντοῦντας αἰεὶ τι λαμβάνειν παρ' αὐτῶν, ἔτι δὲ  
 τῶν πολιτῶν τοῖς γνωριμωτάτοις καὶ τῶν ἔξωθεν  
 τοῖς ἐνδοξοτάτοις λοιδορουμένους ἐπὶ τοῦ βήματος  
 περιποιεῖσθαι παρὰ τοῦ πλήθους δόξαν ὥς εἰσὶ  
 δημοτικοί.

20 Ῥάδιον μὲν οὖν ἐστὶ μοι παῦσαι τῆς βλασφημίας  
 αὐτοῦς μικρὰ πάνυ προεμένῳ, καὶ ποιῆσαι λέγειν  
 ἐπαίνους ὑπὲρ ἡμῶν. ἀλλ' αἰσχυνοίμην ἂν, εἰ τὴν  
 πρὸς ὑμᾶς εὖνοιαν παρὰ τούτων φαινοίμην ὠνού-  
 μενος, οἱ πρὸς τοῖς ἄλλοις εἰς τοῦτο τόλμης  
 ἤκουσιν, ὥστε καὶ περὶ Ἀμφιπόλεως πρὸς ἡμᾶς  
 ἀμφισβητεῖν ἐπιχειροῦσιν, ὑπὲρ ἧς τῶν ἀντι-  
 ποιουμένων αὐτῆς οἶμαι πολὺ δικαιότερα λέγειν  
 21 αὐτός. εἴτε γὰρ τῶν ἐξ ἀρχῆς κρατησάντων  
 γίνεται, πῶς οὐ δικαίως ἡμεῖς αὐτὴν ἔχομεν,  
 Ἀλεξάνδρου τοῦ προγόνου πρώτου κατασχόντος  
 τὸν τόπον, ὅθεν καὶ τῶν αἰχμαλώτων Μήδων  
 ἀπαρχὴν ἀνδριάντα χρυσοῦν ἀνέστησεν εἰς Δελ-  
 φούς; εἴτε τούτων μὲν ἀμφισβητήσῃε τις, ἀξιοῖ  
 δὲ γίνεσθαι τῶν ὕστερον γενομένων κυρίων,  
 ὑπάρχει μοι καὶ τοῦτο τὸ δίκαιον· ἐκπολιορκήσας  
 γὰρ τοὺς ὑμᾶς μὲν ἐκβαλόντας, ὑπὸ Λακεδαι-

\* Readers of Herodotus will remember Alexander, who after Salamis tried to tempt the Athenians to desert the



## LETTER, 18-21

môtives to me, or else have proved me beyond all doubt the most worthless of mankind. Such a course was indeed in the interests of your people, but it would not have paid your talkers. For those who have any experience of your constitution say that to the orators peace means war and war means peace : because they always manage to make something out of the generals either by backing them up or by blackmailing them, and also, by abusing from the public platform your most prominent citizens and the most esteemed of your foreign residents, they win a reputation with the mob for democratic zeal.

Now it would be easy for me, at a trifling expense, to stop their abuse and set them singing my praises. But I should be ashamed if I were known to purchase your goodwill from men who, besides their other faults, have reached such a height of impudence that they even venture to dispute with me about Amphipolis, to which I think I can advance a far better claim than my rivals. For, if it belongs to the original conquerors, have not we a right to hold it? It was my ancestor, Alexander,<sup>a</sup> who first occupied the site, and, as the first-fruits of the Persian captives taken there, set up a golden statue at Delphi. Or if anyone disputes this and claims it for its later owners, here again the right is mine, because I besieged and captured the city, after its inhabitants had expelled you and accepted the Lacedaemonians

Greek cause (viii. 140), but made amends by revealing to them the decision of the Persians before Plataea (ix. 44); and also the statue erected at Delphi from the plunder of Salamis (viii. 121). But Amphipolis was not in existence at the time, nor were the Persians in their retreat attacked by Macedonians but by Thracians (ix. 89). Perhaps the Macedonians had their own history of the Persian invasion.

[PHILIP'S]

μονίων δὲ κατοικισθέντας, ἔλαβον τὸ χωρίον.  
 22 καίτοι πάντες οἰκοῦμεν τὰς πόλεις ἢ τῶν προγόνων  
 παραδόντων ἢ κατὰ πόλεμον κύριοι καταστάντες.  
 ὑμεῖς δ' οὔτε πρῶτοι λαβόντες οὔτε νῦν ἔχοντες,  
 [165] ἐλάχιστον δὲ χρόνον ἐν τοῖς τόποις ἐμμέναντες,  
 ἀντιποιεῖσθε τῆς πόλεως, καὶ ταῦτα πίστιν ὑπὲρ  
 ἡμῶν αὐτοὶ βεβαιότατην ἐπιθέντες· πολλάκις γὰρ  
 ἐμοῦ γράφοντος ἐν ταῖς ἐπιστολαῖς ὑπὲρ αὐτῆς,  
 ἐγνώκατε δικαίως ἔχειν ἡμᾶς, τότε μὲν ποιησά-  
 μενοι τὴν εἰρήνην ἔχοντος ἐμοῦ τὴν πόλιν, κἄτα  
 23 συμμαχίαν ἐπὶ ταῖς αὐταῖς ὁμολογίαις. καίτοι  
 πῶς ἂν ἑτέρα γένοιτο βεβαιότερα ταύτης κτήσις,  
 τῆς τὸ μὲν ἐξ ἀρχῆς καταλειφθείσης ἡμῖν ὑπὸ τῶν  
 προγόνων, πάλιν δὲ κατὰ πόλεμον ἐμῆς γεγε-  
 νημένης, τρίτον δὲ συγχωρηθείσης ὑφ' ὑμῶν τῶν  
 εἰθισμένων ἀμφισβητεῖν καὶ τῶν οὐδὲν ὑμῖν  
 προσηκόντων;

“Α μὲν οὖν ἐγκαλῶ, ταῦτ' ἐστίν· ὥς δὲ προυπ-  
 αρχόντων καὶ διὰ τὴν ἐμὴν εὐλάβειαν μᾶλλον ἢδη  
 τοῖς πράγμασιν ἐπιτιθεμένων καὶ καθ' ὅσον ἂν  
 δύνησθε κακοποιούντων, ὑμᾶς ἀμνησθῆναι μετὰ τοῦ  
 δικαίου, καὶ μάρτυρας τοὺς θεοὺς ποιησάμενος  
 διαλήψομαι περὶ τῶν καθ' ὑμᾶς.

## LETTER, 21-23

as their founders<sup>a</sup> Yet we all of us occupy our cities either by inheritance from our ancestors or by right of conquest in war. But you, who were not the first to take Amphipolis, who do not possess it to-day, and who made the briefest sojourn in that district, now lay claim to the city, and that in spite of your own most solemn assurances in my favour. For I wrote to you again and again on the subject, and you acknowledged that I was in the right by making peace with me at a time when I was in occupation of the city, and subsequently by concluding an alliance with me on the same terms. Yet what stronger title to possession could there be than that the city was originally inherited by me from my ancestors, was again captured by me in war, and thirdly was conceded to me by you, who are in the habit of claiming even that to which you have no shadow of a right?

Such are the complaints I have to make. As you were the aggressors and, thanks to my forbearance, are making still further attacks on my interests and doing me all the harm in your power, I shall defend myself, with justice on my side, and, calling the gods to witness, I shall bring my dispute with you to an issue.

<sup>a</sup> Brasidas, after his death in 422, was worshipped at Amphipolis as hero and founder in place of Hagnon (Thuc. v. 11).



# ON ORGANIZATION

## INTRODUCTION

Few will suspect Demosthenes of being the author of this tame speech or pamphlet, though it is put into his mouth (§ 12), expresses his known sentiments, and borrows or parodies phrases from his speeches, especially from the *Third Olynthiac* and the speech against Aristocrates. The topical allusions are as vague as the title and do not help us to assign it to any particular occasion, though § 8 shows that it was composed after the overthrow of democracy at Rhodes in 351.

The speaker nowhere tells us what was the actual proposal before the Assembly. He urges that the surplus revenue should be distributed, not as doles through the Theoric Fund, but as rewards for service, especially service in the field, so that the national force might consist of citizens rather than of mercenaries; to those not qualified for active service should be allotted administrative tasks (3-8). The citizens think only of their fee for admission to the theatre (9, 10). They must organize at once, to be ready for future needs (11). He has been denounced as a mere speaker, but he claims to have done good service in saving them from alarmists and in pointing out that their real danger is apathy (12-15). They must rely on their forces, not on their law-courts (16, 17). Their favourite advisers are selfish vote-

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catchers who are rewarded with statues and wealth (18-20). The Athenians of old did not so reward their great men, nor did they attribute their victories solely to their generals, as now (21, 22). The services of eminent foreigners were not rewarded with the citizenship, but now that honour is lavished on worthless persons—a sign that the Athenians have lost their nobility of spirit (23-25). He compares the achievements of the past with the failures of the present (26-30). The cause of this deterioration is that the power, formerly vested in the people, now belongs to favoured individuals (31). Hence their high-sounding decrees are belied by their feeble performances. They must either provide a more adequate force or renounce their pretensions to the leading place among Greek states (32-36).

### XIII. ΠΕΡΙ ΣΥΝΤΑΞΕΩΣ

Περὶ μὲν τοῦ παρόντος ἀργυρίου καὶ ὧν ἕνεκα τὴν ἐκκλησίαν ποιεῖσθ', ὧ ἄνδρες Ἀθηναῖοι, οὐδέτερόν μοι δοκεῖ τῶν χαλεπῶν εἶναι, οὐτ' ἐπιτιμήσαντα τοῖς νέμουσι καὶ διδοῦσι τὰ κοινὰ εὐδοκιμῆσαι παρὰ τοῖς βλάπτεσθαι διὰ τούτων ἡγουμένοις τὴν πόλιν, οὔτε συνειπόντα καὶ παραινέσανθ' ὥς δεῖ λαμβάνειν χαρίσασθαι τοῖς σφόδρ' ἐν χρεῖᾳ τοῦ λαβεῖν οὖσιν· οὐδέτεροι γὰρ πρὸς τὸ τῇ πόλει συμφέρον σκοποῦντες οὐτ' ἐπαινοῦσιν οὔτε δυσχεραίνουσι τὸ πρᾶγμα, ἀλλ' ὥς ἑκάτεροι

2 χρεῖας καὶ περιουσίας ἔχουσιν. ἐγὼ δὲ τοῦτο μὲν οὐτ' ἂν εἰσηγησαίμην, οὐτ' ἂν ἀντείποιμ' ὥς οὐ δεῖ λαμβάνειν· παραινῶ μέντοι σκοπεῖν καὶ λογίζεσθαι πρὸς ὑμᾶς αὐτοὺς ὅτι τὰργύριον μὲν ἔστι τοῦθ', ὑπὲρ οὗ βουλευέσθε, μικρόν, τὸ δ' ἔθος μέγα, ὃ γίγνεται μετὰ τούτου. εἰ μὲν οὖν μετὰ τοῦ πράττειν ἃ προσήκει καὶ τὸ λαμβάνειν κατασκευάσεσθε, οὐ μόνον οὐ βλάψετε, ἀλλὰ καὶ τὰ μέγιστ' ὠφελήσετε τὴν πόλιν καὶ ὑμᾶς αὐτοὺς

[167] εἰ δὲ τοῦ μὲν λαμβάνειν καὶ ἑορτῇ καὶ πᾶσ' ἀρκέσει πρόφασις, τοῦ δ' ἃ πρὸς τούτοις δεῖ ποιεῖν μηδὲ τοὺς λόγους ἀκούειν ἐθελήσετε, ὁρᾶτε μήποθ', ἃ νῦν ὀρθῶς ἡγείσθε πράττειν, σφόδρ' ἡμαρτηκέναι



### XIII. ON ORGANIZATION

In dealing with the sum of money under discussion and the other matters referred to this Assembly, I see no difficulty, men of Athens, in either of two methods : I may attack the officials who assign and distribute the public funds and may thus gain credit with those who regard this system as detrimental to the State, or I may approve and commend the right to receive these doles and so gratify those who are especially in need of them. For neither class has the interest of the State in view, when they approve or complain of the system, but they are prompted respectively by their poverty or their affluence. I myself would neither propose such a distribution of the doles, nor oppose the right to receive them ; but I do urge you to reflect seriously in your own minds that while the sum of money you are discussing is a trifle, the habit of mind that it fosters is a serious matter. Now if you so organize the receipt of money that it is associated with the performance of duties, so far from injuring, you will actually confer on the State and on yourselves the greatest benefit ; but if a festival or any other pretext is good enough to justify a dole, and yet you refuse even to listen to the suggestion that there is any obligation attached to it, beware lest you end by acknowledging that what you now consider a proper practice was a

- 3 νομίσητε. ἐγὼ δὲ φημι δεῖν (καί μοι μὴ θορυβήσῃτ' ἐφ' ᾧ μέλλω λέγειν, ἀλλ' ἀκούσαντες κρίνατε), ὥς περὶ τοῦ<sup>1</sup> λαβεῖν ἐκκλησίαν ἀπεδώκαμεν, οὕτω καὶ περὶ τοῦ συνταχθῆναι καὶ παρασκευασθῆναι τὰ πρὸς τὸν πόλεμον ἐκκλησίαν ἀποδοῦναι, καὶ παρασχεῖν ἕκαστον αὐτὸν μὴ μόνον ταῦτ' ἀκούειν ἐθέλοντα, ἀλλὰ καὶ πράττειν βουλόμενον, ἵν', ὧ ἄνδρες Ἀθηναῖοι, τῶν ἀγαθῶν τὰς ἐλπίδας δι' ὑμῶν αὐτῶν ἔχητε, καὶ μὴ τὸν δεῖνα μηδὲ τὸν
- 4 δεῖνα πυνθάνησθε τί πράττει. καὶ τὰ μὲν προσ-  
 ιόντα τῇ πόλει πάντα, καὶ ἃ νῦν ἐκ τῶν ἰδίων παραναλίσκετ' εἰς οὐδέν ~~δέον~~ καὶ οὐ<sup>2</sup> ἐκ τῶν συμμαχῶν ὑπάρχει, λαμβάνειν ὑμᾶς φημι χρῆναι τὸ ἴσον ἕκαστον, τοὺς μὲν ἐν ἡλικίᾳ στρατιωτικόν, τοὺς δ' ὑπὲρ τὸν κατάλογον ἐξεταστικόν ἢ ὅπως ἂν τις ὀνομάσαι τοῦτο, στρατεύεσθαι δ' αὐτοὺς
- 5 καὶ μηδενὶ τούτου παραχωρεῖν, ἀλλὰ τὴν δύναμιν τῆς πόλεως οἰκείαν εἶναι, κατεσκευασμένην ἀπὸ τούτων, ἵν' εὐπορήτε καὶ τὰ δέοντα ποιήτε, καὶ τὸν στρατηγὸν ἡγείσθαι ταύτης, ἵν' ὑμῖν, ὧ ἄνδρες Ἀθηναῖοι, μὴ τοιαῦθ' οἰάπερ νυνὶ συμβαίνει· τοὺς στρατηγούς κρίνετε, καὶ ~~περίεσθ'~~ ὑμῖν ἐκ τῶν πραγμάτων “ὁ δεῖνα τοῦ δεινὸς τὸν δεῖν” εἰσ-  
 6 ἡγγεῖλεν,” ἄλλο δ' οὐδέν. ἀλλὰ τί ὑμῖν γένηται; πρῶτον μὲν οἱ σύμμαχοι μὴ φρουραῖς, ἀλλὰ τῷ ταῦτά συμφέρειν ὑμῖν καὶ κείνοις ὥσιν οἰκεῖοι, ἔπειθ' οἱ στρατηγοὶ μὴ ξένους ἔχοντες τοὺς μὲν συμμαχοὺς ἄγωσι καὶ φέρωσι, τοὺς δὲ πολεμίους
- [168] μηδ' ὀρώσω, ἀφ' ὧν αἱ μὲν ὠφέλειαί τούτων εἰσὶν ἴδιαι, τὰ δὲ μίση καὶ τὰ ἐγκλήματ' ἐφ' ὅλην

<sup>1</sup> So G. H. Schaefer: ὥσπερ τῷ vulg., ὥσπερ τοῦ S, ὥσπερ περὶ τοῦ Dindorf.

## ON ORGANIZATION, 3-6

grievous error. My idea of our duty—do not drown with your clamour what I am about to say, but hear me before you judge—my idea is that,<sup>2</sup> as we have devoted a meeting of the Assembly to the question of receiving the dole, so we ought also to devote a meeting to organization and to equipment for war; and everyone must show himself not merely ready to hear what is said, but also willing to act, so that you may depend on yourselves, Athenians, for your hopes of success, and not be always asking what service this individual or that is rendering. The total revenues of the State, including your own resources, now squandered on unnecessary objects, and the contributions of your allies, must be shared by each citizen equally, as pay by those of military age and as overseers' fees, or whatever you like to call it, by those beyond the age-limit; and you must serve in person and not resign that duty to others, but our army must be a national force, equipped from the resources I have named, so that you may be well provided for the performance of your task, and that we may have no repetition of what usually happens now, when you are always bringing your generals to trial and the net result of your exertions is the announcement that "So-and-so, the son of So-and-so, has impeached So-and-so." But what is to be the result for you? In the first place, that your allies may be kept loyal, not by maintaining garrisons among them, but by making their interests identical with yours; next, that our generals may not lead mercenaries to the plunder of our allies without even coming in sight of the enemy, so that the profit is all their own, while the State at large incurs the hatred and the abuse, but that they may

[DEMOSTHENES]

ἔρχεται τὴν πόλιν, ἀλλὰ πολίτας τοὺς ἀκολου-  
 θοῦντας ἔχοντες τοὺς ἐχθρούς, ἃ νῦν τοὺς φίλους,  
 7 ποιῶσιν. χωρὶς δὲ τούτων πολλὰ τῶν πραγμάτων  
 τὴν ὑμετέραν ποθεῖ παρουσίαν, καὶ ἄνευ τοῦ πρὸς  
 τοὺς οἰκείους πολέμους οἰκεία χρῆσθαι δυνάμει  
 συμφέρειν, καὶ πρὸς τᾶλλα πράγματ' ἀναγκαῖόν  
 ἔστιν. εἰ μὲν γὰρ ἡσυχίαν ἔχειν ὑμῖν ἀπέχρη καὶ  
 8 μὴδὲν τῶν Ἑλληνικῶν περιεργάζεσθαι ὅπως ἔχει,  
 ἄλλος ἂν ἦν λόγος· νῦν δὲ πρωτεύειν μὲν ὑμεῖς  
 ἀξιοῦτε καὶ τὰ δίκαι' ὀρίζειν τοῖς ἄλλοις, τὴν  
 δὲ ταῦτ' ἐποπτεύουσιν καὶ φυλάττουσιν δυνάμιν  
 οὔτε κατεσκεύασθ' οὔτε κατασκευάζεσθε, ἀλλ'  
 ἐπὶ πολλῆς μὲν ἡσυχίας καὶ ἡρεμίας<sup>1</sup> ὑμῶν ὁ Μυ-  
 τιληναίων δῆμος καταλέλνται, ἐπὶ πολλῆς δ'  
 ἡσυχίας ὁ Ῥοδίων, ἐχθρός γ' ὢν ἡμῖν, φαίη τις  
 9 ἂν· ἀλλὰ μείζω χρή νομίζω, ὧ ἄνδρες Ἀθηναῖοι,  
 τὴν πρὸς τὰς ὀλιγαρχίας ὑπὲρ αὐτῆς τῆς προ-  
 αιρέσεως ἔχθραν ἢ τὴν πρὸς τοὺς δῆμους ὑπὲρ  
 ὧν ποτ' ἂν ᾔ. ἀλλ' ἔν' ἐκεῖσ' ἐπανέλθω, φημὶ  
 δεῖν ὑμᾶς συντετάχθαι, καὶ τὴν αὐτὴν τοῦ τε  
 λαβεῖν καὶ τοῦ ποιεῖν ἃ προσήκει σύνταξιν εἶναι.  
 διελέχθη δ' ὑμῖν περὶ τούτων καὶ πρότερον, καὶ  
 διεξήλθον ὡς ἂν συνταχθεῖητε, οἳ θ' ὀπλῖται καὶ  
 οἱ ἵππεῖς καὶ ὅσοι τούτων ἐκτός ἐστε, καὶ εὐπορία  
 10 τις ἂν ἅπασιν γένοιτο κοινή. ὁ δέ μοι πλείστην  
 ἀθυμίαν παρέσχεν ἀπάντων, ἐρῶ πρὸς ὑμᾶς καὶ  
 οὐκ ἀποκρίνομαι, ὅτι πολλῶν καὶ μεγάλων καὶ  
 καλῶν ὄντων τούτων ἀπάντων, τῶν μὲν ἄλλων  
 [169] οὐδενὸς οὐδεὶς μέμνηται, τοῖν δυοῖν δ' ὀβολοῖν

<sup>1</sup> ἡρεμίας Dindorf.

## ON ORGANIZATION, 6-10

have their own citizens at their back, and may so deal with our enemies as they now deal with our friends. But apart from this, many operations demand your actual presence, and beside the advantage of using a national force in a national quarrel, this is necessary on every other ground. For if you were content to let things slide and not worry about the state of Greece, it would be another matter. But, as it is, you claim to take the lead and to determine the rights of other states; yet neither in the past nor to-day have you furnished a sufficient force to superintend and secure this claim. On the contrary, it was when you stood utterly aloof and indifferent that the democracies of Mytilene and of Rhodes were destroyed. "Yes, but Rhodes was our enemy," you may say. But you should consider, men of Athens, that our hostility towards oligarchies, purely on the ground of principle, is stronger than our hostility towards democracies on any grounds whatever. But to return to my point. My view is that you must be brought under a system, and there must be a uniform scheme for receiving public money and for performing necessary services. I have addressed you before on this subject and have described the method of organizing you, whether you serve in the infantry or the cavalry or in other ways, and also how ample provision may be ensured for all alike. I will tell you without any concealment what has caused me most disappointment. It is that though the many reforms proposed were all of them important and honourable, no one remembers any of them, but everyone remembers the two obols.<sup>a</sup>

<sup>a</sup> The charge for admission to the theatre defrayed by the State.

[DEMOSTHENES]

ἅπαντες. καίτοι τοὺς μὲν οὐκ ἔστι πλείονος ἢ δυοῖν ὀβολοῖς ἀξίους εἶναι, τὰλλα δὲ μετὰ τούτων ὦν εἶπον τῶν βασιλέως ἀξί' ἐστὶ χρημάτων, πόλιν τοσούτους ὀπλίτας ἔχουσιν καὶ τριήρεις καὶ ἵππους καὶ χρημάτων πρόσοδον συντετάχθαι καὶ παρεσκευάσθαι.

- 11 Τί οὖν ταῦτα νῦν, φαίη τις ἄν, λέγω; ὅτι φημί δεῖν ὑμᾶς, ἐπειδὴ τὸ μὲν πάντας μισθοφορεῖν δυσχεραίνουσί τινες, τὸ δὲ συνταχθῆναι καὶ παρασκευασθῆναι παρὰ πάντων χρήσιμον εἶναι δοκιμάζεται, ἐντεῦθεν ἄρξασθαι τοῦ πράγματος, καὶ προθεῖναι περὶ τούτων τῷ βουλομένῳ γνώμην ἀποφύνασθαι. ὥς οὕτως ἔχει· ἂν μὲν ὑμεῖς νῦν πεισθῆτε τούτων καιρὸν εἶναι, ὅταν αὐτῶν εἰς χρεῖαν ἔλθητε, ἔτοιμ' ὑπάρξει ἂν δ' ἀκαιρίαν ἡγησάμενοι παρίδητε, ὅταν δέη χρῆσθαι. τότε ἀναγκασθήσεσθε παρασκευάζεσθαι.
- 12 Ἦδη δέ τις εἶπεν ὦ ἄνδρες Ἀθηναῖοι που λέγων, οὐχ ὑμῶν τῶν πολλῶν, ἀλλὰ τῶν διαρρηγνυμένων εἰ ταῦτα γενήσεται, “ τί δ' ἡμῖν ἀπὸ τῶν Δημοσθένους λόγων ἀγαθὸν γέγονεν; παρελθὼν ἡμῶν, ὅποταν αὐτῷ δόξῃ, ἐνέπλησε τὰ ὦτα λόγων, καὶ διέσυρε τὰ παρόντα, καὶ τοὺς προγόνους ἐπῆνεσε,
- 13 καὶ μετεωρίσας καὶ φυσήσας ἡμᾶς κατέβη.” ἐγὼ δ' εἰ μὲν ὑμᾶς δυναίμην ὦν λέγω τι πείσαι, τηλικαυτ' ἂν οἶμαι τὴν πόλιν πράξαι ἀγαθὰ ὥστ', εἰ νῦν εἰπεῖν ἐπιχειρήσαιμι, πολλοὺς ἂν ἀπιστῆσαι ὥς μείζουσιν ἢ δυνατοῖς οὐ μὴν οὐδὲ τοῦτο μικρὸν ὠφελεῖν οἶμαι, εἰ τὰ βέλτιστ' ἀκούειν ὑμᾶς συν-

## ON ORGANIZATION, 10-13

Yet these can never be worth more than two obols, but the other reforms, together with those that I proposed, are worth all the wealth of the Great King—that a city, so well provided with infantry, triremes, cavalry, and revenues, should be duly organized and equipped

Why then, you may ask, do I choose the present time for these remarks? Because I think that, as the principle that all citizens should serve for pay is displeasing to some people, and yet the advantage of organization and equipment is approved by all, you ought to begin the business at this point, giving everyone a chance of stating his views on the subject. For the case stands thus: if you are convinced that now is the opportunity for these reforms, all things will be ready when the need of them arrives, but if you pass over the opportunity as unsuitable, then, just when you want to use them, you will be compelled to begin your preparations

It has been before now remarked, men of Athens, by some speaker—not one of the great body of citizens, but one of those who are likely to have a fit if these reforms are carried out—“What good have we ever got from the speeches of Demosthenes? He comes forward, whenever he thinks well, fills our ears with phrases, denounces our present state, extols our ancestors, and then descends from the platform after raising our hopes and inflating our pride.” But if I could only induce you to accept any of my proposals, I think that I should confer such benefits on the State that if I tried to describe them now, many of you would disbelieve them, as being too good to be true. And yet even this too I consider no mean benefit, if I accustom you to listen to the best advice.

[DEMOSTHENES]

- [170] εθίζω. δεῖ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸν βουλόμενόν τι ποιῆσαι τὴν πόλιν ἡμῶν ἀγαθὸν τὰ ὦτα πρῶτον ὑμῶν ἰάσασθαι· διέφθαρται γάρ· οὕτω πολλὰ καὶ ψευδῇ καὶ πάντα μᾶλλον ἢ τὰ βέλτιστ' ἀκούειν
- 14 συνείθισθε. οἷον (ὅπως δὲ μὴ θορυβήσει μοι μηδεῖς, πρὶν ἂν ἅπαντ' εἴπω) ἀνέωξαν δῆπου πρώην τινὲς τὸν ὀπισθόδομον. οὐκοῦν οἱ παριόντες ἅπαντες τὸν δῆμον καταλεύσθαι, τοὺς νόμους οὐκέτ' εἶναι, τοιαῦτ' ἔλεγον. καίτοι, ὦ ἄνδρες Ἀθηναῖοι, (καὶ σκοπεῖτ' ἂν ἀληθῇ λέγω) οἱ μὲν ταῦτα ποιοῦντες ἄξι' ἐποιοῦν θανάτου, ὁ δὲ δῆμος δ' οὐ διὰ τούτων καταλύεται· πάλιν κώπας τις ὑφείλετο· μαστιγοῦν, στρεβλοῦν πάντες οἱ λέγοντες, τὸν δῆμον καταλεύεσθαι. ἐγὼ δὲ τί φημί; τὸν μὲν ὑφαιρούμενον θανάτου ποιεῖν ἄξια, ὥσπερ ἐκείνοι, τὸν δὲ δῆμον δ' οὐ διὰ τούτων κατα-
- 15 λύεσθαι. ἀλλὰ πῶς καταλύεται, οὐδεὶς λέγει οὐδὲ παρρησιάζεται. ἐγὼ δὲ φράσω· ὅταν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, φαύλως ἡγμένοι, πολλοὶ καὶ ἄποροι καὶ ἄσπολοι καὶ ἀσύντακτοι καὶ μὴ ταῦτα γινώσκοντες ἦτε, καὶ μήτε στρατηγὸς μήτ' ἄλλος μηδεὶς ὢν ἂν ὑμεῖς ψηφίσσησθε φροντίζη, καὶ ταῦτα μηδεὶς λέγειν ἐθέλῃ μηδ' ἐπανορθοῖ, μηδ' ὅπως παύσεται τοιαῦτ' ὄντα πράττει, ὁ νῦν
- 16 ἀεὶ συμβαίνει. καὶ νῆ Δί<sup>1</sup>, ὦ ἄνδρες Ἀθηναῖοι, ἕτεροί γε λόγοι παρερρυνήκασιν πρὸς ὑμᾶς ψευδεῖς καὶ πολλὰ τὴν πολιτείαν βλάπτοντες, οἷον "ἐν τοῖς δικαστηρίοις ὑμῖν ἐστὶν ἡ σωτηρία," καὶ "δεῖ τῇ ψήφῳ τὴν πολιτείαν ὑμᾶς φυλάττειν."
- 71] ἐγὼ δ' οἶδ' ὅτι ταῦτα μὲν ὑμῖν τὰ δικαστήρια

<sup>1</sup> νῆ Δία γε Dindorf with S, omitting the γε after ἕτεροι.



## ON ORGANIZATION, 13-16

For he who would benefit the State, Athenians, must first purge your ears, for they have been poisoned ; so many lies have you been accustomed to hear—anything, in fact, rather than the best advice. Let me give you an instance, and let no one interrupt me till I have finished my story. You know that a day or two ago the treasury of the Parthenon<sup>a</sup> was broken into. So the speakers in the Assembly, one and all, cried that the democracy was overthrown, that the laws were null and void, and so on. And yet, Athenians, though the culprits—mark whether my words are true—deserved death, it is not through them that the democracy is endangered. Again, a few oars were stolen. “Scourge the thieves ; torture them,” cried the orators ; “the democracy is in danger.” But what is my opinion ? I say, like the others, that the thief deserves death, but not that the democracy is endangered by such means. The real danger to democracy no one is bold enough to name ; but I will name it. It is in danger when you, men of Athens, are wrongly led, when in spite of your numbers you are helpless, unarmed, unorganized and at variance, when no general or anyone else pays any heed to your resolutions, when no one cares to tell you the truth or set you right, when no one makes an effort to remedy this state of things. And that is what always happens now. Yes, by heavens, men of Athens, and there are other phrases, false and injurious to the State, that have passed into your common speech, such as “In the law-courts lies your salvation,” and “It is the ballot-box that must save the State.” I know that these courts are sovereign

<sup>a</sup> The chamber at the back of the *cella* of the Parthenon was used as a treasury.

[DEMOSTHENES]

- τῶν πρὸς ἀλλήλους δικαίων ἐστὶν κύρια,<sup>1</sup> ἐν δὲ τοῖς ὅπλοις δεῖ κρατεῖν τῶν ἐχθρῶν, καὶ διὰ  
 17 τούτων ἐστὶν ἡ σωτηρία τῆς πολιτείας. οὐ γὰρ τὸ ψηφίσασθαι τοῖς ἐν τοῖς ὅπλοις ποιήσει τὸ νικᾶν, ἀλλ' οἱ μετὰ τούτων κρατοῦντες τοὺς ἐχθροὺς καὶ ψηφίζεσθαι καὶ ἄλλ' ὃ τι ἂν βούλησθε ποιεῖν ὑμῶν ἐξουσίαν καὶ ἄδειαν παρασκευάσουσι· δεῖ γὰρ ἐν μὲν τοῖς ὅπλοις φοβερούς, ἐν δὲ τοῖς δικαστηρίοις φιλανθρώπους εἶναι.
- 18 Εἰ δέ τω δοκῶ μείζους ἢ κατ' ἐμαυτὸν λέγει λόγους, αὐτὸ τοῦτ' ὀρθῶς αὐτῶν ἔχει· τὸν γὰρ ὑπὲρ τηλικαύτης πόλεως ῥηθησόμενον λόγον καὶ τοιούτων πραγμάτων παντὸς ἐνὸς τοῦ λέγοντος αἰεὶ μείζω φαίνεσθαι δεῖ, καὶ τῆς ἀξίας τῆς ὑμετέρας ἐγγυὲς εἶναι, μὴ τῆς τοῦ λέγοντος. ὅτι δ' οὐδεὶς τῶν ὑφ' ὑμῶν τιμωμένων ταῦτα λέγει, τὰς προ-  
 19 φάσεις ἐγὼ διέξιμι· ὑμῖν. οἱ μὲν πρὸς ἀρχαιρεσίας καὶ ταύτην τὴν τάξιν προσιόντες δοῦλοι τῆς ἐπὶ τῷ χειροτονεῖσθαι χάριτος περιέρχονται, τελεσθῆναι στρατηγὸς ἕκαστος σπουδάζων, οὐκ ἀνδρὸς ἔργον οὐδὲν πρᾶξαι. εἰ δέ τις καὶ τοιοῦτός ἐστιν οἷος ἐγχειρεῖν ἔργῳ τῷ, κῶν μὲν ἡγείται τὴν τῆς πόλεως δόξαν ἀφορμὴν ἔχων καὶ τοῦνομα, τῆς τῶν ἐναντιωσομένων ἐρημίας ἀπολαύων, τὰς ἐλπίδας ὑμῶν ὑποτείνων, ἄλλο δ' οὐδὲ ἓν, κληρονομήσειν αὐτὸς τῶν ὑμετέρων ἀγαθῶν, ὅπερ ἐστίν, ἂν δ' ὑμεῖς δι' ὑμῶν αὐτῶν ἕκαστα πράττητε, τὸ ἴσον τοῖς ἄλλοις ὥσπερ τῶν ἔργων αὐτῶν, οὕτω  
 20 καὶ τῶν ἐκ τούτων ἕξειν. οἱ δὲ πολιτευόμενοι  
 [172] καὶ περὶ ταῦτ' ὄντες, τὸ τὰ βέλτιστα σκοπεῖν ὑμῖν ἀφέντες, προσκεχωρήκασι πρὸς τούτους· καὶ πρότερον μὲν κατὰ συμμορίας εἰσεφέρετε,  
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## ON ORGANIZATION, 16-20

to uphold the rights of citizen against citizen, but it is by arms that you must conquer the enemy, and upon arms depends the safety of the State. For resolutions will not give your men victory in battle, but those who with the help of arms conquer the enemy shall win for you power and security to pass resolutions and to do what you will. For in the field you ought to be terrible, but in the courts sympathetic.

If my speeches seem to be greater than my own worth, that is itself a virtue in them. For a speech, if it is to be delivered on behalf of this great city and our wide interests, ought always to appear greater than the individual who utters it; it ought to approximate to your reputation, not to the reputation of the speaker. But none of the men whom you delight to honour speaks like that, and I will tell you what their excuse is. Men who aim at office and at official rank go to and fro cringing to the favours of the electorate; each one's ambition is to join the sacred ranks of the generals, not to do a man's work. If anyone is really capable of undertaking a job, he thinks that by exploiting the reputation and renown of Athens, profiting by the absence of opposition, holding out hopes to you and nothing but hopes, he will be sole inheritor of your advantages—and so he is; but if you act as your own agents in every case, he will only have his equal share with the rest, both in the labours and also in their results. The politicians, absorbed in their profession, neglect to devise the best policy for you and have joined the ranks of the office-seekers; and you conduct your party-politics

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<sup>1</sup> Madvig's conj. for *κοινά*, which Dindorf keeps.

[DEMOSTHENES]

νυνὶ δὲ πολιτεύεσθε κατὰ συμμορίας. ῥήτωρ ἡγεμῶν καὶ στρατηγὸς ὑπὸ τούτῳ καὶ οἱ βοησόμενοι μεθ' ἑκατέρων τριακόσιοι· οἱ δ' ἄλλοι προσενέμνησθε οἱ μὲν ὥς τούτους, οἱ δ' ὥς ἐκείνους τοιγαροῦν ὑμῖν περίεστιν ἐκ τούτων ὁ δεῖνα χαλκοῦς καὶ ὁ δεῖν' εὐδαίμων, εἰς ἣ δύο, ὑπὲρ τὴν πόλιν· οἱ δ' ἄλλοι μάρτυρες τῆς τούτων εὐδαιμονίας κάθησθε, τῆς καθ' ἡμέραν ῥαθυμίας πολλὴν καὶ μεγάλην ὑπάρχουσαν ὑμῖν εὐδαιμονίαν τούτοις προιέμενοι.

- 21 Καίτοι σκέψασθε πῶς ἐπὶ τῶν προγόνων ταυτ' εἶχεν· οὐ γὰρ ἀλλοτρίοις ὑμῖν παραδείγμασι χρησαμένοις, ἀλλ' οἰκείοις ἔξεσθ' ἃ προσήκει πράττειν εἰδέναι. ἐκείνοι Θεμιστοκλέα τὸν τὴν ἐν Σαλαμῖνι ναυμαχίαν στρατηγοῦντα καὶ Μιλτιάδην τὸν ἡγούμενον Μαραθῶνι καὶ πολλοὺς ἄλλους, οὐκ ἴσα τοῖς νῦν στρατηγοῖς ἀγάθ' εἰργασμένους, μὰ Δί' οὐ χαλκοὺς ἴστασαν, ἀλλ' ὥς οὐδὲν αὐτῶν
- 22 κρείττους ὄντας, οὕτως ἐτίμων. καὶ γὰρ τοι τῶν ἔργων οὐδενός, ὧ ἄνδρες Ἀθηναῖοι, τῶν τότε ἀπεστέρησαν αὐτούς, οὐδ' ἔστ' οὐδεὶς ὅστις ἂν εἴποι τὴν ἐν Σαλαμῖνι ναυμαχίαν Θεμιστοκλέους, ἀλλ' Ἀθηναίων, οὐδὲ τὴν ἐν Μαραθῶνι μάχην Μιλτιάδου, ἀλλὰ τῆς πόλεως. νῦν δὲ πολλοὶ τοῦτο λέγουσιν, ὥς Κέρκυραν εἶλε Τιμόθεος καὶ τὴν μόραν κατέκοψεν Ἴφικράτης καὶ τὴν περὶ Νάξον ναυμαχίαν ἐνίκα Χαβρίας δοκεῖτε γὰρ αὐτοὶ τῶν ἔργων τούτων παραχωρεῖν τῶν τιμῶν ταῖς ὑπερβολαῖς αἷς δεδώκατ' ἐπ' αὐτοῖς ἐκάστω
- 23 τούτων. τὰς μὲν δὴ πολιτικὰς δωρεὰς οὕτως

## ON ORGANIZATION, 20-23

as you used to conduct your tax-paying—by syndicates <sup>a</sup> There is an orator for chairman, with a general under him, and three hundred to do the shouting. The rest of you are attached now to one party and now to another. Hence all that you gain is that So-and-so has a public statue and So-and-so makes his fortune—just one or two men profiting at the expense of the State. The rest of you are idle witnesses of their prosperity, surrendering to them, for the sake of an easy life from day to day, the great and glorious prosperity which is yours by inheritance.

Yet consider how things were managed in the days of your ancestors, for you need not go abroad for examples to teach you your duty. Take Themistocles, who was your general in the sea-fight at Salamis, and Miltiades, who commanded at Marathon, and many more whose good services were far greater than those of our present generals. verily our ancestors put up no bronze statues to them, but rewarded them as men in no way superior to themselves. For truly, men of Athens, they never robbed themselves of any of their achievements, nor would anyone dream of speaking of Themistocles' fight at Salamis, but of the Athenians' fight, nor of Miltiades' battle at Marathon, but of the Athenians' battle. But now we often hear it said that Timotheus took Corcyra, that Iphicrates cut up the Spartan detachment, or that Chabrias won the sea-fight off Naxos.<sup>b</sup> For you seem to waive your own right to these successes by the extravagant honours which you have bestowed on each of these officers. Rewards to

<sup>a</sup> See *Olynth.* II. 29.

<sup>b</sup> In 376, 390, and 376 respectively.

- [173] ἐκεῖνοί τε καλῶς καὶ ὑμεῖς οὐκ ὀρθῶς· τὰς δὲ τῶν ξένων πῶς; ἐκεῖνοι Μένωνι τῷ Φαρσαλίῳ δώδεκα μὲν ἑτάλαντ' ἀργυρίου δόντι πρὸς τὸν ἐπ' Ἡϊόνι τῇ πρὸς Ἀμφιπόλει πόλεμον, διακοσίους δ' ἱππεῦσι πενέσταις ἰδίοις βοηθήσαντι, οὐκ ἐψηφίσαντο πολιτείαν, ἀλλ' ἀτέλειαν ἔδωκαν μόνον.
- 24 καὶ πρότερον τούτου Περδίκκα τῷ κατὰ τὴν τοῦ βαρβάρου ποτ' ἐπιστρατείαν βασιλεύοντι Μακεδονίας, τοὺς ἀναχωροῦντας ἐκ Πλαταιῶν τῶν βαρβάρων ἀπὸ τῆς ἡττης διαφθείρωντι καὶ τέλειον τἀτύχημα ποιήσαντι τῷ βασιλεῖ, οὐκ ἐψηφίσαντο πολιτείαν, ἀλλ' ἀτέλειαν ἔδωκαν μόνον, μεγάλην καὶ τιμίαν, οἶμαι, καὶ σεμνὴν τὴν αὐτῶν πατρίδ' ἡγούμενοι καὶ πάσης μείζον' εὐεργεσίας νῦν δ', ὧς ἄνδρες Ἀθηναῖοι, φθόρους ἀνθρώπους οἰκοτρίβων οἰκότριβας, τιμὴν ὥσπερ ἄλλου τοῦ
- 25 τῶν ὠνίων λαμβάνοντες, ποιείσθε πολίτας. ταῦτα δ' ὑμῖν ἐπελήλυθε πράττειν, οὐχ ὅτι τὰς φύσεις χείρους ἐστὲ τῶν προγόνων, ἀλλ' ὅτι τοῖς μὲν ἐφ' αὐτοῖς παρειστήκει μέγα φρονεῖν, ὑμῶν δ', ὧς ἄνδρες Ἀθηναῖοι, περιήρηται τοῦτο. ἔστι δ' οὐδέποτ', οἶμαι, δυνατόν μεκρὰ καὶ φαῦλα πράττοντας μέγα καὶ νεανικὸν φρόνημα λαβεῖν, ὥσπερ οὐδέ λαμπρὰ καὶ καλὰ πράττοντας μικρὸν καὶ ταπεινὸν φρονεῖν· ὅποι' ἅττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ᾗ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημ' ἔχειν.
- 26 Σκέψασθε δ' ἃ τις κεφάλαι' ἂν ἔχοι τῶν πραγμάτων εἰπεῖν,<sup>1</sup> τῶν τ' ἐκείνοις πεπραγμένων καὶ

<sup>1</sup> S and A add ἐν ἀκούσαντες, which Dindorf keeps. vulg. adds περὶ. Cf. Ol. iii. 23.

<sup>a</sup> Presumably in 424, but Thucydides does not mention 368

## ON ORGANIZATION, 23-26

citizens, rightly thus granted by our ancestors, are wrongly granted by you. But how about foreigners? When Meno of Pharsalus gave twelve talents of silver towards the war at Eion near Amphipolis<sup>a</sup> and supported us with two hundred cavalry of his own vassals, our ancestors did not vote him the citizenship, but only gave him immunity from taxes. On an earlier occasion, when Perdiccas,<sup>b</sup> who was king of Macedonia at the time of the Persian invasions, destroyed the barbarians who were retreating after their defeat at Plataea and so completed the discomfiture of the Great King, they did not vote him the citizenship, but only gave him immunity from taxes; because, I presume, they regarded their own country as great, glorious, and venerable, and as something greater than any service rendered. But now, Athenians, you make citizens of the scum of mankind, menial sons of menial fathers, charging a price for it as for any other commodity. You have got into the habit of acting thus, not because in ability you are inferior to your ancestors, but because it was second nature with them to have a high opinion of themselves, while you, Athenians, have lost that virtue. You cannot, I suppose, have a proud and chivalrous spirit, if your conduct is mean and paltry, any more than your spirit can be mean and humble, if your conduct is honourable and glorious; for whatever a man's pursuits are, such must be his spirit.

But reflect on what might be named as the outstanding achievements of your ancestors and of

it The historical examples here are borrowed from Demosth. *In Aristocratem*.

<sup>b</sup> According to Herodotus, it was the Thracians, not the Macedonians, who harassed the retreating Persians, and the king of Macedonia was Alexander, the father of Perdiccas.

- [174] τῶν ὑμῶν, ἃν ἄρ' ὑμῶν αὐτῶν ἀλλ' ἐκ τούτων γε δύνησθε γενέσθαι.<sup>1</sup> πέντε μὲν καὶ τετταράκοντ' ἔτη τῶν Ἑλλήνων ἡρῶαν ἐκόντων ἐκείνοι, πλείω δ' ἢ μύρια τέλαντ' εἰς τὴν ἀκρόπολιν ἀνήγαγον, πολλὰ δὲ καὶ καλὰ καὶ πεζῇ καὶ ναυμαχοῦντες ἔστησαν τρόπαια, ἐφ' οἷς ἔτι καὶ νῦν ἡμεῖς φιλοτιμούμεθα. καίτοι νομίζετ' αὐτοὺς ταῦτα στήσαι, οὐχ ἵνα θαυμάζωμεν ἡμεῖς θεωροῦντες αὐτά, ἀλλ' ἵνα καὶ μιμώμεθα τὰς τῶν ἀναθέντων ἀρετάς.
- 27 ἐκείνοι μὲν δὴ ταῦτα· ἡμεῖς δ', ὅσης ἅπαντες ὁρᾷτ' ἐρημίας ἐπειλημμένοι, σκέψασθ' εἰ παραπλήσια. οὐ πλείω μὲν ἢ χίλια καὶ πεντακόσια τέλαντ' ἀνήλθαι μάτην εἰς τοὺς τῶν Ἑλλήνων ἀπόρους, ἐξανήλθωνται δ' οἱ τ' ἴδιοι πάντες οἰκοὶ καὶ τὰ κοινὰ τῇ πόλει καὶ τὰ παρὰ τῶν συμμάχων, οὓς δ' ἐν τῷ πολέμῳ συμμάχους ἐκτησάμεθα, οὗτοι
- 28 νῦν ἐν τῇ εἰρήνῃ ἀπολώλασιν; ἀλλὰ νῆ Δία ταῦτα μόνον τότε εἶχε βέλτιον ἢ νῦν, τὰ δ' ἄλλα χεῖρον πολλοῦ γε καὶ δεῖ, ἀλλ' ὅ τι βούλεσθ' ἐξετάσωμεν. οἰκοδομήματα μὲν γε καὶ κόσμον τῆς πόλεως, ἱερῶν καὶ λιμένων καὶ τῶν ἀκολουθῶν τούτοις, τοιοῦτον καὶ τοσοῦτον κατέλιπον ἐκείνοι, ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν λελεῖφθαι, προπύλαια ταῦτα, νεώσοικοι, στοαί, τᾶλλα, οἷς ἐκείνοι κοσμήσαντες τὴν πόλιν ἡμῖν παρέδωκαν·
- 29 τὰς δ' ἰδίας οἰκίας τῶν ἐν δυνάμει γενομένων οὕτω μετρίως καὶ τῷ τῆς πολιτείας ὀνόματι ἀκολουθῶντες ὥστε τὴν Θερμοστοκλέους καὶ τὴν
- [175] Κίμωνος καὶ τὴν Ἀριστείδου καὶ τῶν τότε λαμπρῶν

<sup>1</sup> *κρείττους*, which Dindorf keeps, is found in the mss. before or after *γενέσθαι*, with variant *βελτίους*: Cobet omits, for the expression of. *Phil.* 1. 7.



## ON ORGANIZATION, 26-29

yourselves, if haply the comparison may yet enable you to become your own masters. For five and forty years<sup>a</sup> they commanded the willing obedience of the Greeks; more than ten thousand talents did they accumulate in our Acropolis; many honourable trophies for victories on sea and on land did they erect, in which even yet we take a pride. Yet remember that they erected them, not that we might wonder as we gaze at them, but that we might also imitate the virtues of the dedicators. Thus did our ancestors; but as for us, who have gained, as you all see, a clear field, consider whether we can match them. Have we not wasted more than fifteen hundred talents on the needy communities of Greece?<sup>b</sup> Have we not squandered our private estates, our public funds, and the contributions of our allies? Have not the allies gained in war been lost in the peace? But, it may be said, in these respects alone things were better then than now, but in other respects worse. Far from it; but let us examine any instance you please. The buildings which they left behind them to adorn our city—temples, harbours, and their accessories—were so great and so far that we who come after must despair of ever surpassing them; the Propylaea yonder, the docks, the porticoes and the rest, with which they beautified the city that they have bequeathed to us. But the private houses of those who rose to power were so modest and so in accordance with the style of our constitution that the homes of their famous men, of Themistocles and Cimon and Aristides, as any of you

<sup>a</sup> Between the Persian and Peloponnesian wars.

<sup>b</sup> No one knows to what this refers; but the passage is only a parody of the *Third Olynthiac*.

[DEMOSTHENES]

- οικίαν, εἴ τις ἄρ' ὑμῶν οἶδεν ὅποια ποτ' ἐστίν, ὁρᾷ τῆς τοῦ γείτονος οὐδέν σεμνοτέραν οὖσαν.
- 30 νῦν δ', ὧ ἄνδρες Ἀθηναῖοι, δημοσίᾳ μὲν ἡ πόλις ἡμῶν τὰς ὁδοὺς ἀγαπᾷ κατασκευάζουσα καὶ κρήνας καὶ κονιάματα καὶ λήρους (καὶ οὐ τοῖς εἰσηγγησαμένοις ταῦτ' ἐπιτιμῶ, πολλοῦ γε καὶ δέω, ἀλλ' ὑμῖν, εἰ ταῦθ' ἱκανὰ ὑμῖν αὐτοῖς ὑπολαμβάνετ' εἶναι), ἰδίᾳ δ' οἱ τῶν κοινῶν ἐπὶ τῷ γε-  
γενημένοι οἱ μὲν τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας τὰς ἰδίας οἰκίας κατεσκευάκασιν, οὐ μόνον τῶν πολλῶν ὑπερηφανωτέρας, οἱ δὲ γῆν συνεωνημένοι γεωργοῦσιν ὅσῃν οὐδ' ὄναρ
- 31 ἥλπισαν πώποτε. τούτων δ' αἷτιον ἀπάντων, ὅτι τότε μὲν ὁ δῆμος δεσπότης ἦν καὶ κύριος ἀπάντων, καὶ ἀγαπητὸν ἦν παρ' ἐκείνου τῶν ἄλλων ἐκάστω καὶ τιμῆς καὶ ἀρχῆς καὶ ἀγαθοῦ τινὸς μεταλαμβάνειν, νῦν δὲ τοῦναντίον κύριοι μὲν τῶν ἀγαθῶν οὗτοι, καὶ διὰ τούτων ἅπαντα πράττεται, ὁ δὲ δῆμος ἐν ὑπηρέτου καὶ προσθήκης μέρει, καὶ ὑμεῖς ἀγαπᾶθ' ἃ ἂν οὗτοι μεταδιδῶσι λαμβάνοντες.
- 32 Τοιγαροῦν ἐκ τούτων τοιαῦτα τὰ πράγματα τῆς πόλεως ἐστίν ὥστε, εἴ τις ἀναγνοίῃ τὰ ψηφίσμαθ' ὑμῶν καὶ τὰς πράξεις ἐφεξῆς διέλθοι, οὐδ' ἂν εἰς πιστεύσαι τῶν αὐτῶν εἶναι ταῦτα κάκεῖνα. οἷον ἃ πρὸς τοὺς καταράτους Μεγαρέας ἐψηφίσασθ' ἀποτεμνομένους τὴν ὀργάδα, ἐξιέναι, κωλύειν, μὴ ἐπιτρέπειν ἃ πρὸς Φλειασίους, ὅτ' ἐξέπεσον ἑναγχος, βοηθεῖν, μὴ ἐπιτρέπειν τοῖς

can see that knows them, are not a whit more splendid than those of their neighbours. But to-day, men of Athens, while our public works are confined to the provision of roads and fountains, whitewash and balderdash (and I blame, not those who introduced these improvements—far from it!—but you, if you imagine that these are all that is required of you), private individuals, who control any of the State-funds, have some of them reared private houses, not merely finer than the majority, but more stately than our public edifices, and others have purchased and cultivated estates more vast than they ever dreamed of before. The cause of all this change is that then the people controlled and dispensed everything, and the rest were well content to accept at their hand honour and authority and reward; but now, on the contrary, the politicians hold the purse-strings and manage everything, while the people are in the position of lackeys and hangers-on, and you are content to accept whatever your masters dole out to you.

Such, in consequence, is the state of our public affairs that if anyone read out your resolutions and then went on to describe your performances, not a soul would believe that the same men were responsible for the one and for the other. Take for instance the decrees that you passed against the accursed Megarians,<sup>a</sup> when they appropriated the sacred demesne, that you should march out and prevent it and forbid it; in favour of the Phliasians, when they were exiled the other day, that you should help them and not give them up to their murderers, and

<sup>a</sup> Neither this nor the following allusion can be determined with certainty.

- σφαγεῦσι, τῶν ἐν Πελοποννήσῳ τοὺς βουλομένους  
 33 παρακαλεῖν. ἅπαντα καλὰ, ὧ ἄνδρες Ἀθηναῖοι,  
 [176] ταῦτα καὶ δίκαια καὶ τῆς πόλεως ἄξια· τὰ ἔργα  
 δὲ τὰ ἀπὸ τούτων οὐδαμοῦ. οὐκοῦν τὴν μὲν  
 ἀπέχθειαν διὰ τῶν ψηφισμάτων ἐκφέρεσθε, τῶν  
 δ' ἔργων οὐδενὸς κύριοι γίνεσθε τὰ μὲν γὰρ  
 ψηφίσματα πρὸς τὸ τῆς πόλεως ἀξίωμα ψηφίζεσθε,  
 τὴν δύναμιν δ' οὐκ ἀκόλουθον ὦν ψηφίζεσθ' ἔχετε.  
 34 ἐγὼ δὲ παραινέσαιμ' ἂν ὑμῖν (καὶ μοι μηδὲν  
 ὀργισθῆτέ) ἔλαττον φρονεῖν καὶ τὰ ὑμέτερ' αὐτῶν  
 ἀγαπᾶν πράττοντας, ἢ μείζω δύναμιν παρασκευ-  
 ᾶζεσθαι. εἰ μὲν οὖν Σιφνίοις ἢ Κυθνίοις ἢ τισιν  
 ἄλλοις τοιούτοις οὔσι συνήδειν ὑμῖν, ἔλαττον  
 φρονεῖν συνεβούλευον ἂν· ἐπειδὴ δ' ἔστ' Ἀθηναῖοι,  
 τὸ τὴν δύναμιν παρασκευάσασθαι παραινῶ· αἰσχρὸν  
 γάρ, ὧ ἄνδρες Ἀθηναῖοι, αἰσχρὸν λιπεῖν τὴν τοῦ  
 φρονήματος τάξιν, ἣν ὑμῖν οἱ πρόγονοι παρέδωκαν  
 35 πρὸς δὲ τούτοις οὐδ' ἔστιν ἐφ' ὑμῖν, οὐδ' ἂν  
 ἀποστήναι τῶν Ἑλληνικῶν βούλησθε· πολλὰ γὰρ  
 ὑμῖν ἐκ παντὸς τοῦ χρόνου πέπρακται, καὶ τοὺς  
 μὲν φίλους τοὺς ὑπάρχοντας αἰσχρὸν προέσθαι,  
 τοῖς δ' οὔσιν ἐχθροῖς οὐκ ἔνι πιστεῦσαι καὶ μεγά-  
 λους ἐᾶσαι γενέσθαι. ὅλως δ' ὅπερ οἱ πολιτευό-  
 μενοι πεπόνθασι πρὸς ὑμᾶς (οὐκ ἔνεστιν αὐτοῖς,  
 ὅταν βούλωνται, παύσασθαι) τοῦτο καὶ ὑμῖν περι-  
 ἔστηκε· πεπολίτευσθε γὰρ ἐν τοῖς Ἑλλήσιν.  
 36 Ἔστι δ', ὧ ἄνδρες Ἀθηναῖοι, κεφάλαιον ἀπάντων  
 τῶν εἰρημένων· οὐδέποθ' ὑμᾶς οἱ λέγοντες οὔτε  
 ποιητοὺς οὔτε χρηστοὺς ποιοῦσιν, ἀλλ' ὑμεῖς  
 τούτους, ὅπότ' ἂν βούλησθε· οὐ γὰρ ὑμεῖς ὦν  
 οὔτοι βούλονται στοχάζεσθε, ἀλλ' οὔτοι ὦν ἂν

should call for volunteers from the Peloponnese. That, Athenians, was all very noble and right and worthy of our city; but the resultant action was simply of no account. So your hostility is expressed in your decrees, but action is beyond your control. Your decrees accord with the traditions of Athens, but your powers bear no relation to your decrees. I, however, would advise you—do not be angry with me—either to humble yourselves and be content to mind your own affairs, or else to get ready a more powerful force. If I felt sure that you were Siphnians or Cythnians<sup>a</sup> or people of that sort, I should counsel you to be less proud, but since you are Athenians, I urge you to get your force ready. For it would be a disgrace, men of Athens, a disgrace to desert that post of honour which your ancestors bequeathed to you. But besides it is no longer in your power, even if you wished it, to hold aloof from Greek affairs. For you have many exploits to your credit from the earliest times, and it would be disgraceful to abandon the friends you have, while it is impossible to trust your enemies and allow them to grow powerful. In short, you stand in the same position as your statesmen stand to you—they cannot retire when they would; for you are definitely involved in the politics of Greece.

Thus, Athenians, is the sum of all that I have said. Your orators never make you either bad men or good, but you make them whichever you choose; for it is not you that aim at what they wish for, but they who aim at whatever they think you desire. You there-

<sup>a</sup> Siphnos and Cythnos are two of the Cyclades, S. E. of Athens. Perhaps the speaker remembered the retort of Themistocles to the man of Seriphos (Plut. *Them.* 18).

[DEMOSTHENES]

ὑμᾶς ἐπιθυμεῖν οἴωνται. ὑμᾶς οὖν ὑπάρξαι δεῖ  
[177] χρηστὰ βουλομένους, καὶ πάνθ' ἔξει καλῶς· ἣ  
γὰρ οὐδείς ἔρει φλαῦρον οὐδέν, ἣ οὐδὲν αὐτῷ  
πλέον ἔσται μὴ ἔχοντι τοὺς πεισομένους.

## ON ORGANIZATION, 36

fore must start with a noble ambition and all will be well, for then no orator will give you base counsel, or else he will gain nothing by it, having no one to take him at his word.





# ON THE NAVY-BOARDS

## INTRODUCTION

WHEN the Athenians were involved in the Social War, their general, Chares, was tempted by lack of pay for his troops to enter the service of the satrap Artabazus, then in revolt against the king of Persia, Artaxerxes III. (Ochus). In deference to Persian remonstrances the Athenians recalled Chares, but they were alarmed by rumours of naval preparations, which they feared were intended for the help of their revolted allies. They hastily patched up a peace with them, acknowledging their independence (355), and it was at this time that Isocrates issued his pamphlet *On the Peace*, urging the Athenians to abandon imperialism and to content themselves with leading a free confederation of states. The alarming rumours, however, of Persian armaments persisted, and in 354 an Assembly was held to discuss the situation. The "jingo" actually proposed to declare war on Persia and to send the fiery cross round Greece, and they indulged freely in the hackneyed allusions to Marathon and Salamis. Demosthenes, who was then thirty and had never before addressed the Assembly, took part in the debate. The speech of the young orator is most remarkable, under the circumstances, for its restraint and its

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business-like statesmanship <sup>a</sup> He was successful in averting a rash declaration of war, but his proposed reform of the trierarchy had to wait for fourteen years

<sup>a</sup> Perhaps the only sign of youthfulness is the comparative frequency with which ἐγώ appears at the beginning of a sentence.

#### XIV. ΠΕΡΙ ΤΩΝ ΣΥΜΜΟΡΙΩΝ

- [178] Οἱ μὲν ἐπαινοῦντες, ὦ ἄνδρες Ἀθηναῖοι, τοὺς προγόνους ὑμῶν λόγον εἰπεῖν μοι δοκοῦσι προαιρεῖσθαι κεχαρισμένον, οὐ μὴν συμφέροντά γ' ἐκείνοις οὕς ἐγκωμιάζουσι ποιεῖν· περὶ γὰρ πραγμάτων ἐγχειροῦντες λέγειν ὧν οὐδ' ἂν εἰς ἀξίως ἐφικέσθαι τῷ λόγῳ δύναιτο, αὐτοὶ μὲν τοῦ δοκεῖν δύνασθαι λέγειν δόξαν ἐκφέρονται, τὴν δ' ἐκείνων ἀρετὴν ἐλάττω τῆς ὑπειλημμένης παρὰ τοῖς ἀκούουσι φαίνεσθαι ποιοῦσιν. ἐγὼ δ' ἐκείνων μὲν ἔπαινον τὸν χρόνον ἡγοῦμαι μέγιστον, οὗ πολλοῦ γεγενημένου μείζω τῶν ὑπ' ἐκείνων πραχθέντων οὐδένες ἄλλοι παραδείξασθαι δεδύνηνται·
- 2 αὐτὸς δὲ πειράσομαι τὸν τρόπον εἰπεῖν ὃν ἂν μοι δοκεῖτε μάλιστα δύνασθαι παρασκευάσασθαι. καὶ γὰρ οὕτως ἔχει· εἰ μὲν ἡμεῖς ἅπαντες οἱ μέλλοντες λέγειν δεινοὶ φανείημεν ὄντες, οὐδὲν ἂν τὰ ὑμέτερ' εὖ οἶδ' ὅτι βέλτιον σχοίη· εἰ δὲ παρελθὼν εἰς ὅστισοῦν δύναιτο διδάξαι καὶ πείσαι, τίς παρασκευὴ καὶ πόση καὶ πόθεν πορισθεῖσα χρήσιμος ἔσται τῇ πόλει, πᾶς ὁ παρὼν φόβος λελύσεται. ἐγὼ δὲ τοῦτ', ἂν ἄρ' οἷός τ' ὦ, πειράσομαι ποιῆσαι, μικρὰ προειπὼν ὑμῖν ὥς ἔχω γνώμης περὶ τῶν πρὸς τὸν βασιλέα.
- 3 Ἐγὼ νομίζω κοινὸν ἐχθρὸν ἀπάντων τῶν

#### XIV. ON THE NAVY-BOARDS

THOSE who praise your ancestors, men of Athens, seem to me to choose an acceptable theme, which yet fails to do any real service to those whom they eulogize ; for when they attempt to speak about achievements to which no words could possibly do justice, they earn for themselves the reputation of clever speakers, but leave their hearers with a lower estimate of the merits of those famous men. Indeed, I think the best testimony to their merits is the length of time that has elapsed, during which no other men have been able to surpass their achievements. For my own part, however, I shall confine myself to pointing out how you can best prepare for war. For this is how things stand. Even if all of us who are to address you should prove capable speakers, you would, I am sure, be no better off ; but if someone, whoever he may be, could come forward and point out convincingly the nature and size of the force that will be serviceable to the city, and show how it is to be provided, all our present fears will be relieved. This is what I will try to do, if only I am able, first giving you briefly my views about our relations with the Great King.

I admit that he is the common enemy of all the

# DEMOSTHENES

Ἑλλήνων εἶναι βασιλέα, οὐ μὴν διὰ τοῦτο παρ-  
 αινέσαιμ' ἂν μόνοις τῶν ἄλλων ὑμῖν πόλεμον πρὸς  
 [179] αὐτὸν ἄρασθαι οὐδὲ γὰρ αὐτοὺς τοὺς Ἑλληνας  
 ὁρῶ κοινούς ἀλλήλοις ὄντας φίλους, ἀλλ' ἐνίοις  
 μᾶλλον ἐκείνῳ πιστεύοντας ἢ τισιν αὐτῶν. ἐκ δὴ  
 τῶν τοιούτων νομίζω συμφέρειν ὑμῖν τὴν μὲν  
 ἀρχὴν τοῦ πολέμου ζητεῖν ὅπως ἴση καὶ δικαία  
 γενήσεται, παρασκευάζεσθαι δ' ἅ προσήκει πάντα  
 4 καὶ τοῦθ' ὑποκείμεναι. ἡγοῦμαι γάρ, ὦ ἄνδρες  
 Ἀθηναῖοι, τοὺς Ἑλληνας, εἰ μὲν ἐναργές τι γένοιτο  
 καὶ σαφές ὡς βασιλεὺς αὐτοῖς ἐπιχειρεῖ, καὶ συμ-  
 μαχεῖσθαι<sup>1</sup> καὶ χάριν μεγάλην ἔχειν τοῖς πρὸ αὐτῶν  
 καὶ μετ' αὐτῶν ἐκείνῳ ἀμυνομένοις· εἰ δ' ἔτ'  
 ἀδήλου τούτου καθεστηκότος προαπεχθησόμεθ'  
 ἡμεῖς, δέδι', ὦ ἄνδρες Ἀθηναῖοι, μὴ τούτοις μετ'  
 ἐκείνου πολεμεῖν ἀναγκασθῶμεν, ὑπὲρ ὧν προ-  
 5 νοούμεθα. ὁ μὲν γὰρ ἐπισχὼν ὧν ὥρμηκεν, εἰ  
 ἄρ' ἐγχειρεῖν ἔγνωκε τοῖς Ἑλλήσι, χρήματα δώσει  
 τισὶν αὐτῶν καὶ φιλίαν προτενεῖται, οἱ δὲ τοὺς  
 ἰδίους πολέμους ἐπανορθῶσαι βουλόμενοι καὶ  
 τοῦτον τὸν νοῦν ἔχοντες τὴν κοινὴν ἀπάντων  
 σωτηρίαν παρόψονται. εἰς δὲ τὴν παραχὴν ταύτην  
 καὶ τὴν ἀγνωμοσύνην παραινῶ μὴ προκαθεῖναι  
 6 τὴν πόλιν ἡμῶν. οὐδὲ γὰρ οὐδ' ἀπ' ἴσης ὁρῶ  
 τοῖς τ' ἄλλοις Ἑλλήσι καὶ ὑμῖν περὶ τῶν πρὸς  
 τὸν βασιλέα τὴν βουλὴν οὔσαν, ἀλλ' ἐκείνων μὲν  
 πολλοῖς ἐνδέχεσθαι μοι δοκεῖ τῶν ἰδίων τι συμ-  
 φερόντων διοικουμένοις τῶν ἄλλων Ἑλλήνων  
 ἀμελεῖσθαι, ὑμῖν δ' οὐδ' ἀδικουμένοις παρὰ τῶν  
 ἀδικούντων καλὸν ἐστὶ λαβεῖν ταύτην τὴν δίκην,

<sup>1</sup> καὶ συμμαχήσειν vulg., Dindorf: καὶ συμμαχεῖσθαι S etc.:  
 καὶ σ. Tourmieri.

## ON THE NAVY-BOARDS, 3-6

Greeks ; yet I would not on that account advise you to undertake a war against him by yourselves apart from the rest, for I observe that the Greeks themselves are by no means common friends of one another, but that certain of them repose more confidence in the King than in some of their neighbours. From this state of things I conclude that it is to your interest to be careful that your grounds for entering on war shall be equitable and just, but to proceed with all the necessary preparations, making that the foundation of your policy. For I believe, Athenians, that if there were clear and unmistakable signs of the King's hostile intentions, the other Greeks would join with us, and would be deeply grateful to those who would stand up for them and with them against his attacks ; but if we force on a war, while his aims are still obscure, I am afraid, men of Athens, that we shall be obliged to encounter, not only the King, but also those whom we are minded to protect. For the King, suspending his designs—if he really intends to invade Greece—will distribute money among them and tempt them with offers of friendship, while they, anxious to bring their private quarrels to a successful issue and keeping that object in view, will overlook the common safety of all. Into such a welter of confusion and folly I beseech you not to plunge our country. For indeed, as regards your policy towards the King, I see that you are by no means on the same footing as the other Greeks ; for many of them it is, I suppose, possible to pursue their private interests and abandon the cause of their countrymen, but for you, even when wronged by them, it would not be honourable to

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εἰσαί τινας αὐτῶν ὑπὸ τῷ βαρβάρῳ γενέσθαι.  
 7 ὅτε δ' οὕτως ταῦτ' ἔχει, σκεπτέον ὅπως μήθ'  
 ἡμεῖς ἐν τῷ πολέμῳ γενησόμεθ' οὐκ ἴσοι, μήτ'  
 [180] ἐκεῖνος, ὃν ἡμεῖς ἐπιβουλεύειν ἡγούμεθα τοῖς  
 Ἕλλησι, τὴν τοῦ φίλος αὐτοῖς δοκεῖν εἶναι πίστιν  
 λήψεται. πῶς οὖν ταῦτ' ἔσται; ἂν ἡ μὲν δύναμις  
 τῆς πόλεως ἐξητασμένη καὶ παρεσκευασμένη πᾶσιν  
 ἢ φανερά, φαίνεται δὲ δίκαια φρονεῖν ἐπὶ ταύτῃ  
 8 τῇ προαιρέσει. τοῖς δὲ θρασυνομένοις καὶ σφόδρ'  
 ἐτοίμως πολεμεῖν κελεύουσιν ἐκείνο λέγω, ὅτι οὐκ  
 ἔστι χαλεπὸν οὐθ' ὅταν βουλευέσθαι δέῃ, δόξαν  
 ἀνδρείας λαβεῖν, οὐθ' ὅταν κίνδυνός τις ἐγγὺς ᾖ,  
 δειδὼν εἰπεῖν φανῆναι, ἀλλ' ἐκείνο καὶ χαλεπὸν  
 καὶ προσῆκον, ἐπὶ μὲν τῶν κινδύνων τὴν ἀνδρείαν  
 ἐνδείκνυσθαι, ἐν δὲ τῷ συμβουλεύειν φρονιμώτερα  
 9 τῶν ἄλλων εἰπεῖν ἔχειν. ἐγὼ δ', ὦ ἄνδρες  
 Ἀθηναῖοι, νομίζω τὸν μὲν πόλεμον τὸν πρὸς  
 βασιλέα χαλεπὸν τῇ πόλει, τὸν δ' ἀγῶνα τὸν  
 ἐκ τοῦ πολέμου ῥάδιον ἂν συμβῆναι.<sup>1</sup> διὰ τί;  
 ὅτι τοὺς μὲν πολέμους ἅπαντας ἀναγκαίως ἡγοῦμαι  
 τριήρων καὶ χρημάτων καὶ τόπων δεῖσθαι, ταῦτα  
 δὲ πάντ' ἀφθονώτερ' ἐκείνον ἔχονθ' ἡμῶν εὐρίσκω  
 τοὺς δ' ἀγῶνας οὐδενὸς οὕτω τῶν ἄλλων ὀρῶ  
 δεομένους ὡς ἀνδρῶν ἀγαθῶν, τούτους δ' ἡμῖν  
 καὶ τοῖς μεθ' ἡμῶν κινδυνεύουσι πλείους ὑπάρχειν  
 10 νομίζω. τὸν μὲν δὴ πόλεμον διὰ ταῦτα παραινῶ  
 μὴδ' ἐξ ἐνὸς τρόπου προτέρους ἀνελέσθαι, ἐπὶ  
 δὲ τὸν ἀγῶν' ὀρθῶς φημι παρεσκευασμένους ὑπ-  
 ἀρχειν χρῆναι. εἰ μὲν οὖν ἕτερός τις τρόπος ᾗν

<sup>1</sup> So Cobet: συμβῆναι ῥάδιον ἂν S: ῥάδιον ἂν συμβάντα vulg., Dindorf.



## ON THE NAVY-BOARDS, 6-10

exact such a penalty from the wrong-doers as to leave any of them under the heel of the barbarian. But as long as this is so, we must take care that we are not involved in war at a disadvantage, and that the King, whom we believe to have designs against the Greeks, does not win the credit of appearing as their friend. How then can this be ensured? If we make it plain to all that our forces are already marshalled and equipped, but equally plain that our policy is founded on sentiments of justice. To your rash advisers, who are so eager to hurry you into war, I have this to say, that it is not difficult, when deliberation is needed, to gain a reputation for courage, nor when danger is at hand, to display skill in oratory; but there is something that is both difficult and essential—to display courage in the face of danger, and in deliberation to offer sounder advice than one's fellows. I believe, men of Athens, that the war with the King is a difficult undertaking for our city, though any conflict which the war involved might prove easy enough.<sup>a</sup> Why so? Because the first requisites for every war are necessarily, I suppose, fleets and money and strong positions, and I find that the King is more fully supplied with these than we are; but for the actual conflict I observe that nothing is needed so much as brave soldiers, and of these we and those who share the danger with us have the better supply. That is why I advise that we should not on any grounds be the first to plunge into war, but for the conflict we must be properly equipped from the start. If indeed there were one kind of force suitable for

<sup>a</sup> In *Phil.* iii. 52 he notes that the reverse would be the case in a contest with Philip.

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- δυνάμεως ὧ τοὺς βαρβάρους οἷόν τ' ἦν ἀμύνασθαι, ἕτερος δέ τις ὧ τοὺς Ἕλληνας, εἰκότως ἂν ἴσως φανεροὶ πρὸς ἐκείνον ἐγιννόμεθ' ἀντιπαττόμε-
- 11 νοι· ἐπεὶ δὲ πάσης ἐστὶ παρασκευῆς ὁ αὐτὸς τρόπος καὶ δεῖ ταῦτ' εἶναι κεφάλαια τῆς δυνάμεως, τοὺς
- [181] ἐχθροὺς ἀμύνασθαι δύνασθαι, τοῖς οὖσι συμμάχοις βοηθεῖν, τὰ ὑπάρχοντ' ἀγαθὰ σώζειν, τί τοὺς ὁμο-  
 λογουμένους ἐχθροὺς ἔχοντες ἐτέρους ζητοῦμεν; ἀλλὰ παρασκευασώμεθα μὲν πρὸς αὐτούς, ἀμυνού-
- 12 μεθα δὲ κακείνων, ἃν ἡμᾶς ἀδικεῖν ἐπιχειρή. καὶ νῦν μὲν καλεῖτε πρὸς ὑμᾶς αὐτοὺς τοὺς Ἕλληνας· ἂν δ' ἃ κελεύουσιν οὗτοι μὴ ποιῆτε, οὐχ ἡδέως ἐνίων ὑμῶν ἐχόντων, πῶς χρή προσδοκᾶν τιν' ὑπακούσεσθαι; ὅτι νῆ Δί' ἀκούσονται παρ' ὑμῶν ὥς ἐπιβουλεύει βασιλεὺς αὐτοῖς αὐτοὺς δ' οὐ προορᾶν, ὧ πρὸς τοῦ Διός, οἴεσθε τοῦτο; ἐγὼ μὲν γὰρ οἶμαι. ἀλλ' οὐπω μείζων ἔσθ' ὁ φόβος τῶν πρὸς ὑμᾶς καὶ πρὸς ἀλλήλους ἐνίοις διαφορῶν. οὐδὲν οὖν ἀλλ' ἢ ῥαψωδῆσουσιν οἱ πρέσβεις περι-
- 13 ιόντες. τότε δ', ἂν ἄρ' ἃ νῦν οἰόμεθ' ἡμεῖς πράττηται, οὐδεὶς δῆπου τῶν πάντων Ἑλλήνων τηλικούτον ἐφ' αὐτῷ φρονεῖ, ὅστις ὁρῶν ὑμῶν χιλίους μὲν ἱππέας, ὀπλίτας δ' ὅσους ἂν ἐθέλῃ τις, ναῦς δὲ τριακοσίας, οὐχ ἥξει καὶ δεήσεται, μετὰ τούτων ἀσφαλέστατ' ἂν ἡγούμενος σωθῆναι οὐκοῦν ἐκ μὲν τοῦ καλεῖν ἤδη τὸ δεῖσθαι καὶ μὴ τύχητ' ἀφάμαρτεῖν, ἐκ δὲ τοῦ μετὰ τοῦ παρεσκευασθαι τὰ ὑμέτερ' αὐτῶν ἐπισχεῖν δεομένους σώζειν καὶ εὖ εἰδέναι πάντας ἡξοντάς ἐστιν

\* The ambassadors are compared to rhapsodists, the wandering professional reciters of epic poetry, whose art was falling into contempt in an age of wider education.

## ON THE NAVY-BOARDS, 10-13

defence against Persians and another for defence against Greeks, then we might reasonably be suspected of marshalling ourselves against the King ; but when all preparation for war is on the same lines and the main objects of an armed force are the same—to be strong enough to repel the enemy, to assist one's allies, and to preserve one's own possessions—why, having open enemies enough, must we be looking out for another ? Let us rather make our preparations against them, and then we shall defend ourselves against him too, if he ventures to molest us. Moreover you are now calling on the Greeks to join you ; but if you refuse to do their bidding—and your relations with some of them are not cordial—how can you expect any of them to answer your call ? “Because,” you say, “we shall warn them that the King has designs on them.” But seriously, do you imagine that they cannot detect that for themselves ? I am sure they can. But as yet their fear of Persia is subordinate to their feuds with you and, in some cases, with one another. Therefore your ambassadors will only go round repeating their heroics.<sup>a</sup> But later on, if what we now deem probable comes to pass, surely no Greek community has such a good concert of itself that when they see that you have a thousand cavalry and as many infantry as one could desire and three hundred ships, they will not come as our suitors, feeling that with such support their safety is assured. Therefore to invite them at once means that you are the suppliants and, if unsuccessful, have failed utterly, but to wait and at the same time complete your own preparations means saving them at their request, and being well assured that they will all join you.

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- 14 Ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ταῦτά τε καὶ παραπλήσια τούτοις λογιζόμενος λόγον μὲν οὐδέν' ἐβουλόμην θρασὺν οὐδ' ἔχοντα μάταιον μῆκος εὐρεῖν τὴν μέντοι παρασκευὴν, ὅπως ὡς ἄριστα καὶ τάχιστα γενήσεται, πάννυ πολλὰ πράγματ' ἔσχον σκοπῶν. οἶομαι δὴ δεῖν ἀκούσαντας
- [182] ὑμᾶς αὐτὴν, ἂν ὑμῖν ἀρέσκη, ψηφίσασθαι. ἔστι τοίνυν πρῶτον μὲν τῆς παρασκευῆς, ὦ ἄνδρες Ἀθηναῖοι, καὶ μέγιστον, οὕτω διακεῖσθαι τὰς γνώμας ὑμᾶς ὡς ἕκαστον ἐκόντα προθύμως ὃ
- 15 τι ἂν δέη ποιήσονται. ὁρᾶτε γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὅτι, ὅσα μὲν πώποθ' ἅπαντες ἐβουλήθητε καὶ μετὰ ταῦτα τὸ πράττειν αὐτὸς ἕκαστος ἐαυτῷ προσήκειν ἡγήσατο, οὐδέν πώποθ' ὑμᾶς ἐξέφυγεν, ὅσα δ' ἐβουλήθητε μὲν, μετὰ ταῦτα δ' ἀπεβλέψατ' εἰς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα, οὐδέν πώποθ' ὑμῖν
- 16 ἐγένετο. ἐχόντων δ' ὑμῶν οὕτω καὶ παρωξυμμένων, τοὺς διακοσίους καὶ χιλίους ἀναπληρῶσαί φημι χρῆναι καὶ ποιῆσαι δισχιλίους, ὀκτακοσίους αὐτοῖς προσενείμαντας· ἐὰν γὰρ τοῦτ' ἀποδείξῃτε τὸ πλήθος, ἡγοῦμαι, τῶν ἐπικλήρων καὶ τῶν ὀρφανῶν καὶ τῶν κληρουχικῶν καὶ τῶν κοινῶν καὶ εἴ τις ἀδύνατος ἀφαιρεθέντων, ἔσσεσθαι
- 17 χίλια καὶ διακόσια ταῦθ' ὑμῖν σώματα ἐκ τοίνυν τούτων οἶμαι δεῖν ποιῆσαι συμμορίας εἴκοσιν, ὥσπερ νῦν εἰσιν, ἐξήκοντα σώματ' ἔχουσιν ἐκάστην. τούτων δὲ τῶν συμμοριῶν ἐκάστην διελεῖν κελεύω πέντε μέρη κατὰ δώδεκ' ἄνδρας, ἀνταναπληροῦντας πρὸς τὸν εὐπορώτατον αἰεὶ τοὺς ἀπορωτάτους καὶ τὰ μὲν σώματα ταῦθ' οὕτω συντετάχθαι φημί

## ON THE NAVY-BOARDS, 14-17

Therefore, men of Athens, moved by this and similar considerations, I was unwilling to compose a confident oration or one of futile length, but I have been at very great pains to consider the best and speediest method of completing our equipment. I venture to think that you ought to hear my plan and vote for it, if it satisfies you. Now the first and most important step in our equipment, men of Athens, is that you should be filled with such resolution that everyone shall be willing and eager to do his part. For you will notice, men of Athens, that whenever you have collectively formed some project, and thereafter each individual has realized that it was his personal duty to carry it out, nothing has ever escaped your grasp; but whenever you have formed your project and thereafter have looked to one another to carry it out, each expecting to do nothing while his neighbour worked, then nothing has succeeded with you. But seeing you thus resolved and enthusiastic, I propose that the register of the twelve hundred<sup>a</sup> should be filled up and enlarged to two thousand by the addition of eight hundred names; for if you fix on that number, I believe that you will get your twelve hundred persons, after striking out wards, orphans, settlers in colonies, joint holders of estates, and anyone otherwise ineligible. Then I propose to divide these into twenty boards, as at present, each containing sixty persons. Each of these boards I would subdivide into five groups of twelve men, always attaching to the wealthiest man those who are poorest, to keep the balance. That is how I propose to arrange these persons; you will understand why,

<sup>a</sup> The wealthiest citizens (*συντελέεις*).

# DEMOSTHENES

- δεῖν· δι' ὃ δ', εἴσεσθε, ἐπειδὰν ὅλον τὸν τρόπον  
 18 τῆς συντάξεως ἀκούσητε. τὰς δὲ τριήρεις πῶς;  
 τὸν ἅπαντ' ἄριθμὸν κελεύω τριακοσίας ἀποδείξαν-  
 τας, κατὰ πεντεκαίδεκαναῖαν εἴκοσι ποιῆσαι μέρη,  
 τῶν πρώτων ἑκατὸν πέντε, καὶ τῶν δευτέρων  
 183] ἑκατὸν πέντε, καὶ τῶν τρίτων ἑκατὸν πένθ' ἑκάστω  
 μέρει διδόντας, εἴτα συγκληρῶσαι συμμορίᾳ σωμάτων  
 ἑκάστη τὴν πεντεκαίδεκαναῖαν, τὴν δὲ συμμορίαν  
 ἑκάστω τῷ μέρει σφῶν αὐτῶν τρεῖς ἀποδοῦναι  
 19 τριήρεις. ἐπειδὰν δὲ ταῦθ' οὕτως ἔχονθ' ὑπάρχη,  
 κελεύω, ἐπειδὴ τὸ τίμημ' ἐστὶ τῆς χώρας ἑξακισ-  
 χιλίων ταλάντων, ἢν' ὑμῖν καὶ τὰ χρήματ' ἢ συν-  
 τεταγμένα, διελεῖν τοῦτο καὶ ποιῆσαι καθ' ἐξήκοντα  
 τάλανθ' ἑκατὸν μέρη, εἴτα πένθ' ἐξηκονταταλαντίας  
 εἰς ἑκάστην τῶν μεγάλων τῶν εἴκοσι συμμοριῶν  
 ἐπικληρῶσαι, τὴν δὲ συμμορίαν ἑκάστω τῶν μερῶν  
 20 μίαν ἐξηκονταταλαντίαν ἀποδοῦναι, ὅπως, ἂν μὲν  
 ὑμῖν ἑκατὸν δέη τριήρων, τὴν μὲν δαπάνην ἐξήκοντα  
 τάλαντα συντελῇ, τριήραρχοι δ' ὥσι δώδεκα, ἂν  
 δὲ διακοσίων, τριάκοντα μὲν ἢ τάλαντα τὴν δα-  
 πάνην συντελοῦντα, ἕξ δὲ σώματα τριηραρχοῦντα,  
 εἰάν δὲ τριακοσίων, εἴκοσι μὲν ἢ τάλαντα τὴν  
 δαπάνην διαλύοντα, τέτταρα δὲ σώματα τριηραρ-  
 21 χοῦντα τὸν αὐτὸν δὲ τρόπον καὶ τὰ νῦν ὀφειλόμεν',  
 ὧ ἄνδρες Ἀθηναῖοι, τῶν σκευῶν ἐπὶ τὰς τριήρεις  
 τιμήσαντας ἅπαντ' ἐκ τοῦ διαγράμματος νείμαι  
 κελεύω μέρη εἴκοσιν, ἔπειτα ταῖς μεγάλας ἐπι-  
 κληρῶσαι συμμορίαις μέρος ἓν χρήστων ἑκάστη,  
 τὴν δὲ συμμορίαν ἑκάστην διανείμαι τῶν αὐτῆς

• Ships of the first rate, apparently.

## ON THE NAVY-BOARDS, 17-21

when you have heard the whole of the arrangement. Now what about the war-galleys? I propose to fix the total number at three hundred, divided into twenty squadrons of fifteen ships each, assigning to each squadron five of the first hundred,<sup>a</sup> five of the second, and five of the third; and next to allot a squadron of fifteen to each board, and the board must assign three vessels to each of its own groups. When these preliminaries are settled, I propose that your wealth also should be organized, and that as the ratable value of the country is six thousand talents, this sum should be divided into a hundred parts of sixty talents each, and that then five of these parts should be allotted to each of the twenty full boards, and that the board itself should assign one part, consisting of sixty talents, to each of its own five groups. Thus, if you want a hundred war-galleys the cost of each will be covered by the sixty talents<sup>b</sup> and there will be twelve trierarchs for each; if you want two hundred, there will be thirty talents to cover the cost and six persons to serve as trierarchs; if you want three hundred, there will be twenty talents for the cost and four persons to serve. In the same way I propose, men of Athens, that all ships' gear now on loan should be valued and divided according to the inventory into twenty parts, and then that one part of the debtors liable for it should be allotted to each of the full boards, and that each board should assign an equal share to each of its own

<sup>a</sup> *i.e.* by a tax on this fraction, one hundredth, of the whole ratable value. The actual cost of a trierarchy was from 40 minae to one talent. The value of a mina (=100 drachmae) is usually put at £4 and that of a talent at £240; but the actual value must have been much greater, as a drachma was the average wage of an artisan.

# DEMOSTHENES

μερῶν ἐκάστω τὸ ἴσον, τοὺς δὲ δώδεκα τοὺς ἐν ἐκάστω τῷ μέρει ταῦτ' εἰσπράξαντας τὰς τριήρεις, ὥς ἂν ἕκαστοι λάχωσι, παρεσκευασμένας παρ-  
 22 ἔχειν. τὴν μὲν δαπάνην καὶ τὰ σκάφη καὶ τοὺς τριηράρχους καὶ τὴν τῶν σκευῶν εἰσπραξίν οὕτως ἂν ἔρισθ' ἡγοῦμαι καὶ πορισθῆναι καὶ παρασκευασθῆναι πλήρωσιν δ', ἣ καὶ σαφὴς ἔσται  
 [184] καὶ ῥαδία, μετὰ ταῦτα λέγω. φημὶ τοὺς στρατηγούς δεῖν διανεῖμαι τόπους δέκα τῶν νεωρίων, σκεψαμένους ὅπως ὥς ἐγγύτατ' ἀλλήλων κατὰ τριάκοντ' ὥσι νεώσοικοι, ἐπειδὰν δὲ τοῦτο ποιήσωσι δύο συμμορίας καὶ τριάκοντα τριήρεις τούτων ἐκάστω προσνεῖμαι τῶν τόπων, εἴτ' ἐπικληρῶσαι  
 23 τὰς φυλάς· τὸν δὲ ταξίαρχον ἕκαστον, ὃν ἂν ἡ φυλὴ τόπον λάχῃ, διελεῖν τρίχα καὶ τὰς ναῦς ὡσαύτως, εἴτ' ἐπικληρῶσαι τὰς τριττῦς, ὅπως ἂν τῶν μὲν ὅλων νεωρίων ἐν ἐκάστη μέρος ἡ τῶν φυλῶν, τοῦ δὲ μέρους ἕκαστου τὸ τρίτον μέρος ἡ τριττὺς ἔχῃ, εἰδῆτε δ', ἂν τι δέῃ, πρῶτον μὲν τὴν φυλήν, ὅπου τέτακται, μετὰ ταῦτα δὲ τὴν τριττύν, εἴτα τριήραρχοι τίνες καὶ τριήρεις ποῖαι, καὶ τριάκοντα μὲν ἡ φυλή, δέκα δ' ἡ τριττὺς ἐκάστη τριήρεις ἔχῃ. εἰ γὰρ ταῦθ' οὕτως εἰς ὁδὸν καταστήῃ, εἴ τι καὶ παραλείπομεν νῦν (πάντα γὰρ ἴσως εὐρεῖν οὐ ῥάδιον), αὐτὸ τὸ πρᾶγμα ἐαυτῷ

<sup>a</sup> The following table may make this paragraph clearer. Column A represents the totals, B the boards, C the groups.

	A	B	C
No. of ships required	300	15	3
	200	10	2
	100	5	1
No of trierarchs	1200	60	12
Capital represented (in talents)	6000	300	60



## ON THE NAVY-BOARDS, 21-23

groups ; and that the twelve members of the group should exact the same from the debtors, and so provide, fully equipped, as many galleys as they are severally responsible for. That, I think, would be the best way of providing and organizing the money, the hulls, the trierarchs, and the calling in of the ships' gear.<sup>a</sup>

I now proceed to describe a clear and easy way of manning the ships I suggest that the generals should divide the dockyards into ten areas, so arranging it that there may be dock-room in each for thirty ships, as close together as possible, and that when they have done this, they should apportion two boards and thirty galleys to each area, and then assign the tribes by lot to the areas. And each brigade-commander <sup>b</sup> must divide into three parts whatever area his tribe has taken over, and the ships in the same way, and then he must allot the thirds of his tribe in such a way that of the whole space of the dockyards each tribe may have one area and each third of a tribe a third of an area ; so that you can know at once, if necessary, where each tribe and each third of a tribe is stationed, who are the trierarchs and what ships they have, and that so each tribe may have thirty ships and each third of a tribe ten. For if we can only get thus started, any detail at present omitted (for it is perhaps difficult to provide for everything) will be discovered by the actual working

<sup>b</sup> Each of the ten taxiarchs commanded the infantry belonging to his tribe.

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εὐρήσει, καὶ μίᾳ σύνταξις καὶ πασῶν τῶν νεῶν καὶ μέρους ἔσται.

- 24 Ὑπὲρ δὲ χρημάτων καὶ πόρου φανεροῦ τιнос ἤδη παράδοξον μὲν οἶδα λόγον μέλλων λέγειν, ὁμῶς δ' εἰρήσεται· πιστεύω γάρ, ἐάν τις ὀρθῶς σκοπῇ, μόνος τάληθῇ καὶ τὰ γενησόμεν' εἰρηκῶς φανείσθαι. ἐγὼ φημι χρῆναι μὴ λέγειν νυνὶ περὶ χρημάτων· εἶναι γὰρ πόρον, ἂν δέῃ, μέγαν καὶ καλὸν καὶ δίκαιον, ὃν ἂν μὲν ἤδη ζητῶμεν, οὐδ' εἰς τόθ' ὑπάρχειν ἡγησόμεθ' ἡμῖν· οὕτω πολὺ τοῦ πορίσαι νῦν ἀποσχήσομεν· ἐὰν δ' ἐώμεν, ἔσται. τίς οὖν ἔσθ' οὗτος ὁ νῦν μὲν οὐκ ὢν, ὑπάρξων δ' [185] εἰς τότε; αἰνίγματι γὰρ ὁμοιον τοῦτό γε. ἐγὼ νῦν φράσω. ὁρᾶτε τὴν πόλιν, ὧ ἄνδρες Ἀθηναῖοι, πᾶσαν ταύτην. ἐν ταύτῃ χρήματ' ἔνεστιν ὀλίγου δέω πρὸς ἀπάσας τὰς ἄλλας εἰπεῖν πόλεις. ταῦτα δ' οἱ κεκτημένοι τοιοῦτον ἔχουσι νοῦν ὥστ', εἰ πάντες οἱ λέγοντες φοβοῖεν ὥς ἥξει βασιλεὺς, ὥς πάρεστιν, ὥς οὐδ' οἷόν τε ταῦτ' ἄλλως ἔχειν, καὶ μετὰ τῶν λεγόντων ἴσοι τὸ πλῆθος τούτοις χρησάμενοι, οὐ μόνον οὐκ ἂν εἰσενέγκαιεν, ἀλλ' οὐδ' 26 ἂν δείξαιεν οὐδ' ἂν ὁμολογήσαιεν κεκτηῆσθαι. εἰ μέντοι τὰ νῦν διὰ τῶν λόγων φοβερά ἔργω πραττόμεν' αἰσθίνοντο, οὐδεὶς οὕτως ἡλίθιος ἔστιν ὅστις οὐχὶ καὶ δολίῃ καὶ πρῶτος εἰσενέγκαι τίς γὰρ αἰρήσεται μᾶλλον αὐτὸς καὶ τὰ ὄντ' ἀπολωλέναι ἢ μέρος τῶν ὄντων ὑπὲρ αὐτοῦ καὶ τῶν λοιπῶν εἰσενεγκεῖν; χρήματα μὲν δὴ φημ' εἶναι τότε, ἂν ὥς ἀληθῶς δέῃ, πρότερον δ' οὔ. διὸ μηδὲ ζητεῖν

## ON THE NAVY-BOARDS, 23-26

of the plan, and we shall have a uniform system both for the whole navy and for every part of it

But as regards money and a ready supply of it at once, I am aware that I am going to make a startling proposal. The proposal shall, however, be made, because I am confident that if you take the right point of view, it will be clear that I alone have told you the truth, as it is and as it will be. My view is that we ought not to talk about money now; for if we need it, we have a source of supply, abundant, honourable and fair; if we look for it at once, we shall fail so utterly to supply it now that we shall conclude that it is not even in reserve for our future use, but if we leave it alone, it will be there. What, then, is this supply, which is not now, but will be hereafter? That sounds like a riddle, but I will explain. Look at the great city that lies around you, men of Athens. In that city there is wealth, I might almost say, equal to that of all the other Greek cities together. But that wealth is in the hands of men whose temper is such that if all our orators started a scare that the King is coming, that he is close at hand, that the report must be true, and if the orators were backed by an equal number of oracle-mongers, not only would they fail to contribute, but they would refuse to declare or acknowledge their wealth. But if once they saw that what alarms them now as a mere rumour was actually taking place, none of them is so foolish that he would not be the first to pay his contribution; for who will choose to sacrifice life and property sooner than contribute a fraction to ensure his person and the remainder of his wealth? The money, I say, we have when it is really needed, but not before. Therefore I advise you not to seek it

## DEMOSTHENES

- παραινῶ· ὅσα γὰρ νῦν πορίσαιτ' ἄν, εἰ προέλοισθε  
 27 πορίζειν, πλείων ἐστὶ γέλως τοῦ μηδενός. φέρε  
 γάρ, ἑκατοσπῆν τις εἰσφέρειν ἑρεῖ νῦν; οὐκοῦν  
 ἑξήκοντα τάλαντα. ἀλλὰ πεντηκοστήν τις ἑρεῖ,  
 τὸ διπλοῦν; οὐκοῦν ἑκατὸν καὶ εἴκοσι καὶ τί  
 τοῦτ' ἐστι πρὸς διακοσίας καὶ χιλίας καμήλους,  
 ἃς βασιλεῖ τὰ χρήματ' ἄγειν φασὶν οὗτοι; ἀλλὰ  
 θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσίοισιν, πεντακόσια  
 τάλαντα; ἀλλ' οὔτ' ἄν ἀνάσχοισθ' οὔτ', εἰ κατα-  
 28 θεῖτε, ἄξια τοῦ πολέμου τὰ χρήματα. δεῖ τοίνυν  
 ὑμᾶς τὰ μὲν ἄλλα παρασκευάσασθαι, τὰ δὲ χρήματα  
 νῦν μὲν ἔαν τοὺς κεκτημένους ἔχειν (οὐδαμοῦ γὰρ  
 ἄν ἐν καλλίονι σώζοιτο τῇ πόλει), ἔαν δέ ποθ'  
 [186] οὗτος ὁ καιρὸς ἔλθῃ, τόθ' ἐκόντων εἰσφερόντων  
 αὐτῶν λαμβάνειν. ταῦτα δὲ καὶ δυνατά ἐστιν, ὧ  
 ἄνδρες Ἀθηναῖοι, καὶ πράττειν καλὰ καὶ συμ-  
 φέροντα καὶ βασιλεῖ περὶ ὑμῶν ἐπιτήδει' ἀπαγγελ-  
 θῆναι, καὶ φόβος οὐκ ὀλίγος γένοιτ' ἄν ἐκεῖνω  
 29 διὰ τούτων. οἶδε μὲν γε διακοσίαις τριήρεσιν, ὧν  
 ἑκατὸν παρεσχόμεθ' ἡμεῖς, τοὺς προγόνους αὐτοῦ  
 χιλίας ἀπολέσαντας ναῦς, ἀκούσεται δὲ τριακοσίας  
 αὐτοὺς ἡμᾶς νῦν παρεσκευασμένους τριήρεις·  
 ὥστε μὴ κομιδῇ, μηδ' εἰ πάνυ μαίνοιτο, νομίσαι  
 ῥαδίον τι τὸ τὴν ἡμετέραν πόλιν ἐχθρὰν ποιήσασθαι.  
 ἀλλὰ μὴν εἴ γ' ἐπὶ χρήμασιν αὐτῷ μέγ' ἐπέρχεται  
 φρονεῖν, καὶ ταύτην ἀσθενεστέραν ἀφορμὴν τῆς  
 30 ὑμετέρας εὕρησει. ὁ μὲν γε χρυσίον, ὥς φασιν,  
 ἄγει πολὺ. τοῦτο δ' ἄν διαδῶ ζητήσῃ· καὶ γὰρ  
 τὰς κρήνας καὶ τὰ φρέατ' ἐπιλείπειν πέφυκεν,  
 ἔάν τις ἀπ' αὐτῶν ἄθρόα πολλὰ λαμβάνῃ. ἡμῖν  
 δὲ τὸ τῆς χώρας τίμημ' ὑπάρχον ἀφορμὴν [ἐξακισ-

## ON THE NAVY-BOARDS, 26-30

out, for the whole sum that you could raise, if you insisted on raising it, would be more ridiculous than nothing at all. For consider ; will anyone propose a tax of one per cent now ? Then we get sixty talents. Or double it and make it two per cent ? Still only a hundred and twenty talents. And what is that to the twelve hundred camels laden, as our friends here tell us, with the King's treasure ? Then would you have me assume that we shall contribute a twelfth of your wealth, or five hundred talents ? But you would not submit to such a tax, nor if you paid up, would the money be sufficient for the war. You must therefore make all your other preparations, but let the money remain for the present in the hands of its owners, for it could not be in better keeping, for the benefit of the State ; but if ever the threatened crisis comes, then accept it as a voluntary contribution.

These proposals, men of Athens, are both practicable and honourable and advantageous, fit to be reported of you to the King and calculated to inspire him with no little alarm. He knows that with two hundred galleys, of which we provided one hundred, our ancestors destroyed a thousand of his ships, and he will hear that we have three hundred of our own ready for sea, so that even if he were raving mad, he would scarcely think it a light thing to incur the hostility of our city. But indeed, if he bases his confidence on his wealth, he will find this too a less sure foundation than yours. He is bringing, they say, gold in plenty. But if he disburses it, he will look in vain for more ; for even springs and wells have a way of failing, if one draws from them constantly and lavishly. But he will hear that our resources consist of the ratable value of our country, and how

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χίλια τάλαντα] ἀκούσεται, ὑπὲρ ἧς ὥς μὲν τοὺς ἐπιόντας ἐκείνων ἀμυνόμεθα,<sup>1</sup> οἱ Μαραθῶνι τῶν προγόνων αὐτοῦ μάλιστ' ἂν εἶδεῖν, ἕως δ' ἂν κρατῶμεν, οὐκ ἔνι δήπου χρήμαθ' ἡμᾶς ἐπιλείπειν.

- 31 Καὶ μὴν οὐδ' ὁ τινες δεδίασι, μὴ ξενικὸν πολὺ συστήσῃται χρήματ' ἔχων, ἀληθὲς εἶναι μοι δοκεῖ. ἐγὼ γὰρ ἡγοῦμαι ἐπὶ μὲν Αἴγυπτον καὶ Ὀρόνταν καὶ τινὰς τῶν ἄλλων βαρβάρων πολλοὺς ἂν ἐβελήσαι τῶν Ἑλλήνων μισθοφορεῖν παρ' ἐκείνῳ, οὐχ ἔν' ἐκείνος ἔλῃ τινὰ τούτων, ἀλλ' ἔν' εὐπορίαν τιν' ἕκαστος ἑαυτῷ κτησάμενος ἀπαλλαγῇ τῆς ὑπαρ-  
[187] χούσης πενίας· ἐπὶ δὲ τὴν Ἑλλάδα Ἑλληνας οὐδέν' ἂν ἐλθεῖν ἡγοῦμαι. ποῖ γὰρ αὐτὸς τρέψεται μετὰ  
32 ταῦτα; εἰς Φρυγίαν ἐλθὼν δουλεύσει, οὐ γὰρ ὑπὲρ ἄλλου τινὸς ἐστὶν ὁ πρὸς τὸν βάρβαρον πόλεμος ἢ περὶ χώρας καὶ βίου καὶ ἐθῶν καὶ ἐλευθερίας καὶ πάντων τῶν τοιούτων. τίς οὖν οὕτως δυστυχὴς ἐστὶν ὅστις ἑαυτὸν, γονέας, τάφους, πατρίδ' ἔνεκα κέρδους βραχέος προέσθαι βουλῆσεται; ἐγὼ μὲν οὐδέν' ἡγοῦμαι. οὐ μὴν οὐδ' ἐκείνῳ συμφέρει ξένους κρατῆσαι τῶν Ἑλλήνων· οἱ γὰρ ἡμῶν κρατήσαντες ἐκείνου γε πάλα κρείττους ὑπάρχουσι· βούλεται δ' ἐκείνος οὐκ ἀνελὼν ἡμᾶς ἐπ' ἄλλοις εἶναι, ἀλλὰ μάλιστα μὲν πάντων, εἰ δὲ μὴ γ', τῶν ὑπαρχόντων δούλων ἑαυτῷ νῦν ἄρχειν.

- 33 Εἰ τοίνυν τις οἶεται Θηβαίους ἔσεσθαι μετ' ἐκείνου, ἔστι μὲν χαλεπὸς πρὸς ὑμᾶς ὁ περὶ τούτων λόγος· διὰ γὰρ τὸ μισεῖν αὐτοὺς οὐδ' ἂν ἀληθὲς οὐδέν' ἡδέως

<sup>1</sup> So Cobet: ἀμυνόμεθα Dindorf with mss.

\* Egypt had been in revolt for many years, and in 363 most of the satraps of western Asia, including Orontes, 400

we can fight in defence of it against invaders from his land, those ancestors of his who fought at Marathon best know; but as long as we are victorious, there is surely no prospect of money failing us.

Again, what frightens some of you—that his wealth will attract a large mercenary army—does not strike me as true. For although I believe that many Greeks would consent to serve in his pay against the Egyptians and Orontes<sup>a</sup> and other barbarians, not so much to enable him to subdue any of those enemies as to win for themselves wealth and relief from their present poverty, yet I do not think that any Greek would attack Greece. For where would he retire afterwards? Will he go to Phrygia and be a slave? For the objects at stake in a war against the barbarian are nothing less than our country, our life, our habits, our freedom, and all such blessings. Who, then, is so desperate that he will sacrifice himself, his ancestors, his sepulchres, and his native land, all for the sake of a paltry profit? I cannot think that there is such a man. Moreover, it is not even to the King's advantage that mercenaries should beat the Greeks, for the men who shall beat us have been *his* masters long ago.<sup>b</sup> No, his object is not, after destroying us, to find himself in the power of others, but to rule all the world, if he can, or if not, at least those who are now his slaves.

Now, if anyone expects the Thebans to take his side, it is difficult to speak to you about them, because you have such a hearty dislike of them that you would satrap of Mysia, joined in the rebellion. Agesilaus, Iphicrates and Chabrias were among the Greek generals who took part on one side or the other.

<sup>b</sup> i.e. by beating us they will show that at any time they could have beaten him.

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ἀγαθὸν περὶ αὐτῶν ἀκούσαίτε· οὐ μὴν ἀλλὰ δεῖ τοὺς περὶ πραγμάτων μεγάλων σκοποῦντας μηδένα συμφέροντα ὀλισκισμὸν παραλιπεῖν διὰ μηδεμίαν πρόφασιν. ἐγὼ τοίνυν οἶμαι τοσοῦτον ἀπέχειν Θηβαίους τοῦ μετ' ἐκείνου ποτ' ἂν ἔλθῃν ἐπὶ τοὺς

34 Ἕλληνας, ὥστε πολλῶν ἂν χρημάτων, εἰ ἔχοιεν δοῦναι, πρίασθαι γενέσθαι τιν' αὐτοῖς καιρὸν δι' οὗ τὰς προτέρας ἀναλύσονται πρὸς τοὺς Ἕλληνας ἀμαρτίας. εἰ δ' ἄρα παντάπασί τις οὕτως οἴεται φύσει δυστυχεῖς Θηβαίους εἶναι, ἐκείνῳ γε δήπουθεν ἅπαντες ἐπίστασθε, ὅτι Θηβαίων τὰ κείνου φρονούντων, ἀνάγκη τοὺς τούτων ἐχθροὺς τὰ τῶν Ἑλλήνων φρονεῖν.

35  
[188] Ἐγούμαι τοίνυν ἐγὼ ταύτην τὴν τάξιν τοῦ δικαίου καὶ τοὺς μετ' αὐτῆς ὄντας κρείττους τῶν προδοτῶν καὶ τοῦ βαρβάρου ἔσεσθαι πρὸς ἅπαντας. ὥστ' οὔτε φοβεῖσθαι φημι δεῖν πέρα τοῦ μετρίου, οὔθ' ὑπαχθῆναι προτέρους ἐκφέρειν τὸν πόλεμον. καὶ μὴν οὐδὲ τῶν ἄλλων οὐδέν' ἂν εἰκότως Ἑλ-

36 λήνων φοβηθέντα τὸν πόλεμον τοῦτον ὁρῶ. τίς γάρ οὐκ οἶδεν αὐτῶν ὅτι, τέως μὲν κοινὸν ἐχθρὸν ἐκείνον ὑπειληφότες ὡμονόουν ἀλλήλοις, πολλῶν ἀγαθῶν ἦσαν κύριοι, ἐπειδὴ δὲ φίλον αὐτὸν νομίσαντες αὐτοῖς ὑπάρχειν περὶ τῶν πρὸς ἑαυτοὺς διηνέχθησαν διαφόρων, ὅσ' ἂν οὐδὲ καταρώμενος ἡδὲ τις αὐτοῖς τοσαῦτα πεπόνθασι κακά; εἴθ' ὃν ἡ τύχη καὶ τὸ δαιμόνιον φίλον μὲν ἀλυσιτελῇ, συμφέροντα δ' ἐχθρὸν ἐμφανίζει, τοῦτον ἡμεῖς φοβώμεθα; μηδαμῶς· ἀλλὰ μὴδ' ἀδικῶμεν, αὐτῶν ἡμῶν ἕνεκα καὶ τῆς τῶν ἄλλων Ἑλλήνων ταραχῆς

37 καὶ ἀπιστίας· ἐπεὶ εἰ γ' ὁμοθυμαδὸν ἦν μετὰ πάντων



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not care to hear any good of them, even if it were true ; but yet, when dealing with grave matters, one must not on any pretext pass over an important consideration. For my part, I believe that the Thebans are so little likely to join the King in an attack on Greece that they would pay a large sum, if they had it, to get a chance of expiating their former sins against the Greeks.<sup>a</sup> If, however, some think that the Thebans are fated always to be on the wrong side, at any rate you all know this, that if the Thebans stand by the King, their enemies are bound to stand by the Greeks.

I believe, then, that the cause of justice and those who defend it will prove stronger than the traitors and the barbarian against all opposition. Therefore I say that we must not be unduly alarmed, nor must we be tempted to commence hostilities. And indeed I cannot see that any of the other Greeks have reason to dread this war. For who of them does not know that as long as they were of one mind and regarded the Persian as their common enemy, they could count on many advantages, but ever since they thought of him as a friend to fall back on and were torn asunder by their own private quarrels, they have suffered such disasters as no one would have devised for them even in an imprecation. If that is so, are we to fear this man, whom fortune and the voice of Heaven proclaim to be an unprofitable friend and an auspicious foe ? Never ! Yet let us do him no wrong either, both in our own interests and in view of the unrest and disloyalty of the other Greeks. If indeed we could attack

<sup>a</sup> Their " Medism " during the Persian wars.

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ἐπιθέσθαι μόνῳ, οὐδ' ἀδικεῖν ἡμᾶς ἐκείνον ἀδίκημ' ἂν ἔθηκα. ἐπειδὴ δὲ τοῦτ' οὐχ οὕτως ἔχει, φυλάττεσθαι φῆμι δεῖν μὴ πρόφασιν δῶμεν βασιλεῖ τοῦ τὰ δίκαι' ὑπὲρ τῶν ἄλλων Ἑλλήνων ζητεῖν· ἡσυχίαν μὲν γὰρ ἐχόντων ὑμῶν ὑποπτος ἂν εἴη τοιοῦτόν τι πράττων, πόλεμον δὲ ποιησαμένων προτέρων εἰκότως ἂν δοκοίη διὰ τὴν πρὸς ὑμᾶς

38 ἔχθραν τοῖς ἄλλοις φίλος εἶναι βούλεσθαι. μὴ οὖν ἐξελέγξῃθ' ὥς κακῶς ἔχει τὰ Ἑλληνικά, συγκαλοῦντες ὅτ' οὐ πείσονται, καὶ πολεμοῦντες ὅτ' οὐ δυνήσεσθε· ἀλλ' ἔχεθ' ἡσυχίαν θαρροῦντες καὶ παρασκευαζόμενοι, καὶ βούλεσθ' ἀπαγγέ-

[189] λεσθαι μὲν περὶ ὑμῶν πρὸς βασιλέα, μὴ μὰ Δί' ὥς ἀποροῦσιν ἢ φοβοῦνται ἢ θορυβοῦνται πάντες

39 οἱ Ἕλληνες καὶ Ἀθηναῖοι, πολλοῦ γε καὶ δεῖ, ἀλλ' ὅτι, εἰ μὲν μὴ τοῖς Ἕλλησιν ὁμοίως αἰσχρὸν ἦν τὸ ψεύδεσθαι καὶ ἐπιорκεῖν ὥσπερ ἐκείνῳ καλόν, πάλοι ἂν ἐπ' αὐτὸν ὑμεῖς ἐπορεύεσθε, νῦν δὲ τοῦτο μὲν οὐκ ἂν ποιήσαιτε ὑμῶν ἕνεκ' αὐτῶν, εὐχεσθε δὲ πᾶσι τοῖς θεοῖς τὴν αὐτὴν λαβεῖν παράνοιαν ἐκείνον ἥνπερ ποτὲ τοὺς προγόνους αὐτοῦ. καὶ ταῦτ' ἂν ἐπὶ σκοπεῖν αὐτῷ, οὐκ ὀλιγώρως ὑμᾶς

40 βουλευομένους εὐρήσει. ἐκ μὲν γε τῶν πρὸς τοὺς ἑαυτοῦ προγόνους πολέμων σύννοιδε τὴν πόλιν εὐδαίμονα καὶ μεγάλην γεγενημένην, ἐκ δὲ τῆς ἡσυχίας ἧς ἡγέ ποτε, οὐδεμιᾶς τῶν ἄλλων Ἑλληνίδων πόλεων τοσοῦτον ὅσον νῦν ὑπεραίρουσαν. καὶ μὴν καὶ τοὺς Ἕλληνας ὁρᾷ δεομένους ἥτοι τινὸς ἐκουσίου ἢ ἀκουσίου διαλλακτοῦ, τοῦτον δ'

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him with unanimity, all banded against one, I should not count it wrong in us to do him wrong.<sup>a</sup> But since this is impossible, I suggest that we ought to be careful not to give the King an opportunity to pose as the champion of the other Greeks ; for as long as you remain quiet, any such action on his part would excite suspicion, but if you are the aggressors, he will seem naturally anxious to befriend the rest, because they are hostile to you. Do not, then, expose the weakness of the Greeks by issuing a summons which they will not obey and declaring a war which you cannot wage ; but in quietness and confidence go on with your preparations, and be content that this report of you be brought to the King's ears, not (Heaven forbid !) that all the Greeks, including the Athenians, are helpless, terrified and distracted—that is far from being the case—but that if falsehood and perjury were not as disgraceful in the eyes of the Greeks as they are respectable in his, you would long ago have marched against him ; that as it is, you will not for your own sakes do this, but you pray to all the gods that he may be smitten with the same infatuation as were his ancestors of old. And if it comes into his mind to reflect on this he will find that your resolutions are not carelessly taken. He knows that the wars we fought against his ancestors have made our city prosperous and powerful, but that the policy of inaction that she once pursued gave her no such supremacy over any of the other Greek states as she enjoys to-day. And indeed he sees that the Greeks stand in need of a peacemaker, whether voluntary or involuntary, and he knows that in that character he would himself appear to them, if he

<sup>a</sup> A curious piece of casuistry.

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αὐτὸν ἂν οἶδε φανέντ' αὐτοῖς, εἰ πόλεμον κινοίη.  
ὥστε καὶ γνώριμα καὶ πίστ' αὐτῷ τῶν ἀπαγγε-  
λόντων ἀκούειν ἔσται.

- 41 Ἵνα δ', ὦ ἄνδρες Ἀθηναῖοι, μὴ μακρὰ λίαν λέγων  
ἐνοχλῶ, τὰ κεφάλαι' ὧν συμβουλεύω φράσας  
ἄπειμι. παρασκευάζεσθαι μὲν πρὸς τοὺς ὑπάρ-  
χοντας ἐχθροὺς κελεύω, ἀμύνεσθαι δὲ βασιλέα καὶ  
πάντας, ἐὰν ἀδικεῖν ἐπιχειρῶσι, ταύτῃ τῇ αὐτῇ  
δυνάμει φημὶ δεῖν, ἄρχειν δὲ μηδενὸς μήτε λόγου  
μήτ' ἔργου ἀδίκου, τὰ δ' ἔργ' ἡμῶν ὅπως ἄξια  
τῶν προγόνων ἔσται σκοπεῖν, μὴ τοὺς ἐπὶ τοῦ  
βήματος λόγους. καὶ ταῦτα ποιῆτε, καὶ ὑμῖν  
αὐτοῖς καὶ τοῖς τᾶναντία πείθουσι συμφέροντα  
πράξετε· οὐ γὰρ ὀργιεῖσθ' αὐτοῖς ὕστερον, νῦν  
ἀμαρτόντες.

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tried to stir up war. Therefore he will find the reports that reach him easy to understand and easy to believe.

To spare you the tedium of a lengthy speech, men of Athens, I will sum up my suggestions and step down. I recommend you to equip your forces against your existing enemies, but I add that you must employ those same forces in self-defence against the King and against all who venture to do you wrong, though you must not set the example of wrong, either in word or in deed ; and you must see to it that our actions, rather than the speeches delivered from this platform, are worthy of our fathers. If you act thus, you will be acting for the good both of yourselves and also of those who give you the contrary advice, since you will not have to be angry with them hereafter for errors you have committed now.



FOR THE LIBERTY OF  
THE RHODIANS





## INTRODUCTION

RHODES joined in the revolt of the Athenian allies, and after the peace of 355 Mausolus, the ambitious satrap of Caria, who had helped the revolters, established an oligarchy in the island with a Carian garrison to support it. Some time after the death of Mausolus in 353 the exiled democrats appealed to Athens for help, but the general feeling of the Athenians was one of resentment against their former allies and satisfaction at the fate they had drawn down upon themselves. Demosthenes in this speech pleads unsuccessfully for a more generous, if more hazardous, policy. He certainly underestimates the risks of a war with Caria or Persia, relying on the two facts that the power collected by Mausolus was now wielded by a woman (Artemisia, the wife of Mausolus), and that the Great King was still struggling with his own rebels in Egypt and elsewhere. The traditional date, 351, is supported by the mention of Artemisia (§ 11), who survived her husband by two years. This speech therefore comes very soon after the First Philippic.

[190] XV.\* ὙΠΕΡ ΤΗΣ ΡΟΔΙΩΝ ΕΛΕΥΘΕΡΙΑΣ

Οἶμαι δεῖν ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, περὶ  
 τηλικούτων βουλευομένους διδόναι παρρησίαν  
 ἑκάστῳ τῶν συμβουλευόντων. ἐγὼ δ' οὐδεπώποθ'  
 ἡγήσάμην χαλεπὸν τὸ διδάξαι τὰ βέλτισθ' ὑμᾶς  
 [191] (ὥς γὰρ εἰπεῖν ἀπλῶς, ἅπαντες ὑπάρχειν ἐγνωκότες  
 μοι δοκεῖτε), ἀλλὰ τὸ πείσαι πράττειν ταῦτα·  
 ἐπειδὴν γὰρ τι δόξῃ καὶ ψηφισθῇ, τότε ἴσον τοῦ  
 2 πραχθῆναι ἀπέχει ὅσον περ πρὶν δόξαι. ἔστι μὲν  
 οὖν ἐν ᾧ ἐγὼ νομίζω χάριν ὑμᾶς τοῖς θεοῖς  
 ὀφείλειν, τὸ τοὺς διὰ τὴν αὐτῶν ὕβριν ὑμῖν πολε-  
 μήσαντας οὐ πάλαι νῦν ἐν ὑμῖν μόνοις τῆς αὐτῶν  
 σωτηρίας ἔχειν τὰς ἐλπίδας. ἄξιον δ' ἡσθῆναι  
 τῷ παρόντι καιρῷ· συμβήσεται γὰρ ὑμῖν, ἐὰν ἂ  
 χρὴ βουλευσῆσθε περὶ αὐτοῦ, τὰς παρὰ τῶν  
 διαβαλλόντων τὴν πόλιν ἡμῶν βλασφημίας ἔργω  
 3 μετὰ δόξης καλῆς ἀπολύσασθαι. ἡτιάσαντο μὲν  
 γὰρ ἡμᾶς ἐπιβουλεύειν αὐτοῖς Χῖοι καὶ Βυζάντιοι  
 καὶ Ῥόδιοι, καὶ διὰ ταῦτα συνέστησαν ἐφ' ἡμᾶς  
 τὸν τελευταῖον τουτονὶ πόλεμον· φανήσεται δ' ὁ  
 μὲν πρυτανεύσας ταῦτα καὶ πείσας Μαύσωλος,  
 φίλος εἶναι φάσκων Ῥοδίων, τὴν ἐλευθερίαν  
 αὐτῶν ἀφηρεῖν, οἱ δ' ἀποδείξαντες ἑαυτοὺς  
 συμμάχους Χῖοι καὶ Βυζάντιοι τοῖς ἀτυχήμασι  
 4 αὐτῶν οὐ βεβροθηκότες, ὑμεῖς δ', οὓς ἐφοβοῦντο,

## XV. FOR THE LIBERTY OF THE RHODIANS

YOUR duty, men of Athens, when debating such important matters, is, I think, to allow freedom of speech to every one of your counsellors. Personally, I never thought it a difficult task to point out to you the best policy—for, to speak plainly, you all seem to me to have discerned it already—but rather to induce you to put it into operation; for when a resolution has been approved and passed, it is no nearer accomplishment than before it was approved. Now, it is one of the blessings for which, I think, the gods deserve your gratitude, that the same men who not long ago attacked you in the wantonness of their pride, now find in you alone the hope of their salvation. You ought to be delighted at your present opportunity, because, if you decide aright, you will in fact succeed, with honour to yourselves, in silencing the evil tongues that traduce our city. For we were charged by the Chians, Byzantines and Rhodians with plotting against them, and that was why they concerted the last war against us; but we shall be able to prove that whereas Mausolus, the prime mover and instigator in the business, while calling himself the friend of the Rhodians, has robbed them of their liberty, and whereas the Chians and Byzantines, who posed as their allies, never helped them in distress, it is to you, whom they dreaded, to you

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μόνοι τῶν πάντων τῆς σωτηρίας αὐτοῖς αἷτιοι.  
ἐκ δὲ τοῦ ταῦθ' ὑφ' ἀπάντων ὀφθῆναι ποιήσετε  
τοὺς πολλοὺς ἐν ἀπάσαις ταῖς πόλεσι τοῦτο  
ποιεῖσθαι σύμβολον τῆς αὐτῶν σωτηρίας, εἰ  
ὑμῖν ὧσι φίλοι· οὐ μείζον οὐδὲν ἂν ὑμῖν γένοιτ'  
ἀγαθόν, ἢ παρὰ πάντων ἐκόντων ἀνυπόπτου τυχεῖν  
εὐνοίας

- 5 Θαυμάζω δ' ὅτι τοὺς αὐτοὺς ὁρῶ ὑπὲρ μὲν  
Αἰγυπτίων τάναντία πράττειν βασιλεῖ τὴν πόλιν  
πείθοντας, ὑπὲρ δὲ τοῦ Ῥοδίων δήμου φοβου-  
μένους τὸν ἄνδρα τοῦτον. καίτοι τοὺς μὲν Ἑλλήνας  
[192] ὄντας ἅπαντες ἴσασι, τοὺς δ' ἐν τῇ ἀρχῇ τῇ 'κείνου  
6 μεμερισμένους. οἶμαι δ' ὑμῶν μνημονεύειν ἐνίους,  
ὅτι ἡνίκ' ἐβουλεύεσθ' ὑπὲρ τῶν βασιλικῶν, παρ-  
ελθὼν πρῶτος ἐγὼ παρήνεσα, οἶμαι δὲ μόνος  
ἢ δεύτερος εἰπεῖν, ὅτι μοι σωφρονεῖν ἂν δοκεῖτε,  
εἰ τὴν πρόφασιν τῆς παρασκευῆς μὴ τὴν πρὸς  
ἐκείνον ἔχθραν ποιούσθε, ἀλλὰ παρασκευάζουσθε  
μὲν πρὸς τοὺς ὑπάρχοντας ἐχθροὺς, ἀμύνουσθε  
δὲ καὶ ἐκείνον, εἰ μὴς ἀδικεῖν ἐπιχειρῇ. καὶ οὐκ  
ἐγὼ μὲν εἶπον ταῦθ', ὑμῖν δ' οὐκ ἐδόκουν ὀρθῶς  
7 λέγειν, ἀλλὰ καὶ ὑμῖν ἤρεσκε ταῦτα. ἀκόλουθος  
τοίνυν ὁ νῦν λόγος ἐστὶ μοι τῷ τότε ρηθέντι. ἐγὼ  
γάρ, εἰ βασιλεὺς παρ' αὐτὸν ὄντα με σύμβουλον  
ποιοῖτο, ταῦτ'<sup>1</sup> ἂν αὐτῷ παραινέσαιμ' ἅπερ ὑμῖν,  
ὑπὲρ μὲν τῶν αὐτοῦ πολεμεῖν, εἰ μὴ τις ἐναντιῶται  
τῶν Ἑλλήνων, ὧν δὲ μηδὲν αὐτῷ προσήκει,  
8 τούτων μὴδ' ἀντιποιεῖσθαι τὴν ἀρχήν. εἰ μὲν  
οὖν ὅλως ἐγνώκατ', ὧ ἄνδρες Ἀθηναῖοι, ὅσων  
ἂν βασιλεὺς ἐγκρατὴς γένηται φθάσας ἢ παρα-  
κρουσάμενός τις τῶν ἐν ταῖς πόλεσι, παραχωρεῖν,

<sup>1</sup> So Baxter: ταῦτ' Dindorf with mss.

## FOR THE LIBERTY OF THE RHODIANS, 3-8

alone of all the states that they owe their deliverance. By making this clear to all, you will teach the democrats in every state to consider friendship with you as the pledge of their safety, and no greater advantage could you have than to win from all men their voluntary and unsuspecting goodwill

I am surprised to see the same men urging the city, in the interests of the Egyptians, to oppose the King of Persia, but dreading him where the Rhodian democracy is concerned. Yet everyone knows that the Rhodians are Greeks, while Egypt is a division of the Persian Empire. Some of you, I suppose, remember that when you were discussing Persian affairs, I was the first to come forward with advice,<sup>a</sup> and I believe I was the only speaker, or perhaps one out of two, to say that I should think it prudent in you not to make your hostility to the King the pretext for your preparations, but while equipping yourselves against your existing enemies, to defend yourselves against him too, if he attempted to do you wrong. Nor did I fail to convince you that I was right, but you, too, approved of my suggestion. My present speech, then, is the sequel of my former one. For indeed, if the King admitted me to his presence and asked me for my advice, I should give him the same that I gave you—to defend his own subjects, if any of the Greeks attacked them, but to claim no sovereignty over those who owed him no allegiance. Now if you make it a general principle, men of Athens, to abandon to the King all places that he has got into his power, whether by surprise or by deceiving some of the inhabitants,

<sup>a</sup> In the speech *On the Navy-boards*.

# DEMOSTHENES

οὐ καλῶς ἐγνώκατε, ὥς ἐγὼ κρίνω· εἰ δ' ὑπὲρ τῶν δικαίων καὶ πολεμεῖν, ἂν τούτου δέῃ, καὶ πάσχειν ὅτιάπν οἴεσθε χρῆναι, πρῶτον μὲν ὑμῖν ἡπτον δεήσει τούτων, ὅσω ἂν μᾶλλον ἐγνωκότες ἦτε ταῦτα, ἔπειθ' ἂ προσήκει φρονεῖν δόξετε.

- 9 "Οἱ δ' οὐδὲν καινὸν οὗτ' ἐγὼ λέγω νῦν κελεύων 'Ροδίους ἐλευθεροῦν, οὗθ' ὑμεῖς, ἂν πεισθῇτέ μοι, ποιήσετε, τῶν γεγεννημένων ὑμᾶς τι καὶ συν-  
 ενηνοχότων ὑπομνήσω. ὑμεῖς ἐξεπέμψατε Τιμόθεόν ποτ', ὃ ἄνδρες Ἀθηναῖοι, βοηθήσονται Ἀριοβαρζάνη, [198] προσγράψαντες τῷ ψηφίσματι "μὴ λύοντα τὰς σπονδὰς τὰς πρὸς τὸν βασιλέα." ἰδὼν δ' ἐκείνος τὸν μὲν Ἀριοβαρζάνην φανερώς ἀφεστῶτα βασιλέως, Σάμον δὲ φρουρουμένην ὑπὸ Κυπροθέμιδος, ὃν κατέστησε Τιγράνης ὁ βασιλέως ὑπαρχος, τῷ μὲν ἀπέγνω μὴ βοηθεῖν, τὴν δὲ προσκαθεζόμενος  
 10 καὶ βοηθήσας ἡλευθέρωσε· καὶ μέχρι τῆς τῆμερον ἡμέρας οὐ γέγονε πόλεμος διὰ ταῦθ' ὑμῖν. οὐ γὰρ ὁμοίως οὐδεὶς ὑπὲρ τε τοῦ πλεονεκτεῖν πολεμήσειεν ἂν καὶ τῶν ἑαυτοῦ, ἀλλ' ὑπὲρ μὲν ὧν ἐλαττοῦνται μέχρι τοῦ δυνατοῦ πάντες πολεμοῦσιν, ὑπὲρ δὲ τοῦ πλεονεκτεῖν οὐχ οὕτως, ἀλλ' ἐφίενται μὲν, ἔάν τις ἔῃ, ἐάν δὲ κωλυθῶσιν, οὐδὲν ἡδικοκέναι τοὺς ἐναντιωθέντας αὐτοῖς ἡγοῦνται  
 11 "Οτι δ' οὐδ' ἂν ἐναντιωθῆναί μοι δοκεῖ τῇ πράξει ταύτῃ νῦν Ἀρτεμισία τῆς πόλεως οὔσης ἐπὶ τῶν πραγμάτων, μίκρ' ἀκούσαντες σκοπεῖτ' εἴτ' ὀρθῶς λογίζομαι ταῦτ' εἶτε μή. ἐγὼ νομίζω, πράττοντος μὲν ἐν Αἰγύπτῳ πάνθ' ὡς ὤρμηκε βασιλέως, σφόδρ'

\* The satrap of Phrygia, who joined the revolt of the satraps in 362. He was soon afterwards betrayed and crucified.

## FOR THE LIBERTY OF THE RHODIANS, 8-11

then your principle is, I think, a wrong one ; but if you feel that in the cause of justice you are bound to go to war and face the consequences, then, in the first place, the more you are determined on such action, the less frequently will it be necessary, and secondly, you will be showing the proper spirit.

To prove that there is precedent both for my proposal to free the Rhodians and for your action, if you adopt it, I will remind you of some things that you have done, and that successfully. You are the men, Athenians, who once sent Timotheus to the help of Ariobarzanes,<sup>a</sup> adding this clause to your instructions, "provided that he does not violate our treaty with the King" Timotheus, seeing that Ariobarzanes was in open revolt from the King and that Samos was garrisoned by Cyprothemis, who had been stationed there by Tigranes, the King's viceroy, abandoned his intention of helping the satrap, but invested the island and used his force to liberate it ; and to this very day you have not been involved in war on those grounds. For no one would go to war as readily for aggrandizement as for the defence of his own possessions ; but while all men fight desperately to keep what they are in danger of losing, it is not so with aggrandizement ; men make it, indeed, their aim, but if prevented, they do not feel that they have suffered any injustice from their opponents.

But since I believe that neither would Artemisia now oppose this action on our part, if our State were once committed to it, give me your attention for a little and consider whether my reasoning is sound or not. I think that if the King's designs in Egypt were meeting with any success, Artemisia would

# DEMOSTHENES

- ἂν Ἀρτεμισίαν πειραθῆναι περιποιῆσαι Ῥόδον αὐ-  
 τῷ, οὐ τῇ βασιλέως εὐνοίᾳ, ἀλλὰ τῷ βούλεσθαι  
 πλησίον αὐτῆς διατρίβοντος ἐκείνου μεγάλην εὐ-  
 εργεσίαν καταθέσθαι πρὸς αὐτόν, ἢ ὥς οἰκειώτατ'  
 12 αὐτὴν ἀποδέχεται· πράττοντος δ' ὥς λέγεται, καὶ  
 διηματοηκότος οἷς ἐπεχείρησεν, ἡγέισθαι τὴν  
 νῆσον ταύτην, ὅπερ ἔστιν, ἄλλο μὲν οὐδὲν ἂν εἶναι  
 βασιλεῖ χρησίμην ἐν τῷ παρόντι, τῆς δ' αὐτῆς  
 ἀρχῆς ἐπιτείχισμα πρὸς τὸ μὴδ' ὀτιοῦν παρακινεῖν.  
 ὥστε μοι δοκεῖ μᾶλλον ἂν ὑμᾶς ἔχειν μὴ φανερώς  
 [194] αὐτῆς ἐνδοῦσης ἢ ἐκείνον λαβεῖν βούλεσθαι. οἶμαι  
 μὲν οὖν οὐδὲ βοηθήσειν αὐτήν, ἂν δ' ἄρα τοῦτο  
 13 ποιῇ, φαύλως καὶ κακῶς. ἐπεὶ καὶ βασιλέα γε,  
 ὃ τι μὲν ποιήσει μὰ Δι' οὐκ ἂν εἵποιμ' ἔγωγ' ὥς  
 οἶδα, ὅτι μέντοι συμφέρει τῇ πόλει δῆλον ἤδη  
 γενέσθαι πότερ' ἀντιποιήσεται τῆς πόλεως τῆς  
 Ῥοδίων ἢ οὗ, τοῦτ' ἂν ἰσχυρισάμην· οὐ γὰρ ὑπὲρ  
 Ῥοδίων βουλευτέον, ὅταν ἀντιποιῇται, μόνον, ἀλλ'  
 ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν πάντων Ἑλλήνων.  
 14 Οὐ μὴν οὐδ' ἂν εἰ δι' αὐτῶν εἶχον τὴν πόλιν  
 οἱ νῦν ὄντες ἐν αὐτῇ Ῥόδιοι, παρήνεσ' ἂν ὑμῖν  
 τούτους ἐλέσθαι, οὐδ' εἰ πάνθ' ὑπισχνούμην ὑμῖν  
 ποιήσιν. ὁρῶ γὰρ αὐτοὺς τὸ μὲν πρῶτον, ὅπως  
 καταλύσωσι τὸν δῆμον, προσλαβόντας τινὰς τῶν  
 πολιτῶν, ἐπειδὴ δὲ τοῦτ' ἔπραξαν, πάλιν ἐκβαλόντας  
 τούτους· τοὺς οὖν μηδετέροις πιστῶς κεχρημένους  
 οὐδ' ἂν ὑμῖν βεβαίους ἡγοῦμαι γενέσθαι συμμάχους  
 15 καὶ ταῦτ' οὐδεπώποτ' εἶπον ἂν, εἰ τῷ Ῥοδίῳ  
 δήμῳ μόνον ἡγοῦμένην συμφέρειν· οὔτε γὰρ προξενῶ

\* Acknowledging her as the successor of Mausolus.



## FOR THE LIBERTY OF THE RHODIANS, 11-15

make a big effort to secure Rhodes for him, not from any goodwill towards him, but because, while he is in her neighbourhood, she would like to put him under a great obligation, so that he may give her as cordial a recognition<sup>a</sup> as possible. But if the reports are true and he has failed in all his attempts, she must argue that this island would be of no use to him at present—which is true enough—but might serve as a fortress to overawe Caria and check any move on her part. Therefore I think she would rather that you had the island, if not too obviously surrendered by her, than that he should get it. I do not, indeed, expect that she will send any help to the Rhodian government, or if she does, it will be feeble and half-hearted; while as to the King, I should not like to say that I know what he is actually going to do, but that it is to our advantage that he should at once make it clear whether he is going to claim Rhodes or not—that I should maintain positively. For when he does claim it, you will have to take counsel, not for the Rhodians only, but for yourselves and all the Greeks.

And yet, even if the party at present in possession held Rhodes by their own strength, I should not have advised you to take their side, even if they promised to do everything you wished. For I notice that at the start, in order to overthrow the democracy, they enlisted some of the citizens on their side, and when they had succeeded, sent them into banishment again. Now men who have been faithful to neither side could never, I am sure, become steadfast allies to you. Moreover I should never have made this proposal, had I thought that it would benefit the Rhodian democrats alone, for I am not

## DEMOSTHENES

- τῶν ἀνδρῶν οὗτ' ἰδία ξένος αὐτῶν οὐδεὶς ἐστί μοι. οὐ μὴν οὐδ' εἰ ταῦτ' ἀμφοτέρ' ἦν, εἰ μὴ συμφέρειν ὑμῖν ἡγούμην, εἶπον ἄν, ἐπεὶ Ῥοδίοις γ', εἰ οἷόν τε τοῦτ' εἰπεῖν τῷ συναγορευόντι τῇ σωτηρίᾳ αὐτῶν, συγχαίρω τῶν γεγεννημένων. τοῦ κομίσασθαι γὰρ τὰ ὑμέτερ' ὑμῖν φθονήσαντες τὴν ἑαυτῶν ἐλευθερίαν ἀπολωλέκασι, καὶ παρὸν αὐτοῖς Ἑλλήσι καὶ βελτίοσιν αὐτῶν ὑμῖν ἐξ ἴσου συμμαχεῖν, βαρβάροις καὶ δούλοις, οὓς εἰς τὰς ἀκρο-
- 16 πόλεις παρῇνται, δουλεύουσιν. ὀλίγου δὲ δέω λέγειν,  
 [195] ἔὰν αὐτοῖς ὑμεῖς ἐθέλησητε βοηθῆσαι, ὥς καὶ συν-  
 ἐνήνοχε ταῦτ' αὐτοῖς· εὖ μὲν γὰρ πράττοντες οὐκ οἶδ' εἴ ποτ' ἂν εὖ φρονῆσαι ἠθέλησαν, ὄντες Ῥόδιοι, ἔργῳ δὲ πειραθέντες καὶ διδαχθέντες ὅτι πολλῶν κακῶν ἢ ἄνοι' αἰτία τοῖς πολλοῖς γίνεται, τάχ' ἂν, εἰ τύχοιεν, σωφρονέστεροι πρὸς τὸν λοιπὸν τοῦ χρόνου γένοιοντο· τοῦτο δ' οὐ μικρὰν ὠφέλειαν αὐτοῖς ἡγοῦμαι. φημὶ δὴ χρῆναι πειραῖσθαι σφύζειν τοὺς ἀνδρας καὶ μὴ μνησικακεῖν, ἐνθυμουμένους ὅτι πολλὰ καὶ ὑμεῖς ὑπὸ τῶν ἐπιβουλευσάντων ἐξηπάτησθε, ὧν οὐδενὸς αὐτοῖς δοῦναι δίκην δίκαιον ἂν εἶναι φήσατε.
- 17 Ὅρατε δὲ κακεῖν', ὦ ἄνδρες Ἀθηναῖοι, ὅτι πολλοὺς ὑμεῖς πολέμους πεπολεμήκατε καὶ πρὸς δημοκρατίας καὶ πρὸς ὀλιγαρχίας. καὶ τοῦτο μὲν ἴστε καὶ αὐτοί· ἀλλ' ὑπὲρ ὧν πρὸς ἐκατέρους ἐσθ' ὑμῖν ὁ πόλεμος, τοῦτ' ἴσως ὑμῶν οὐδεὶς λογίζεται. ὑπὲρ τίνων οὖν ἐστίν; πρὸς μὲν τοὺς δῆμους ἢ περὶ τῶν ἰδίων ἐγκλημάτων, οὐ δυνηθέντων δημοσίᾳ διαλύσασθαι ταῦτα, ἢ περὶ γῆς μέρους ἢ ὄρων ἢ φιλονικίας ἢ τῆς ἡγεμονίας, πρὸς δὲ

## FOR THE LIBERTY OF THE RHODIANS, 15-17

the official patron of that party, nor do I count any of them among my private friends. Yet even if both these motives had been present, I should not have proposed it, if I had not thought that it would benefit you, since I share in your satisfaction at the fate of the Rhodians—if one who is pleading for their deliverance may be permitted to say so. For they grudged you the recovery of your rights, and now they have lost their own liberty; they spurned an alliance with you who are Greeks and their betters, and now they are slaves of barbarians, slaves of slaves, whom they admitted into their citadels. I am almost inclined to say, if you choose to help them, that this has been a salutary lesson for them; for in prosperity I doubt whether they would ever have chosen to show their good sense, being Rhodians, but when tested by experience and taught that folly is in most cases a fruitful source of evil, they may perhaps with luck grow more sensible for the future; and that I regard as no small advantage for them. Accordingly, I say that it is your duty to try to save them and to let bygones be bygones, remembering that you too have in many cases been led by schemers into errors, for none of which you would yourselves admit that you ought to pay the penalty.

You may also observe, Athenians, that you have been engaged in many wars both with democracies and with oligarchies. You do not need to be told that; but perhaps none of you considers what are your motives for war with either. What, then, are those motives? With democracies, either private quarrels, when they could not be adjusted by the State, or a question of territory or boundaries, or else rivalry or the claim to leadership; with oligarchies you

# DEMOSTHENES

- τὰς ὀλιγαρχίας ὑπὲρ μὲν τούτων οὐδενός, ὑπὲρ  
 18 δὲ τῆς πολιτείας καὶ τῆς ἐλευθερίας· ὥστ' ἔγωγ'  
 οὐκ ἂν ὀκνήσαιμ' εἰπεῖν μᾶλλον ἡγείσθαι συμφέρεω  
 δημοκρατουμένους τοὺς Ἕλληνας ἅπαντας πολεμεῖν  
 ὑμῖν ἢ ὀλιγαρχουμένους φίλους εἶναι πρὸς μὲν  
 γὰρ ἑλευθέρους ὄντας οὐ χαλεπῶς ἂν εἰρήνην ὑμᾶς  
 ποιήσασθαι νομίζω, ὅποτε βουλευθείητε, πρὸς δ'  
 ὀλιγαρχουμένους οὐδὲ τὴν φιλίαν ἀσφαλῆ νομίζω·  
 οὐ γὰρ ἔσθ' ὅπως ὀλίγοι πολλοῖς καὶ ζητοῦντες  
 ἄρχειν τοῖς μετ' ἰσηγορίας ζῆν ἡρημένοις εὖνοι  
 19 γένοιντ' ἂν.
- [196] Θαυμάζω δ' εἰ μηδεὶς ὑμῶν ἡγείται Χίων  
 ὀλιγαρχουμένων καὶ Μυτιληναίων, καὶ νυνὶ Ῥοδίων  
 καὶ πάντων ἀνθρώπων ὀλίγου δέω λέγειν εἰς  
 ταύτην τὴν δουλείαν ὑπαγομένων, συγκυδυνεύειν  
 τὴν παρ' ἡμῖν πολιτείαν, μηδὲ λογίζεται τοῦθ'  
 ὅτι οὐκ ἔστιν ὅπως, εἰ δι' ὀλιγαρχίας ἅπαντα  
 συστήσεται, τὸν παρ' ὑμῖν δῆμον ἐάσουσιν. ἴσασι  
 γὰρ οὐδένας ἄλλους πάλιν εἰς ἐλευθερίαν τὰ πράγ-  
 ματ' ἐπανάξοντας· ὅθεν δὴ κακὸν αὐτοῖς ἂν τι  
 γενέσθαι προσδοκῶσι, τοῦτ' ἀνελεῖν βουλήσονται.
- 20 τοὺς μὲν οὖν ἄλλους τοὺς ἀδικοῦντάς τινας αὐτῶν  
 τῶν κακῶς πεπονθότων ἐχθροὺς ἡγείσθαι χρή·  
 τοὺς δὲ τὰς πολιτείας καταλύοντας καὶ μεθιστάντας  
 εἰς ὀλιγαρχίαν κοινούς ἐχθροὺς παραινῶ νομίζω
- 21 ἀπάντων τῶν ἐλευθερίας ἐπιθυμούντων. ἔπειτα  
 καὶ δίκαιον, ὦ ἄνδρες Ἀθηναῖοι, δημοκρατου-  
 μένους αὐτοὺς τοιαῦτα φρονούντας φαίνεσθαι περὶ  
 τῶν ἀτυχούντων δῆμων, οἷάπερ ἂν τοὺς ἄλλους  
 ἀξιώσαιτε φρονεῖν περὶ ὑμῶν, εἴ ποθ', ὃ μὴ γένοιτο,  
 τοιοῦτό τι συμβαίη. καὶ γὰρ εἰ δίκαιά τις φήσει  
 Ῥοδίου πεπονθένει, οὐκ ἐπιτήδειος ὁ καιροῦ

## FOR THE LIBERTY OF THE RHODIANS, 17-21

fight for none of these things, but for your constitution and your liberty. Therefore I should not hesitate to say that I think it a greater advantage that all the Greeks should be your enemies under democracy than your friends under oligarchy. For with free men I do not think that you would have any difficulty in making peace whenever you wished, but with an oligarchical state I do not believe that even friendly relations could be permanent, for the few can never be well disposed to the many, nor those who covet power to those who have chosen a life of equal privileges.

Seeing that Chios and Mytilene are ruled by oligarchs, and that Rhodes and, I might almost say, all the world are now being seduced into this form of slavery, I am surprised that none of you conceives that our constitution too is in danger, nor draws the conclusion that if all other states are organized on oligarchical principles, it is impossible that they should leave your democracy alone. For they know that none but you will bring freedom back again, and of course they want to destroy the source from which they are expecting ruin to themselves. Now, all other wrongdoers must be considered the enemies of those only whom they have wronged, but when men overthrow free constitutions and change them to oligarchies, I urge you to regard them as the common enemies of all who love freedom. Then again, Athenians, it is right that you, living under a democracy, should show the same sympathy for democracies in distress as you would expect others to show for you, if ever—which God forbid!—you were in the same plight. Even if anyone is prepared to say that the Rhodians are served right, this is not

## DEMOSTHENES

ἐφησθῆναι· δεῖ γὰρ τοὺς εὐτυχοῦντας περὶ τῶν ἀτυχοῦντων αἰεὶ φαίνεσθαι τὰ βέλτιστα βουλευομένους, ἐπειδὴ περ ἄδηλον τὸ μέλλον ἅπασιν ἀνθρώποις.

- 22 Ἀκούω δ' ἐγὼ πολλάκις ἐνταυθὶ παρ' ὑμῖν τινῶν λεγόντων ὥς, ὅτ' ἡτύχησεν ὁ δῆμος ἡμῶν, συνεβουλήθησάν τινες αὐτὸν σωθῆναι· ὦν ἐγὼ μόνων Ἀργείων ἐν τῷ παρόντι μνησθήσομαι βραχύ τι. οὐ γὰρ ἂν ὑμᾶς βουλοίμην, δόξαν ἔχοντας
- [197] τοῦ σώζειν τοὺς ἀτυχοῦντας αἰεὶ, χείρους Ἀργείων ἐν ταύτῃ τῇ πράξει φανῆναι, οἱ χώραν ὁμορον τῇ Λακεδαιμονίων οἰκοῦντες, ὁρῶντες ἐκείνους γῆς καὶ θαλάττης ἄρχοντας, οὐκ ἀπώκησαν οὐδ' ἐφοβήθησαν εὐνοικῶς ὑμῖν ἔχοντες φανῆναι, ἀλλὰ καὶ πρέσβεις ἐλθόντας ἐκ Λακεδαίμονος, ὥς φασιν, ἐξαιτήσουτάς τινας τῶν φυγάδων τῶν ὑμετέρων ἐψηφίσαντο, ἐὰν μὴ πρὸ ἡλίου δύντος ἀπαλλάτ-  
 23 τωνται, πολεμίους κρινεῖν. εἴτ' οὐκ αἰσχρόν, ὦ ἄνδρες Ἀθηναῖοι, εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν ἐν ἐκείνοις τοῖς καιροῖς οὐδὲ τὴν ῥώμην, ὑμεῖς δ' ὄντες Ἀθηναῖοι βάρβαρον ἄνθρωπον καὶ ταῦτα γυναῖκα, φοβήσεσθε, καὶ μὴν οἱ μὲν ἔχοιεν ἂν εἰπεῖν ὅτι πολλάκις ἡττηνται ὑπὸ Λακεδαιμονίων, ὑμεῖς δὲ νενικήκατε μὲν πολλάκις βασιλέα, ἡττησθε δ' οὐδ' ἅπαξ οὐθ' ὑπὸ τῶν δούλων τῶν βασιλέως οὐτ' αὐτοῦ ἐκείνου· εἰ γάρ τί που κεκράτηκε τῆς πόλεως βασιλεύς, ἢ τοὺς πονηροτάτους τῶν Ἑλλήνων καὶ προδότας αὐτῶν χρήμασι πείσας ἢ οὐδαμῶς ἄλλως  
 24 κεκράτηκε. καὶ οὐδὲ τοῦτ' αὐτῷ συνενήνοχεν,

• Under the Thirty Tyrants.

## FOR THE LIBERTY OF THE RHODIANS, 21-24

the time to exult over them, for prosperous communities ought always to show themselves ready to consult the best interests of the unfortunate, remembering that the future is hidden from all men's eyes.

I have repeatedly heard it said in this Assembly that when misfortune befell our democracy,<sup>a</sup> there were some people who urged that it should be restored, and of them I will here mention the Argives only, and that briefly. For I should be sorry if you, who are renowned for rescuing the unfortunate, should prove yourselves in this instance worse men than the Argives. They, being the immediate neighbours of the Lacedaemonians and seeing them masters of land and sea, did not hesitate or fear to show their goodwill to you, but actually carried a decree that the envoys, who, we are told, had come from Sparta to claim the persons of some of your refugees, should be denounced as enemies unless they took their departure before the setting of the sun. Then would it not be discreditable, men of Athens, if when the commons of Argos feared not the authority of the Lacedaemonians in the day of their might, you, who are Athenians, should fear one who is at once a barbarian and a woman? Indeed, the Argives might have pleaded that they had often been defeated by the Lacedaemonians, but you have beaten the King again and again, and have never been beaten either by his slaves or by their master himself; for if ever the King has gained some slight advantage over our city, he has done it by bribing the most worthless of the Greeks, the traitors to their cause, and never in any other way. And even that success has not benefited him, but you

# DEMOSTHENES

- ἀλλ' ἄμ' εὐρήσεται αὐτὸν τήν τε πόλιν διὰ Λακεδαιμονίων ἀσθενῇ ποιήσαντα καὶ περὶ τῆς αὐτοῦ βασιλείας κινδυνεύσαντα πρὸς Κλέαρχον καὶ Κύρον. οὗτ' οὖν ἐκ φανεροῦ κεκράτηκεν οὗτ' ἐπιβουλεύσαι συνενήνοχεν αὐτῷ. ὁρῶ δ' ὑμῶν ἐνίους Φιλίππου μὲν ὥς ἄρ' οὐδενὸς ἀξίου πολλάκις ὀλιγωροῦντας, βασιλέα δ' ὥς ἰσχυρὸν ἐχθρὸν οἷς ἂν προέληται φοβουμένους. εἰ δὲ τὸν μὲν ὥς φαῦλον οὐκ ἀμυνούμεθα, τῷ δ' ὥς φοβερώ πάνθ' ὑπείξομεν,
- [198] πρὸς τίνας, ὧ ἄνδρες Ἀθηναῖοι, παραταξόμεθα;
- 25 Εἰσὶ δέ τινες, ὧ ἄνδρες Ἀθηναῖοι, παρ' ὑμῖν δεινότατοι τὰ δίκαια λέγειν ὑπὲρ τῶν ἄλλων πρὸς ὑμᾶς, οἷς παραινέσαιμ' ἂν ἔγωγε τοσοῦτον μόνον, ὑπὲρ ὑμῶν πρὸς τοὺς ἄλλους ζητεῖν τὰ δίκαια λέγειν, ἵν' αὐτοὶ τὰ προσήκοντα πρῶτοι φαίνωνται ποιοῦντες· ὥς ἔστ' ἄτοπον περὶ τῶν δικαίων ὑμᾶς διδάσκειν αὐτὸν οὐ δίκαια ποιοῦντα· οὐ γάρ ἐστι δίκαιον ὄντα πολίτην τοὺς καθ' ὑμῶν λόγους, ἀλλὰ
- 26 μὴ τοὺς ὑπὲρ ὑμῶν ἐσκέφθαι. φέρε γὰρ πρὸς θεῶν σκοπεῖτε, τί δή ποτ' ἐν Βυζαντίῳ οὐδεὶς ἐσθ' ὁ διδάξων ἐκείνους μὴ καταλαμβάνει Χαλκηδόνα, ἢ βασιλέως μὲν ἐστίν, εἴχετε δ' αὐτὴν ὑμεῖς, ἐκείνοις δ' οὐδαμόθεν προσήκε· μηδὲ Σηλυμβρίαν, πόλιν ὑμετέραν ποτὲ σύμμαχον οὔσαν, ὥς αὐτοὺς συντελεῖ ποιεῖν καὶ Βυζάντιον ὀρίζει τὴν τούτων χώραν παρὰ τοὺς ὅρκους καὶ τὰς συνθήκας, ἐν
- 27 αἷς αὐτονομίους τὰς πόλεις εἶναι γέγραπται; οὐδὲ Μαύσωλον ζῶντα, οὐδὲ τελευτήσαντος ἐκείνου τὴν Ἀρτεμισίαν οὐδεὶς ἐσθ' ὁ διδάξων μὴ κατα-

\* The Spartan Clearchus commanded the Greek mercenaries who marched with Cyrus the Younger to the battle of Cunaxa, 401.



## FOR THE LIBERTY OF THE RHODIANS, 24-27

will find him at one and the same time using the Lacedaemonians to cripple our city, and struggling for his own crown against Clearchus and Cyrus " So he has never beaten us in the field, nor have his intrigues gained him any advantage. I observe that some of you are wont to dismiss Philip as a person of no account, but to speak with awe of the King as formidable to those whom he marks as his enemies. If we are not to stand up to the one because he is contemptible, and if we yield to the other because he is formidable, against whom, Athenians, shall we ever marshal our forces ?

There are some among you, Athenians, who are very clever at pleading the rights of others against you, and I would just give them this piece of advice—to find something to say for your rights against others, so that they themselves may set the example of doing what is proper ; since it is absurd for a man to lecture you about rights when he is not doing what is right himself, and it is not right that a citizen should have given his attention to all the arguments against you and to none in your favour. I beg you, in Heaven's name, to consider this point why is there no man in Byzantium to dissuade his countrymen from seizing Chalcedon, which belongs to the King and was once held by you, while the Byzantines have no shadow of a claim to it ? Or from taking Selymbria, once an ally of yours, and making it tributary to themselves, and including it in the territory of Byzantium, contrary to all oaths and agreements which guarantee the autonomy of those cities ? No one has come forward to dissuade Mausolus when he was alive, or Artemisia since his death,

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- λαμβάνειν Κῶν καὶ Ῥόδον καὶ ἄλλας ἑτέρας πόλεις Ἑλληνίδας, ὧν βασιλεὺς ὁ ἐκείνων δεσπότης ἐν ταῖς συνθήκαις ἀπέστη τοῖς Ἑλλησι, καὶ περὶ ὧν πολλοὺς κινδύνους καὶ καλοὺς ἀγῶνας οἱ κατ' ἐκείνους τοὺς χρόνους Ἕλληνες ἐποίησαντο. εἰ δ' ἄρα καὶ λέγει τις ἀμφοτέροις αὐτοῖς, ἀλλ' οἷ
- 28 γέ πεισόμενοι τούτοις, ὥς ἔοικεν, οὐκ εἰσίν. ἐγὼ δὲ δίκαιον μὲν εἶναι νομίζω κατάγειν τὸν Ῥοδίων δῆμον· οὐ μὴν ἀλλὰ καὶ εἰ μὴ δίκαιον ἦν, ὅταν εἰς αὐτοὺς ποιοῦσιν οὗτοι βλέψω, προσήκειν οἶμαι
- [199] παραινέειν κατάγειν. διὰ τί; ὅτι πάντων μὲν, ὧ ἄνδρες Ἀθηναῖοι, τὰ δίκαια ποιεῖν ὠρμηκότερον αἰσχροὺν ἡμᾶς μόνους μὴ ἐθέλειν, ἀπάντων δὲ τῶν ἄλλων ὅπως ἀδικεῖν δυνήσονται παρασκευαζομένων μόνους ἡμᾶς τὰ δίκαια προτείνεσθαι, μηδενὸς ἀντιλαμβανομένους, οὐ δικαιοσύνην ἀλλ' ἀνανδρίαν ἡγοῦμαι· ὁρῶ γὰρ ἅπαντας πρὸς τὴν
- 29 παροῦσαν δύναμιν τῶν δικαίων ἀξιουμένους. καὶ παράδειγμα λέγειν ἔχω τούτου πᾶσιν ὑμῖν γινώριμον εἰσὶ συνθήκαι τοῖς Ἑλλησι διτταὶ πρὸς βασιλέα, αἷς ἐποίησath ἡ πόλις ἡ ἡμετέρα, αἷς ἅπαντες ἐγκωμιάζουσι, καὶ μετὰ ταῦθ' ὕστερον Λακεδαιμόνιοι ταύτας ὧν δὴ κατηγοροῦσι· κἂν ταῦται οὐχὶ ταῦτά δίκαι' ἀμφοτέrais ὤρισται. τῶν μὲν γὰρ ἰδίων δικαίων τῶν ἐν ταῖς πολιτείαις οἱ νόμοι κοινὴν τὴν μετουσίαν ἔδωσαν καὶ ἴσην καὶ τοῖς ἀσθενέσι καὶ τοῖς ἰσχυροῖς τῶν δ' Ἑλληνικῶν δικαίων οἱ κρατοῦντες ὀρίσται τοῖς ἥττοσι γίνονται.
- 30 Ὑπερὶ τούτων ὑμῖν ἐγνωκέναι τὰ δίκαια ποιεῖν ὑπάρχει, ὅπως καὶ πράξαι ταῦτ' ἐφ' ὑμῖν ἔσται δεῖ σκοπεῖν. ἔσται δὲ ταῦτ', ἐὰν ὑποληφθῇτε

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from seizing Cos and Rhodes and various other Greek states, which the King, their overlord, ceded by treaty to the Greeks, and for which the Greeks of those days faced many dangers and won much honour in the field. At any rate, if there is anyone to give advice to either of these powers, there are none, it seems, to profit by his advice. In my opinion it is right to restore the Rhodian democracy; yet even if it were not right, I should feel justified in urging you to restore it, when I observe what these people are doing. Why so? Because, men of Athens, if every state were bent on doing right, it would be disgraceful if we alone refused; but when the others, without exception, are preparing the means to do wrong, for us alone to make profession of right, without engaging in any enterprise, seems to me not love of right but want of courage. For I notice that all men have their rights conceded to them in proportion to the power at their disposal. I can cite an instance that is familiar to you all. The Greeks have two treaties<sup>a</sup> with the King, one made by our city and commended by all, and the later one made by the Lacedaemonians, which is of course condemned by all; and in these two treaties rights are diversely defined. Of private rights within a state, the laws of that state grant an equal and impartial share to all, weak and strong alike; but the international rights of Greek states are defined by the strong for the weak.

Now, as you have already made up your minds to do right, you must take care that it is in your power to carry out your purpose; and it will be in your

<sup>a</sup> The first is probably the so-called peace of Callias about 448; the second is certainly that of Antalcidas in 387

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- κοινοὶ προστάται τῆς πάντων ἐλευθερίας εἶναι. εἰκότως δέ μοι δοκεῖ χαλεπώτατον ὑμῖν εἶναι πρᾶξι τὰ δέοντα. τοῖς μὲν γὰρ ἄλλοις ἅπασιν ἀνθρώποις εἰς ἀγὼν ἔστιν ὁ πρὸς τοὺς προδῆλους ἐχθροὺς, ὣν ἂν κρατήσωσιν, οὐδὲν ἐμποδὼν αὐτοῖς
- 31 κυρίβις τῶν ἀγαθῶν εἶναι. ὑμῖν δ', ὦ ἄνδρες Ἀθηναῖοι, δύο, οὗτός θ' ὁ καὶ τοῖς ἄλλοις καὶ πρόσσεσθ' ἕτερος τούτου πρότερος καὶ μείζων· δεῖ γὰρ ὑμᾶς βουλευομένους κρατῆσαι τῶν τάναντία
- [200] τῇ πόλει παρ' ὑμῖν πράττειν προηρημένων. ὅταν οὖν μηδὲν ἢ διὰ τούτους ἀκονιτὶ τῶν δεόντων γενέσθαι, πολλῶν διαμαρτάνειν ὑμᾶς εἰκότως
- 32 συμβαίνει. τοῦ μέντοι πολλοὺς ἀδεῶς ταύτην τὴν τάξιν αἰρεῖσθαι τῆς πολιτείας, ἴσως μὲν αἱ παρὰ τῶν μισθοδοτούντων αὐτοὺς ὠφέλειαι μάλιστ' αἰτίαι, οὐ μὴν ἀλλὰ καὶ ὑμᾶς ἂν τις ἔχοι δικαίως αἰτιάσθαι. ἐχρῆν γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὴν αὐτὴν ἔχειν διάνοιαν ὑμᾶς περὶ τῆς ἐν τῇ πολιτεῖᾳ τάξεως ἥνπερ περὶ τῆς ἐν ταῖς στρατείαις ἔχετε. τίς οὖν ἔστιν αὕτη; ὑμεῖς τὸν λιπόντα τὴν ὑπὸ τοῦ στρατηγοῦ τάξιν ταχθεῖσαν ἀτίμον οἶεσθε προσήκειν εἶναι καὶ μηδενὸς τῶν κοινῶν μετέχειν.
- 33 χρῆν<sup>1</sup> τοῖνυν καὶ τοὺς τὴν ὑπὸ τῶν προγόνων τάξιν ἐν τῇ πολιτεῖᾳ παραδεδομένην λείποντας καὶ πολιτενομένους ὀλιγαρχικῶς ἀτίμους τοῦ συμβουλεύειν ὑμῖν αὐτοῖς ποιείσθαι· νῦν δὲ τῶν μὲν συμμάχων τοὺς τὸν αὐτὸν ἐχθρὸν καὶ φίλον ὑμῖν ὁμωμοκότας νομίζετ' εὐνουστάτους, τῶν δὲ πολιτενομένων οὓς ἴστε σαφῶς τοὺς τῆς πόλεως ἐχθροὺς ἡρημένους, τούτους πιστοτάτους ἡγεῖσθε.
- 34 Ἀλλὰ γὰρ οὐχ ὅ τι τις κατηγορήσει τούτων ἢ

<sup>1</sup> So Weil: χρῆ Dindorf with mss.

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power, if you are accepted as the common champions of Greek liberty. But, inevitably, I think, it is very difficult for you to do all that is required. All other states have only their open enemies to contend with, and if they can beat them, there is nothing to hinder them from enjoying their advantage; but you, Athenians, have two struggles before you; one is the same that awaits the rest, but there is another and more serious struggle that comes before it, for you have got to defeat in your debates the faction that deliberately opposes the interests of your city. When, therefore, owing to this opposition, you can get nothing done without a struggle, the natural consequence is that you miss many advantages. If, however, there are many politicians who recklessly take up this position, perhaps the pay they receive from their employers is chiefly responsible, but nevertheless you too must bear some of the blame. For you ought to have the same feeling about the post a man occupies in politics as about the post he occupies in war. What feeling do I refer to? You consider that the man who deserts the post where his general has stationed him deserves to be disfranchised and deprived of his share in our common privileges. Then those who, by adopting oligarchical principles, abandon the post taken over by us from our ancestors, ought to be disqualified from ever giving you advice. As it is, you consider that those allies are most devoted to you who have sworn to regard your friends and your enemies as their own, but where politicians are concerned, you take as your most trusted advisers the men who, to your certain knowledge, have thrown in their lot with the enemies of the State.

But indeed it is not difficult to find matter of

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τοῖς ἄλλοις ὑμῶν ἐπιπλήξει χαλεπὸν εὐρεῖν, ἀλλ' ἀφ' ὁποίων λόγων ἢ πράξεως ποίας ἐπανορθώσεταιί τις ἂν νῦν οὐκ ὀρθῶς ἔχει, τοῦτ' ἔργον εὐρεῖν. ἴσως μὲν οὖν οὐδὲ τοῦ παρόντος καιροῦ περὶ πάντων λέγειν· ἀλλ' ἐὰν ἂν προήρησθε δυνηθῇτ' ἐπικυρῶσαι συμφερούση τινὶ πράξει, καὶ τὰλλ' ἂν ἴσως  
 35 καθ' ἓν ἀεὶ βέλτιον ἔχοι. ἐγὼ μὲν οὖν οἶμαι δεῖν ὑμᾶς ἀντιλαμβάνεσθαι τῶν πραγμάτων τούτων  
 [201] ἔρρωμένως, καὶ πράττειν ἄξια τῆς πόλεως, ἐν-  
 θυμουμένους ὅτι χαίρετ' ἀκούοντες, ὅταν τις ἐπαινῇ τοὺς προγόνους ὑμῶν καὶ τὰ πεπραγμέν' ἐκείνοις διεξίῃ καὶ τὰ τρόπαια λέγῃ. νομίζετε τοίνυν ταῦτ' ἀναθεῖναι τοὺς προγόνους ὑμῶν οὐχ ἵνα θαυμάζητ' αὐτὰ θεωροῦντες, ἀλλ' ἵνα καὶ μιμῆσθε τὰς τῶν ἀναθέντων ἀρετάς.

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accusation against these politicians or of reproach against the rest of you, but our real task is to find by what arguments and by what course of action our present faults may be amended. Perhaps it does not suit the present occasion to deal with every side of the question, but if you can by some fitting action give effect to the policy you have adopted, then there might possibly be, step by step, a general improvement. My own view is that you ought to grapple with these problems vigorously and act as becomes Athenians, remembering how gladly you hear a speaker praising your ancestors, describing their exploits and enumerating their trophies. Reflect, then, that your ancestors set up those trophies, not that you may gaze at them in wonder, but that you may also imitate the virtues of the men who set them up.





FOR THE PEOPLE OF  
MEGALOPOLIS



## INTRODUCTION

MEGALOPOLIS, the new capital of a united Arcadia, was founded under the auspices of Epaminondas after his victory at Léuctra (371) to be a permanent counterpoise to the power of Sparta in the Peloponnese. Soon afterwards the Messenians re-established themselves as an independent state, protected by their new metropolis, Messene, under the shadow of Mount Ithome, where the massive walls and gateways still survive to astonish the traveller.\* The Lacedaemonians, beaten again by the Thebans at Mantinea (362), waited till 353 B.C., when Thebes was hard pressed in the Phocian war. In that year Archidamus, the Spartan king, proposed a general readjustment of territory, based on ancient rights. Athens was to recover Oropus from Thebes; Thespieae, Plataea and Orchomenus were to be once more independent; Elis and Phlius were to regain some lost possessions; and lastly Sparta, though this was kept in the background, was to get back Messenia, the loss of which she had never acknowledged. The warlike preparations of the Lacedaemonians alarmed the Megalopolitans, and both sent embassies to lay their case before the Athenian Assembly.

\* Megalopolis, on the other hand, did not survive long; but was almost totally destroyed by Cleomenes III about a century and a half later (Plut. *Cleom.* 25).

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The appeal of Demosthenes on behalf of the Arcadians contains more argument than passion,<sup>a</sup> and some of the arguments are more ingenious than sound. Perhaps the Athenians were justified at the moment in rejecting his advice, and adopting the policy of non-intervention, recommended by Eubulus. But the sequel proved the orator right. After some desultory fighting the Arcadians managed to retain their independence; but meanwhile Thebes had been able to help them, and this drew them to the side of Thebes and subsequently of Philip, so that their support was lost to the Athenians when the more serious crisis arrived.

As the speech is not an easy one to follow, a summary of the arguments is added.

Previous speakers have been too ready to take sides with the Arcadians or the Lacedaemonians and forget the interests of Athens (1-3). Our policy is to weaken Thebes, without unduly strengthening Sparta (4, 5). It is objected that we ought not to fight against the Lacedaemonians after helping them at Mantinea. I agree, even though they may unjustly attack the Arcadians; but the capture of Megalopolis will be the prelude to an attack on the Messenians, whom we are bound by treaty to defend. It is better to make our stand against Sparta at the start (6-10). It is urged that we want the help of the Lacedaemonians in recovering Oropus. Surely in gratitude for our services at Mantinea they will not oppose us at Oropus, even if they are vexed by our thwarting them in their unjust designs against the Arcadians (11-13). We are not inconsistent in opposing our

<sup>a</sup> It will be noticed that the appeal *ὁ ἀνδρες Ἀθηναῖοι* only occurs thrice in the speech.

## FOR THE PEOPLE OF MEGALOPOLIS

former allies ; rather, we are consistent in opposing injustice everywhere (14, 15). The Spartans' proposal is intended to mask their designs against the Messenians. If we cannot recover Oropus without letting Sparta subdue all the Peloponnesus, it is better to give up Oropus ; for Sparta, if mistress of the Peloponnesus, will again challenge us for the hegemony of Greece (16-18). The Arcadians, as allies of Thebes, may have wronged us, but, if Sparta subdues the Messenians as well, we shall be forced to come to the rescue of Thebes herself against Sparta (19-22). In your hatred of Thebes or Sparta, do not lose sight of the interests of Athens and the balance of power. Let our policy be justice all round ; restore the freedom of the Boeotian cities and oppose the subjugation of the Peloponnesian cities (23-26). It is objected that, before we can accept the alliance of the Arcadians, we must call upon them to denounce their alliance with Thebes. By all means ; but call at the same time upon the Lacedaemonians to keep the peace. If the former refuse, it shows that they prefer Theban ambition to justice ; if the latter, it shows that their object is to subjugate the Peloponnesus while the Thebans' hands are full. Remember too that Thebes uses her allies against Sparta, Sparta uses hers against us (27-29). If the Arcadians are subdued, Sparta will become formidable, if they survive without our help, Thebes will be strengthened by their alliance. But if we help them, then Sparta, if victorious over Thebes, will be hampered by a strong enemy on her frontiers, and Thebes, if victorious over Sparta, will be weakened by the loss of an ally (30-32).

## XVI. ὙΠΕΡ ΜΕΓΑΛΟΠΟΛΙΤΩΝ

[202] Ἀμφότεροί μοι δοκοῦσιν ἀμαρτάνειν, ὧ ἄνδρες Ἀθηναῖοι, καὶ οἱ τοῖς Ἀρκάσι καὶ οἱ τοῖς Λακεδαιμονίοις συνειρηκότες ὥσπερ γὰρ ἀφ' ἐκατέρων ἦγοντες, οὐχ ὑμῶν ὄντες πολῖται, πρὸς οὓς ἀμφότεροι πρεσβεύουσι, κατηγοροῦσι καὶ διαβάλλουσιν ἀλλήλους. ἦν δὲ τοῦτο μὲν τῶν ἀφιγμένων ἔργον, τὸ δὲ κοινῶς ὑπὲρ τῶν πραγμάτων λέγειν καὶ τὰ βέλτισθ' ὑπὲρ ὑμῶν σκοπεῖν ἄνευ φιλονικίας τῶν  
 2 ἐνθάδε συμβουλεύειν ἀξιούντων. νῦν δ' ἔγωγε, εἴ τις αὐτῶν ἀφέλοι τὸ γινώσκεισθαι καὶ τὸ τῇ φωνῇ λέγειν Ἀττικῶς, πολλοὺς ἂν οἶμαι τοὺς μὲν Ἀρκάδας, τοὺς δὲ Λάκωνας αὐτῶν εἶναι νομίσαι. ἐγὼ δ' ὁρῶ μὲν ὥς χαλεπὸν τὰ βέλτιστα λέγειν ἐστί· συνεξηπατημένων γὰρ ὑμῶν, καὶ τῶν μὲν ταυτί, τῶν δὲ ταυτί βουλομένων, ἂν τὰ μεταξύ τις ἐγχειρῇ λέγειν καὶ ὑμεῖς μὴ περιμένητε μαθεῖν, χαριεῖται μὲν οὐδετέροις, διαβεβλήσεται δὲ πρὸς  
 3 ἀμφοτέρους· οὐ μὴν ἄλλ' αἰρήσομαι μᾶλλον αὐτός, ἂν ἄρα τοῦτο πάθω, δοκεῖν φλυαρεῖν ἢ παρ' ἃ βέλτιστα νομίζω τῇ πόλει, προέσθαι τισὶν ὑμᾶς ἐξαπατῆσαι. τὰ μὲν οὖν ἄλλ' ὕστερον, ἂν ὑμῖν  
 440

## XVI. FOR THE PEOPLE OF MEGALOPOLIS

BOTH sides seem to be in error, men of Athens, both those who have spoken in favour of the Arcadians and those who have done the same for the Lacedaemonians ; for, just as though they had come from one or other of those states and were not citizens of Athens, to which both embassies are addressed, they are indulging in mutual abuse and recrimination. That, indeed, might be a task for our visitors ; but to take a broad view of the question and to explore the best policy, with a regard for your interests and yet without party-spirit, that is the task of men who claim to offer advice in this Assembly. As it is, apart from the fact that they were known persons and spoke Attic, I think myself that many would have taken them for Arcadians or Laconians. But I see how difficult it is to recommend the wisest course, because, when you share the delusions of your advisers, some wanting this and others that, anyone who attempts to suggest a middle course and finds you too impatient to be instructed, will please neither party and will be discredited with both. All the same, if that is to be my fate, I will choose rather to be charged with talking nonsense than allow you to be misled by certain speakers, contrary to what I judge to be best for the city. Other points I will, with your permission, discuss

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- βουλομένοις ἤ, λέξω· ἀπὸ δὲ τῶν ὁμολογουμένων  
 ὑφ' ἀπάντων ἄρξομαι ἃ κράτιστα νομίζω διδάσκειν.
- 4 Οὐκουν οὐδ' ἂν εἰς ἀντίποι ὥς οὐ συμφέρι  
 [203] τῇ πόλει καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ  
 Θηβαίους τουτουσί· ἔστι τοίνυν ἓν τινι τοιούτῳ  
 καιρῷ τὰ πράγματα νῦν, εἴ τι δεῖ τοῖς εἰρημένοις  
 πολλάκις παρ' ὑμῖν λόγοις τεκμήρασθαι, ὥστε  
 Θηβαίους μὲν Ὀρχομενοῦ καὶ Θεσπιῶν καὶ  
 Πλαταιῶν οἰκισθειῶν ἀσθενεῖς γενέσθαι, Λακε-  
 δαιμονίους δ', εἰ ποιήσονται τὴν Ἀρκαδίαν ὑφ'  
 ἑαυτοῖς καὶ Μεγάλῃν πόλιν ἀναιρήσουσι, πάλιν  
 5 ἰσχυροὺς γενήσεσθαι. σκεπτέον ταῖνυν μὴ πρό-  
 τερον τούσδε γενέσθαι φοβεροὺς καὶ μεγάλους  
 ἑάσωμεν ἢ ἐκεῖνοι μικροὶ γενήσονται, καὶ λάθωσιν  
 ἡμᾶς πλείονι μείζους οἱ Λακεδαιμόνιοι γενόμενοι  
 ἢ ὅσῳ τοὺς Θηβαίους ἐλάττους συμφέρι γενέσθαι  
 οὐ γὰρ ἐκεῖνό γ' ἂν εἵποιμεν, ὥς ἀνταλλάξασθαι  
 βουλόμεθ' ἀντιπάλους Λακεδαιμονίους ἀντὶ Θη-  
 βαίων, οὐδὲ τοῦτ' ἔσθ' ὃ σπουδάζομεν, ἀλλ' ὅπως  
 μηδέτεροι δυνήσονται μηδὲν ἡμᾶς ἀδικεῖν· οὕτω  
 γὰρ ἂν ἡμεῖς μετὰ πλείστης ἀδείας εἴημεν.
- 6 Ἀλλὰ νῆ Δία ταῦτα μὲν οὕτως δεῖν ἔχειν  
 φήσομεν, δεινὸν δ' εἰ, πρὸς οὓς παρεταττόμεθ' ἐν  
 Μαντινείᾳ, τούτους συμμαχοὺς αἰρησόμεθα, εἴτα  
 βοηθήσομεν τούτοις ἐναντὶ ἐκείνοις μεθ' ὧν τότ'  
 ἐκινδυνεύομεν. κάμοι ταῦτα δοκεῖ, προσδεῖσθαι  
 δ' ἔτι τοῦ “τὰ δίκαια ποιεῖν ἐθελόντων τῶν  
 7 ἐτέρων.” εἰ μὲν τοίνυν ἐβελήσουσιν εἰρήνην ἅπαν-  
 τες ἄγειν, οὐ βοηθήσομεν τοῖς Μεγαλοπολίταις·

<sup>a</sup> A gesture reminds his hearers how near neighbours the Thebans were.



## FOR THE PEOPLE OF MEGALOPOLIS, 3-7

later, but now, starting from principles admitted by all, I will try to explain what I consider the best policy.

Now no one would deny that our city is benefited by the weakness of the Lacedaemonians and of the Thebans yonder.<sup>a</sup> The position of affairs, then, if one may judge from statements repeatedly made in your Assembly, is such that the Thebans will be weakened by the refounding of Orchomenus, Thespiæ and Plataea, but the Lacedaemonians will regain their power, if they get Arcadia into their hands and destroy Megalopolis. Our duty, then, is to take care lest the Lacedaemonians grow strong and formidable before the Thebans are weaker, and lest their increase of power should, unperceived by us, outbalance the diminution of the power of Thebes, which our interests demand. For this at least we should never admit, that we would sooner have the Lacedaemonians for our rivals than the Thebans, nor is that our serious aim, but rather to put it out of the power of either to do us harm, for in that way we shall enjoy the most complete security.

But perhaps we shall admit that that is how matters *ought* to stand, but feel that it is monstrous to choose as our allies the men whose ranks we faced at Mantinea,<sup>b</sup> and even to help them against those with whom we shared the dangers of that battle. And I too am of that opinion, but I think we must add the saving clause, "if the others consent to do what is just." If, then, all the powers consent to keep peace, we will not help the Megalopolitans, for it

<sup>b</sup> The Athenians fought on the left wing of the Lacedaemonians at Mantinea against Thebans, Arcadians and other allies of Thebes.

# DEMOSTHENES

- οὐδὲν γὰρ δεήσει· ὥστ' οὐδ' ὅτιοις ὑπεναντίον  
 ἡμῖν ἔσται πρὸς τοὺς συμπααραταξαμένους, σύμ-  
 μαχοι δ' ἡμῖν οἱ μὲν ὑπάρχουσιν, ὥς φασιν, οἱ δὲ  
 προσγενήσονται νυνί. καὶ τί ἂν ἄλλο βουλοίμεθα;  
 8 ἔάν δ' ἀδικῶσι καὶ πολεμεῖν οἴωνται δεῖν, εἰ μὲν  
 ὑπὲρ τούτου μόνον βουλευτέον, εἰ χρή Μεγάλην  
 [204] πόλιν ἡμᾶς προέσθαι Λακεδαιμονίοις ἢ μή, δίκαιον  
 μὲν οὐ, συγχωρῶ δ' ἔγωγ' ἔασαι καὶ μηδὲν  
 ἐναντιωθῆναι τοῖς γε τῶν αὐτῶν μετασχοῦσι  
 κινδύνων· εἰ δ' ἅπαντες ἐπίστασθ' ὅτι, ταύτην ἂν  
 ἔλωσιν, ἴασιν ἐπὶ Μεσσήνην, φρασάτω τις ἐμοὶ  
 τῶν νῦν χαλεπῶν τοῖς Μεγαλοπολίταις, τί τόθ'  
 9 ἡμῖν συμβουλεύσει ποιεῖν. ἀλλ' οὐδεὶς ἐρεῖ καὶ  
 μὴν πάντες ἐπίστασθ' ὥς, καὶ παραινούντων τού-  
 των καὶ μὴ, βοηθητέον, καὶ διὰ τοὺς ὅρκους οὓς  
 ὁμωμόκαμεν Μεσσηνίοις καὶ διὰ τὸ συμφέρον  
 εἶναι κατοικεῖσθαι ταύτην τὴν πόλιν. σκοπέισθε  
 δὴ πρὸς ὑμᾶς αὐτοὺς ποτέραν τὴν ἀρχὴν καλλίονα  
 καὶ φιλανθρωποτέραν ποιήσεσθε τοῦ μὴ ἐπι-  
 τρέπειν ἀδικεῖν Λακεδαιμονίοις, τὴν ὑπὲρ Μεγάλης  
 10 πόλεως ἢ τὴν ὑπὲρ Μεσσήνης. νῦν μὲν γε βοηθεῖν  
 δόξετ' Ἀρκάσι, καὶ τὴν εἰρήνην σπουδάζειν εἶναι  
 βεβαίαν, ὑπὲρ ἧς ἐκινδυνεύσατε καὶ παρετάξασθε  
 τότε δ' εὐδηλοὶ πᾶσιν ἔσεσθ' οὐ τοῦ δικαίου μᾶλλον  
 ἔνεκα Μεσσήνην εἶναι βουλόμενοι ἢ τοῦ πρὸς  
 Λακεδαιμονίους φόβου. δεῖ δὲ σκοπεῖν μὲν καὶ  
 πράττειν ἀεὶ τὰ δίκαια, συμπαρατηρεῖν δ' ὅπως  
 ἅμα καὶ συμφέροντ' ἔσται ταῦτα.  
 11 Ἔστι τοίνυν τοιοῦτός τις λόγος παρὰ τῶν ἀντι-

## FOR THE PEOPLE OF MEGALOPOLIS, 7-11

will be unnecessary, so that there will be no question of our opposing our comrades in arms ; some of them, indeed, already profess to be our allies, and the others will now come into line. And what more could we desire ? But if the Lacedaemonians act unjustly and insist on fighting, then, on the one hand, if the only question to be decided is whether we shall abandon Megalopolis to them or not, just indeed it is not, but I for my part agree to allow it and to offer no opposition to the people who shared the same dangers with us<sup>a</sup> ; but, on the other hand, if you are all aware that the capture of Megalopolis will be followed by an attack on Messene, I ask any of those who are now so hard on the Megalopolitans to tell me what he will advise us to do then. But I shall get no answer. Yet you all know that, whether these speakers advise it or not, you are bound to help the Messenians, both for the sake of your sworn agreement with them and for the advantage that you derive from the preservation of their city. Just ask yourselves at what point you would begin to make your stand against Lacedaemonian injustice with more honour and generosity—with the defence of Megalopolis or with the defence of Messene ? In the one case, you will show yourselves ready to help the Arcadians and eager to confirm the peace for which you faced danger on the field of battle. In the other case, everyone will see clearly that you wish to preserve Messene less for the sake of justice than for fear of the Lacedaemonians. But the proper course is in all things to find out what is right and then do it, though at the same time we must take care that what we do is expedient as well.

Now my opponents argue that the recovery of

## DEMOSTHENES

λεγόντων, ὥς κομίσασθαι τὸν Ὀρωπὸν ἡμᾶς ἐγχειρεῖν δεῖ, εἰ δὲ τοὺς βοηθήσαντας ἂν ἡμῶν ἐπ' αὐτὸν ἐχθροὺς κτησόμεθα, οὐχ ἔξομεν συμμάχους. ἐγὼ δὲ τὸ μὲν κομίσασθαι Ὀρωπὸν πειρᾶσθαι δεῖν φημι καὶ αὐτός· τὸ δ' ἐχθροὺς ἡμῶν Λακεδαιμονίους ἔσσεσθαι νῦν, ἐὰν ποιῶμεθα συμμάχους Ἀρκάδων τοὺς βουλομένους ἡμῶν εἶναι φίλους, μόνοις οὐδ' εἰπεῖν ἐξεῖναι νομίζω τοῖς πείσασιν

- 12 ὑμᾶς, ὅτ' ἐκινδύνεον Λακεδαιμόνιοι, βοηθεῖν. οὐ  
[205] γὰρ ταῦτα λέγοντες ἔπεισαν ὑμᾶς, πάντων Πελοποννησίων ἐλθόντων ὥς ὑμᾶς καὶ μεθ' ὑμῶν ἀξιούντων ἐπὶ τοὺς Λακεδαιμονίους ἵεναι, τοὺς μὲν μὴ προσδέξασθαι (καὶ διὰ τοῦθ', ὅπερ ἦν ὑπόλοιπον αὐτοῖς, ἐπὶ Θηβαίους ἦλθον), ὑπὲρ δὲ τῆς Λακεδαιμονίων σωτηρίας καὶ χρήματ' εἰσφέρειν καὶ τοῖς σώμασι κινδυνεύειν· οὐδ' ἂν ὑμεῖς ἡθελήσατε δήπου σώζειν αὐτούς, εἰ τοῦτο προὔλεγον ὑμῶν, ὅτι σωθέντες, ἐὰν μὴ ποιῶν ὅ τι βούλονται πάλιν αὐτοὺς ἑᾶτε καὶ ἀδικεῖν, οὐδεμίαν ὑμῶν χάριν
- 13 ἔξουσι τῆς σωτηρίας. καὶ μὴν εἰ σφόδρ' ἐναντίον ἐστὶ τοῖς Λακεδαιμονίων ἐπιχειρήμασι τὸ τοὺς Ἀρκάδας ἡμᾶς συμμάχους ποιήσασθαι, προσήκει δήπου πλείω χάριν αὐτοὺς ἔχειν ὢν ἐσώθησαν ὑφ' ἡμῶν εἰς τοὺς ἐσχάτους ἐλθόντες κινδύνους ἢ ὢν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι. ὥστε πῶς οὐ βοηθήσουσιν ἡμῶν ἐπ' Ὀρωπὸν, ἢ κάκιστοι πάντων ἀνθρώπων δόξουσιν εἶναι; μὰ τοὺς θεοὺς ἔγωγ' οὐχ ὀρῶ.

- 14 Θαυμάζω τοίνυν καὶ τῶν λεγόντων τοῦτον τὸν λόγον, ὥς εἰ συμμάχους ποιησόμεθ' Ἀρκάδας καὶ ταῦτα πράξομεν, μεταβάλλεσθαι δόξει καὶ οὐδὲν ἔχειν πιστὸν ἢ πόλις. ἐμοὶ μὲν γὰρ δοκεῖ τούναν-

## FOR THE PEOPLE OF MEGALOPOLIS, 11-14

Oropus is something that we ought to attempt, but that if we make enemies of those who would have helped us to recover it, we shall have no allies. I too think that we ought to recover Oropus, but to say that the Lacedaemonians will be our enemies as soon as we make allies of those Arcadians who are willing to be our friends—I think the only men who have no right even to suggest that are the men who persuaded you to help the Lacedaemonians in their hour of danger. For when all the Peloponnesians came to you and called on you to lead them against the Lacedaemonians, it was not by such arguments that these men persuaded you not to receive them—(and that was why they took the only remaining course of applying to the Thebans)—but to contribute funds and risk your lives for the safety of the Lacedaemonians. Yet you would surely never have consented to save them, if they had announced to you that when saved they would owe you no thanks for your help, unless you allowed them as before to commit whatever act of injustice they chose. Moreover, even if our alliance with the Arcadians is a serious impediment to the designs of the Lacedaemonians, yet surely they ought to be more grateful for the safety that we won for them, when they were in the gravest peril, than angry because of the wrongs that they are now prevented from committing. How, then, can they refuse to help us at Oropus without proving themselves the basest of mankind? By heavens! I see no escape for them.

Then there is another argument that astonishes me; that if we make an alliance with the Arcadians and act upon it, our city will seem to be changing its policy and breaking faith. For to me, men of

# DEMOSTHENES

- τίον, ὦ ἄνδρες Ἀθηναῖοι. διὰ τί; ὅτι τῶν πάντων οὐδέν' ἂν ἀντειπεῖν οἶμαι ὡς οὐ καὶ Λακεδαιμονίους καὶ πρότερον Θηβαίους καὶ τὸ τελευταῖον Εὐβοέας ἔσωσεν ἡ πόλις, καὶ μετὰ ταῦτα συμμάχους ἐποιήσατο, ἔν τι καὶ ταῦτ' οὖλομένη ἀεὶ
- 15 πράττειν. ἔστι δὲ τοῦτο τί; τοὺς ἀδικουμένους σώζειν. εἰ τοίνυν ταῦθ' οὕτως ἔχει, οὐκέτ' ἂν ἡμεῖς εἴημεν οἱ μεταβαλλόμενοι, ἀλλ' οἱ μὴ
- [206] ἐθέλοντες τοῖς δικαίοις ἐμμένειν, καὶ φανήσεται τὰ πράγματ' ἀεὶ διὰ τοὺς πλεονεκτεῖν βουλομένους μεταβαλλόμενα, οὐχ ἡ πόλις ἡμῶν.
- 16 Δοκοῦσι δέ μοι Λακεδαιμόνιοι ἡ μάλα δεινῶν ἀνθρώπων ἔργον ποιεῖν. νῦν γάρ φασιν ἐκείνοι δεῖν Ἡλείους μὲν τῆς Τριφυλίας τινα κομίσασθαι, Φλειασίους δὲ τὸ Τρικάρανον, ἄλλους δὲ τινες τῶν Ἀρκάδων τὴν αὐτῶν, καὶ τὸν Ὠρωπὸν ἡμᾶς, οὐχ ἴν' ἐκάστοις ἡμῶν ἴδωσιν ἔχοντας τὰ αὐτῶν, οὐδ' ὀλίγου δεῖ. ὁψέ γάρ ἂν φιλάνθρωποι γένοιτο.
- 17 ἀλλ' ἵνα πᾶσι δοκῶσι συμπράττειν ὅπως ἕκαστοι κομίσωνται ταῦθ' ἃ φασιν αὐτῶν εἶναι, ἵν' ἐπειδὴν ἴωσιν ἐπὶ Μεσσήνην αὐτοί, συστρατεύωνται πάντες αὐτοῖς οὗτοι καὶ βοηθῶσι προθύμως, ἢ δοκῶσιν ἀδικεῖν, περὶ ὧν ἔφασαν ἕκαστοι σφῶν αὐτῶν εἶναι συμψηφίους λαβόντες ἐκείνους, μὴ τὴν ὁμοίαν
- 18 αὐτοῖς χάριν ἀποδιδόντες. ἐγὼ δὲ νομίζω τὴν πόλιν πρῶτον μὲν καὶ χωρὶς τοῦ καθυφεῖναι τινες Λακεδαιμονίοις Ἀρκάδων Ὠρωπὸν ἂν κομίσασθαι, καὶ μετ' ἐκείνων, ἂν τὰ δίκαια ποιεῖν ἐθέλωσι, καὶ μετὰ τῶν ἄλλων τῶν οὐκ οἰομένων δεῖν Θηβαίους

\* The references are to the battle of Mantinea (362), the alliance with Thebes against Sparta in 378, and the deliverance of Euboea from the Thebans in 357.

## FOR THE PEOPLE OF MEGALOPOLIS, 14-18

Athens, the exact opposite seems to be the case. How so? Because I do not think any one man would deny that Athens has saved the Lacedaemonians, and the Thebans before them, and the Euboeans recently,<sup>a</sup> and has afterwards made alliance with them, having always one and the same object in view. And what is that? To save the victims of injustice. If, then, this is so, it is not we who are inconsistent, but those who refuse to abide by the principles of justice; and it will be manifest that the circumstances are always changing, through the policy of ambitious men, but our city changes not.

The policy of the Lacedaemonians seems to me to be very sharp practice. For they now say that Elis ought to receive parts of Triphylia, and Phlius the district of Tricaraneum, and certain Arcadian tribes the land belonging to them, and that we ought to have Oropus, not because they want to see each of us enjoying our own, far from it—(that would be a tardy exhibition of philanthropy)—but they want it to be generally supposed that they are co-operating with each state to recover the territory that it claims, so that when they march against Messene on their own account, all the others will join heartily in the expedition, or else will put themselves in the wrong by making no adequate return for the support they have enjoyed in regaining what each state claimed as its own. But my own impression is that, in the first place, without subjecting any of the Arcadians to Sparta, our city may recover Oropus with the help both of the Lacedaemonians, if they choose to act justly, and of all who think they ought not to let the Thebans keep other people's property.

# DEMOSTHENES

ἔαν ἔχειν τ' ἀλλότρια. εἰ δ' ἄρα τοῦτ' εὐδηλον ἡμῖν γένοιτο, ὅτι μὴ Λακεδαιμονίους ἐώντες τὴν Πελοπόννησον καταστρέψασθαι οὐχ οἰοί τ' ἐσόμεθ' Ὀρωπὸν λαβεῖν, αἰρετώτερον, εἰ οἷόν τ' εἰπεῖν, ἡγοῦμαι τὸν Ὀρωπὸν ἔαν ἢ Λακεδαιμονίοις Μεσσήνην προέσθαι καὶ Πελοπόννησον. οὐ γὰρ ἂν ἡγοῦμαι περὶ τούτου μόνον ἡμῖν εἶναι τὸν λόγον πρὸς ἐκείνους, ἀλλ'—ἔασω τό γ' ἐπελθὼν εἰπεῖν μοι· περὶ πολλῶν δ' ἂν οἶμαι κίνδυνον ἡμῖν γενέσθαι.

- 19 Ἀλλὰ μὴν ἃ γέ φασι πεπραῆχθαι διὰ Θηβαίους  
 [207] τοῖς Μεγαλοπολίταις ὑπεναντία πρὸς ἡμᾶς, ἄτοπον νῦν μὲν ἐν κατηγορίας μέρει ποιέισθαι, βουλομένων δὲ γενέσθαι φίλων αὐτῶν, ἵνα τούναντίον εὖ ποιῶσιν ἡμᾶς, βασκαίνειν καὶ σκοπεῖν ἐξ οὗτου τρόπου μὴ γενήσονται, καὶ μὴ γιγνώσκειν ὅτι, ὅσω ἂν σπουδαιοτέρους τούτους περὶ Θηβαίους γεγενημένους ἀποδείξωσι, τοσοῦτ' ἄλλοις ὀργῇ αὐτοὶ δικαίως ἂν τυγχάνοιεν, εἰ τοιούτων συμμάχων τὴν πόλιν, ὅτ' ἐφ' ὑμᾶς προτέρους ἦλθον ἢ  
 20 Θηβαίους, ἀπεστέρησαν. ἀλλ', οἶμαι, ταῦτα μὲν ἐστὶ δεύτερον ἀνθρώπων βουλομένων ἐτέρων ποιῆσαι τούτους συμμάχους. ἐγὼ δ' οἶδα, ὅσ' ἂν ἐκ λογισμοῦ σκοπῶν τις εἰκάσαι, καὶ τοὺς πολλοὺς οἶμαι ὑμῶν ἐμοὶ ταῦτ' ἀφ' ἑσέως φήσιν, ὅτι εἰ λήψονται Μεγάλῃ πόλιν Λακεδαιμόνιοι, κινδυνεύσει Μεσσήνη· εἰ δὲ καὶ ταύτην λήψονται, φήμ' ἡμᾶς  
 21 ἔσεσθαι συμμάχους Θηβαίων. πολὺ δὲ κάλλιον καὶ ἄμεινον τὴν μὲν Θηβαίων συμμαχίαν αὐτοῖς

α He seems to contemplate a renewed attempt of Sparta to establish her supremacy, involving perhaps a second  
 450



## FOR THE PEOPLE OF MEGALOPOLIS, 18-21

But supposing, on the other hand, it should become clear to us that unless we let the Lacedaemonians subdue the whole of the Peloponnese, we shall not be able to take Oropus, then I think it the better policy, if I may say so, to let Oropus go, rather than sacrifice Messene and the rest of the Peloponnese to the power of Sparta. For I do not think that Oropus would be the only subject of dispute between us, but also——. However, I will pass over what I intended to say ; only I fancy there are many dangers ahead of us.<sup>a</sup>

But further, with regard to any acts which they *say* the Megalopolitans have committed for the sake of the Thebans somewhat against your interests, it is ridiculous to make these now the count of an indictment, but when they want to become friends and make you some reparation, to look askance at them and devise means of preventing this, and not to realize that the more zealous they show themselves to have been in the cause of the Thebans, the more justly would these very speakers incur your anger, if they deprived the city of such useful allies, when they came to you before applying to Thebes. But these, I take it, are the allegations of men who want once again to drive the Megalopolitans elsewhere for an alliance. Now I know, as far as reasoning and conjecture can teach me, and I think that most of you will agree with me, that if the Lacedaemonians take Megalopolis, Messene will be in danger ; and if they take Messene also, I say that we shall find ourselves in alliance with Thebes. Surely it is more honourable and satisfactory that we should win the

Peloponnesian war. He over-estimates Sparta's power of recovery.

# DEMOSTHENES

παραλαβεῖν, τῇ δὲ Λακεδαιμονίων πλεονεξία μὴ ἐπιτρέψαι, ἣ νῦν ὀκνοῦντας μὴ τοὺς Θηβαίων σώσωμεν συμμάχους, τούτους μὲν προέσθαι, πάλιν δὲ σώζειν αὐτοὺς τοὺς Θηβαίους, καὶ προσέτ' ἐν  
 22 φόβῳ καθεστάναι περὶ ἡμῶν αὐτῶν. οὐ γὰρ ἔγωγ' ἀδεῆς τοῦθ' ὑπολαμβάνω τῇ πόλει, τὸ λαβεῖν Μεγάλην πόλιν Λακεδαιμονίους καὶ πάλιν γενέσθαι μεγάλους. ὁρῶ γὰρ αὐτοὺς καὶ νῦν οὐχ ὑπὲρ τοῦ μὴ παθεῖν τι κακὸν πολεμεῖν αἰρουμένους, ἀλλ' ὑπὲρ τοῦ κομίσασθαι τὴν πρότερον οὔσαν αὐτοῖς δύναμιν ὧν δ', ὅτ' ἐκείνην εἶχον, ὠρέγοντο, ταῦθ' ὑμεῖς μᾶλλον ἴσως εἰδότες ἢ ἐγὼ φοβοῖσθ' ἂν εἰκότως.

- 23 Ἡδέως δ' ἂν πυθοίμην τῶν λεγόντων καὶ τοὺς  
 [208] Θηβαίους μισεῖν φασκόντων καὶ τοὺς Λακεδαιμονίους, πότερ' ἐκάτεροι μισοῦσιν, οὓς δὴ μισοῦσιν, ὑπὲρ ὑμῶν καὶ τοῦ συμφέροντος ὑμῖν, ἢ ὑπὲρ Λακεδαιμονίων μὲν Θηβαίους, ὑπὲρ δὲ Θηβαίων Λακεδαιμονίους ἐκάτεροι. εἰ μὲν γὰρ ὑπὲρ ἐκείνων, οὐδετέροις ὥς μαινομένοις πείθεσθαι προσήκει· εἰ δ' ὑπὲρ ὑμῶν φήσουσι, τί πέρα τοῦ καιροῦ τοὺς  
 24 ἑτέρους ἐπαίρουσιν; ἔστι γάρ, ἔστι Θηβαίους ταπεινοὺς ποιεῖν ἄνευ τοῦ Λακεδαιμονίους ἰσχυροὺς καθιστάναι, καὶ πολὺ γε ῥᾶον· ὥς δ', ἐγὼ πειράσομαι πρὸς ὑμᾶς εἰπεῖν. ἴσμεν ἅπαντες τοῦθ', ὅτι τὰ μὲν δίκαια πάντες, ἐὰν καὶ μὴ βούλωνται, μέχρι τοῦ γ' αἰσχύνονται μὴ πράττειν, τοῖς δ' ἀδίκους ἐναντιοῦνται φανερώς, ἄλλως τε καὶ τινες βλάπτωνται καὶ τοῦτο λυμαινόμενον πάνθ' εὐρήσομεν, καὶ ταύτην ἀρχὴν οὔσαν πάντων τῶν κακῶν,  
 25 τὸ μὴ θέλειν τὰ δίκαια πράττειν ἀπλῶς. ἵνα τοίνυν μὴ τοῦτ' ἐμποδὼν γένηται τῷ Θηβαίους

## FOR THE PEOPLE OF MEGALOPOLIS, 21-25

alliance of the Thebans on our own account and resist Spartan ambition, than that we should shrink from rescuing the allies of Thebes and abandon them now, only to rescue the Thebans in the end, and to be kept moreover in perpetual alarm for ourselves. For I cannot regard it as a pledge of our security, that the Lacedaemonians should seize Megalopolis and grow great once more, seeing as I do that even now they have not taken up arms to avenge an injury, but to recover the power that once was theirs ; and what their ambition was in the day of their power, you know perhaps better than I, and will distrust them accordingly.

I should like to ask those speakers who profess hatred of the Thebans and of the Lacedaemonians, whether they hate them in either case for your sake and in your interests, or whether they hate the Thebans for the sake of the Lacedaemonians and the Lacedaemonians for the sake of the Thebans respectively. If the latter, you must not take the advice of either party, because they are both mad ; but if they allege your interests, why do they unduly forward the interests of those other states ? For it is surely possible to humble the Thebans without strengthening the Lacedaemonians ; nay, it is much easier. How it can be done, I will try to explain.

Everyone knows this much, that all men, even against their wishes, are, up to a certain point, ashamed not to do what is just, but make a display of opposition to injustice, especially in cases where there are definite victims ; and we shall find that what ruins everything—the root in fact of all evil—is unwillingness to act justly under all circumstances. In order, then, that this unwillingness may not stand

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- γενέσθαι μικρούς, τὰς μὲν Θεσπιάς καὶ τὸν Ὀρχομενὸν καὶ τὰς Πλαταιὰς κατοικίξασθαι φῶμεν δεῖν καὶ συμπράττωμεν αὐτοῖς καὶ τοὺς ἄλλους ἀξιῶμεν (ταῦτα γὰρ καὶ καλὰ καὶ δίκαια, μὴ περιορᾶν πόλεις ἀρχαίας ἐξανεστῶσας), τὴν δὲ Μεγάλην πόλιν καὶ τὴν Μεσσήνην μὴ προώμεθα τοῖς ἀδικοῦσι, μηδ' ἐπὶ τῇ προφάσει τῇ Πλαταιῶν καὶ Θεσπιῶν τὰς οὖσας καὶ κατοικουμένας πόλεις
- 26 ἀναιρεθείσας περιῖδωμεν. κἄν ἢ ταῦτα πρόδηλα, οὐδεὶς ὅστις οὐ βουλήσεται παύσασθαι Θηβαίους ἔχοντας τὴν ἀλλοτριάν· εἰ δὲ μή, πρῶτον μὲν ἐναντίους ἔξομεν πρὸς ἐκείνα τούτους εἰκότως, ὅταν ἡγῶνται τὴν ἐκείνων κατοίκισιν αὐτοῖς
- [209] ὀλεθρον φέρειν, εἴτ' ἀνήνυτα πράγμαθ' ἔξομεν αὐτοί· τί γὰρ ὡς ἀληθῶς ἔσται πέρας, ὅταν αἰεὶ τὰς μὲν οὖσας πόλεις ἐῶμεν ἀναιρεῖν, τὰς δ' ἀνηρημένας ἀξιῶμεν οἰκίζειν;
- 27 Λέγουσι τοίνυν οἱ μάλιστα δοκοῦντες δίκαια λέγειν ὡς δεῖ τὰς στήλας καθελεῖν αὐτοὺς τὰς πρὸς Θηβαίους, εἴπερ ἡμέτεροι βεβαίως ἔσονται σύμμαχοι. οἱ δὲ φασὶ μὲν αὐτοῖς οὐ[κ εἶναι]<sup>1</sup> στήλας ἀλλὰ τὸ συμφέρον εἶναι τὸ ποιοῦν τὴν φιλίαν, τοὺς δὲ βοηθοῦντας ἑαυτοῖς, τούτους νομίζειν εἶναι συμμάχους. ἐγὼ δ', εἰ τὰ μάλιστ' εἰσὶ τοιοῦτοι, ὡδί πως ἔχω. φημὶ δεῖν ἅμα τούτους ἀξιοῦν καθαιρεῖν τὰς στήλας καὶ Λακεδαιμονίους ἄγειν εἰρήνην, ἐὰν δὲ μὴ ἴθελωσι ποιεῖν ὁπότεροι ταῦτα, τότε ἤδη μετὰ τῶν ἐβελόντων ἡμᾶς γίγνε-

<sup>1</sup> Dobree's correction · Dindorf keeps εἶναι with mss.

\* The terms of an alliance were inscribed on a slab or pillar, set up in some public place, and to take down the pillar was symbolically to dissolve the alliance (cf. *In Lept.*

## FOR THE PEOPLE OF MEGALOPOLIS, 25-27

in the way of the weakening of Thebes, let us admit that Thespieae, Orchomenus and Plataea ought to be restored, and let us co-operate with their inhabitants and appeal to the other states, for it is a just and honourable policy not to allow ancient cities to be uprooted ; but at the same time let us not abandon Megalopolis and Messene to their oppressors, nor allow the restoration of Plataea and Thespieae to blind us to the destruction of existing and established states. Moreover, if we proclaim this policy, there is none but will be glad that the Thebans should cease to hold other people's territory ; if we do not, we shall not only find the Thebans, naturally enough, hostile to the other proposal, as soon as they reflect that the restoration of those cities means ruin to themselves, but we shall also involve ourselves in endless trouble ; for what limit indeed can there be, if we are always sanctioning the destruction of existing cities, and demanding the restoration of those that are destroyed ?

Now those who seem to argue most fairly demand of the Megalopolitans that they shall destroy the pillars <sup>a</sup> that record their treaty with the Thebans, if they are to be our trusted allies. But they reply that with them friendship is based, not on inscribed pillars, but on mutual advantage, and they count as their allies those who are their helpers. But, granting the fairness of these speakers, my own view is this. I say that we must at the same time call upon them to destroy the pillars and upon the Lacedaemonians to keep the peace. If they refuse—whichever of the two it may be—then at once we

37). The Arcadians are unwilling to risk a complete rupture with the Thebans.

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- 28 σθαι. εἴτε γὰρ εἰρήνης γιγνομένης αὐτοῖς οἱ Μεγαλοπολῖται ἔτι τῆς Θηβαίων συμμαχίας ἔξονται, φανεροὶ πᾶσιν ἔσονται τὴν πλεονεξίαν τὴν Θηβαίων, οὐδὲ τὸ δίκαιον αἰρούμενοι εἴτε συμμάχους ἡμᾶς ἀδόλως τῶν Μεγαλοπολιτῶν ποιουμένων μὴ ᾗθελήσουσιν ἄγειν εἰρήνην οἱ Λακεδαιμόνιοι, δῆλοι δὲ ἤπου πᾶσιν ἔσονται, οὐχ ἵνα Θεσπιαὶ κατοικισθῶσι μόνον ποιούμενοι τὴν σπουδὴν, ἀλλ' ἵνα τοῦ πολέμου περιεστηκότος Θηβαίοις τὴν Πελοπόννησον ὑφ' αὐτοῖς ποιήσωσιν.
- 29 θαυμάζω δ' ἐνίων, εἰ τὸ μὲν Θηβαίων συμμάχους εἶναι τοὺς Λακεδαιμονίων ἐχθροὺς φοβοῦνται, εἰ δὲ καταστρέφονται Λακεδαιμόνιοι τούτους, μηδὲν ἡγοῦνται φοβερὸν, καὶ ταῦτ' ἔργῳ πείραν ἡμῖν δεδωκότος τοῦ χρόνου ὅτι Θηβαῖοι μὲν τούτοις
- [210] συμμάχοις ἐπὶ Λακεδαιμονίους αἰεὶ χρώνται, Λακεδαιμόνιοι δ' ὅτ' εἶχον αὐτούς, ἐφ' ἡμᾶς ἐχρῶντο.
- 30 Οἶμαι τοίνυν ἔγωγε κάκεῖν ἐνθυμεῖσθαι δεῖν, ὅτι μὴ προσδεξαμένων μὲν ὑμῶν τοὺς Μεγαλοπολίτας, εἰ μὲν ἀναιρεθῶσι καὶ διοικισθῶσιν, ἰσχυροῖς Λακεδαιμονίοις ἔστιν εὐθὺς εἶναι, εἰ δὲ σωθῶσιν ἄρα, ὥς ἤδη τι καὶ παρ' ἐλπίδας ἐξέβη, βέβαιοι σύμμαχοι Θηβαίων δικαίως ἔσονται ἂν δὲ προσδέξησθε, τούτοις μὲν ὑπάρξει ἡδὴ σωθῆναι δι' ὑμᾶς, τὸ δὲ συμβησόμενον, [καὶ]<sup>1</sup> τὸν τοῦ κινδύνου λογισμὸν μετενεγκόντες, σκοπῶμεν ἐπὶ
- 31 Θηβαίων καὶ Λακεδαιμονίων. ἂν μὲν τοίνυν καταπολεμηθῶσιν οἱ Θηβαῖοι, ὥσπερ αὐτοὺς δεῖ, οὐκ ἔσονται μείζους τοῦ δέοντος οἱ Λακεδαιμόνιοι, τούτους ἔχοντες ἀντιπάλους τοὺς Ἀρκάδας ἐγγυὺς

<sup>1</sup> Dindorf keeps καὶ with S and vulg.: Dobree omits with one ms.

## FOR THE PEOPLE OF MEGALOPOLIS, 28-31

side with those who consent. If the Megalopolitans, though peace is secured for them, still cling to the Theban alliance, it will of course be obvious to all that they prefer the ambition of Thebes to the claims of justice ; or if, while the Megalopolitans join our alliance in all sincerity, the Lacedaemonians refuse to keep the peace, then it will be equally obvious that the object of their activities is not merely to restore Thespieae, but to subjugate the Peloponnese while the Thebans are engrossed in the war. I am surprised that some of you are afraid of the enemies of Sparta becoming allies of Thebes, and yet see nothing to fear in their subjugation by the Lacedaemonians, forgetting the practical lesson to be learned from the past, that the Thebans always use these allies against the Lacedaemonians, whereas the Lacedaemonians, when they had them at command, used them against us.

Then again I think that you must bear this in mind, that if you reject the Megalopolitans and they are overthrown and decentralized,<sup>a</sup> the Lacedaemonians can at once be a great power, or if they do escape destruction—for such miracles have happened before now—they are bound to be the staunch friends of Thebes ; but if you accept them as allies, Megalopolis will indeed owe its immediate deliverance to you, but we must put on one side all calculation of risk, and consider what will be the effect upon our relations with Thebes and Sparta. Now if the Thebans are finally beaten, as they deserve to be, there will be no undue increase in the power of the Lacedaemonians, because there are their neighbours,

<sup>a</sup> By destroying their metropolis and compelling them to live in scattered and unwall'd villages.

## DEMOSTHENES

οἰκοῦντας· ἂν δ' ἀνενέγκωσιν ἄρ' οἱ Θηβαῖοι καὶ σωθῶσιν, ἀλλ' οὖν ἀσθενέστεροί γ' ἔσονται, ἡμῶν συμμάχων γεγενημένων τῶνδε καὶ δι' ἡμᾶς σεσωμένων. ὥστε πανταχῇ συμφέρει μήτε προέσθαι τοὺς Ἀρκάδας μήτε δι' αὐτούς, ἂν ἄρα σωθῶσι, περιγεγονέναι δοκεῖν, μήτε δι' ἄλλους τινάς, ἀλλὰ δι' ὑμᾶς

- 32 Ἐγὼ μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, μὰ τοὺς θεοὺς οὔτε φιλῶν οὐδετέρους οὔτε μισῶν ἰδίᾳ εἶρηκα, ἀλλ' ἃ νομίζω συμφέρειν ὑμῖν καὶ παραινῶ μὴ προέσθαι Μεγαλοπολίτας, μηδ' ἄλλον ἀπλῶς μηδένα τῶν ἐλαττόνων τῷ μείζονι. ^



## FOR THE PEOPLE OF MEGALOPOLIS, 31-32

the Arcadians, to balance it ; but if the Thebans after all recover and are saved, at any rate they will be the weaker because we shall have gained these allies, saved by our help. Therefore it is in every way expedient that the Arcadians should not be abandoned, and that if they do survive, they should not seem to owe their preservation to themselves or to any other people than you.

Men of Athens, I solemnly assure you that I am not prompted by private friendship or enmity for either party, but have said what I consider expedient for you ; and I urge you not to abandon the Megalopolitans, and, as a general principle, never to sacrifice the weak to the strong.

ON THE TREATY WITH  
ALEXANDER

## INTRODUCTION

AFTER the assassination of Philip in 336, Alexander succeeded to his throne, and early in the next year summoned a convention of the Greek states at the Isthmus, just as Philip had done after Chaeronea. At this convention Alexander was "elected" commander-in-chief of the Greek forces on land and sea, and a general peace was proclaimed, the details of which are only known to us from the speech that follows. In it Alexander is accused of violating the constitutional independence which had been guaranteed to the several states, and of interfering with the free passage of corn-ships from the Black Sea. The date of the speech is uncertain, but it cannot have been delivered long after the convention. The contemptuous phrase, "goes about bearing arms" (§ 16), would best fit Alexander's rapid campaigns in Thrace and Illyria, of which the Greeks had probably heard only vague accounts. When, late in 335, he descended on Central Greece and razed Thebes to the ground, the proposal that Athens should declare war on him would have been too absurd even for one blinded by anti-Macedonian prejudice.

The spuriousness of the speech was recognized by the ancient critics, of whom Libanius ascribes it to Hyperides on the ground of style. Dull as it is, it certainly reads like an actual speech or pamphlet by one of Demosthenes' party, and not like a rhetorical forgery.

[211] XVII. ΠΕΡΙ ΤΩΝ ΠΡΟΣ ΑΛΕΞΑΝΔΡΟΝ  
ΣΥΝΘΗΚΩΝ

\*Αξιον ἀποδέχεσθαι, ὦ ἄνδρες Ἀθηναῖοι, σφόδρα τῶν τοῖς ὅρκοις καὶ ταῖς συνθήκαις διακελευομένων ἐμμένειν, εἴπερ αὐτὸ πεπεισμένοι ποιουσιν οἶμαι γὰρ οὐδέν οὕτω τοῖς δημοκρατουμένοις πρέπειν ὥς περὶ τὸ ἴσον καὶ τὸ δίκαιον σπουδάζειν. δεῖ τοίνυν τοὺς λίαν ἐπ' αὐτὰ παρακαλοῦντας μὴ

[212] τῷ μὲν λόγῳ καταχρωμένους ἐνοχλεῖν, πάντα δὲ μᾶλλον πράττειν, ἀλλ' ὑπομείναντας νυνὶ τὸν ἐξετασμὸν ἢ καὶ τὸ λοιπὸν πειθομένους ὑμᾶς ἔχειν περὶ αὐτῶν, ἢ παραχωρήσαντας ἔαν συμβουλευεῖν τοὺς ἀληθέστερα περὶ τῶν δικαίων ἀπο-

2 φαινομένους, ἢ ἡ ἐκόντες, ἀδικούμενοι ἀνέχῃσθε καὶ αὐτὸ τοῦτο χαρίζῃσθε τῷ ἀδικούντι, ἢ προελόμενοι περὶ πλείστον ποιήσασθαι τὸ δίκαιον ἀνεγκλήτως πρὸς ἅπαντα χρήσθε τῷ συμφέροντι μηκέτι μέλλοντες. ἐξ αὐτῶν δὲ τῶν συνθηκῶν καὶ τῶν ὅρκων σκεψαμένους τῶν περὶ τῆς κοινῆς εἰρήνης ἐξεστὶν ἰδεῖν ἤδη, τίνες εἰσὶν οἱ παραβηβηκότες. ὥς δὲ περὶ μεγάλων συντόμως διδάξω.

3 Εἰ δὴ τις ἐρωτήσῃεν, ὦ ἄνδρες Ἀθηναῖοι, ἐπὶ τίνι ἂν μάλιστ' ἀγανακτήσῃεν εἰ τις ἀναγκάζει, οἶμαι, εἰ ἦσαν κατὰ τὸν νυνὶ χρόνον οἱ Πεισι-

## XVII. ON THE TREATY WITH ALEXANDER

Our hearty assent, men of Athens, is due to those who insist that we should abide by our oaths and covenants, provided that they do so from conviction ; for I believe that nothing becomes a democratic people more than zeal for equity and justice. Those, therefore, who are so emphatic in urging you to this course should not keep wearying you with speeches which are belied by their practice, but after submitting *now* to full inquiry, should either for the future be sure of your assent in these matters, or else make way for the counsels of those who show a truer conception of what is just, so that you may either voluntarily submit to wrong, making the wrongdoer a free gift of your submission, or having definitely resolved to put justice before all other claims, may pursue your own interests, clear from all reproach, without further hesitation. But from the very terms of the compact and from the oaths which ratified the general peace, you may at once see who are its transgressors ; and that those transgressions are serious, I will prove to you concisely

Now if you were asked, men of Athens, what form of compulsion would most rouse your indignation, I think that if the sons of Pisistratus <sup>a</sup> had been alive

<sup>a</sup> Hippias and his family were driven from Athens by the help of the Spartans in 510.

[DEMOSTHENES]

στρατίδαι καὶ τις ἐβιάζετο κατάγειν αὐτοὺς δευρί,  
 ἀρπάσαντας ἂν ὑμᾶς τὰ ὄπλα πάντα κίνδυνον  
 ὑπομείναι ἀντὶ τοῦ παραδέξασθαι, ἢ πεισθέντας  
 γε δουλεύειν ἀντὶ τῶν ἀργυρωνήτων, καὶ τοσοῦτῳ  
 μᾶλλον, ὅσω τὸν μὲν οἰκέτην οὐδεὶς ἂν ἐκὼν  
 ἀποκτείνειε, τοὺς δὲ τυραννομένους ἀκρίτους  
 ἔστιν ὁρᾶν ἀπολλυμένους ἅμα καὶ ὑβριζομένους  
 4 εἰς παῖδας καὶ γυναῖκας. παρὰ τοὺς ὅρκους τοίνυν  
 καὶ τὰς συνθήκας τὰς ἐν τῇ κοινῇ εἰρήνῃ γεγραμ-  
 μένας Ἀλέξανδρος εἰς Μεσσήνην καταγαγὼν τοὺς  
 Φιλιάδου παῖδας, ὄντας τυράννους, ἅρ' ἐφρόντισε  
 τοῦ δικαίου, ἀλλ' οὐκ ἐχρήσατο τῷ αὐτοῦ ἔθει τῷ  
 5 τυραννικῷ, βραχὺ φροντίσας ὑμῶν καὶ τῆς κοινῆς  
 [213] ὁμολογίας; οὐ δὴ δεῖ, εἰ μὲν τις ὑμᾶς ταῦτα  
 βιάζοιτο, μάλιστα ἀνανακτῆσαι, εἰ δ' ἐτέρωθί που  
 γέγονε παρὰ τοὺς πρὸς ὑμᾶς ὅρκους, μὴ φυλά-  
 ξασθαι, καὶ ἡμῖν μὲν διακελεύεσθαι τινας ἐντανθὶ  
 ἐμμένειν τοῖς ὅρκοις, τοῖς δ' αὐτοὺς οὕτω περι-  
 βοήτως ἀνηρηκόσι καταλείπειν ταύτην τὴν ἐξου-  
 6 σίαν. ἀλλ' οὐχ οἷόν τε ταῦθ' οὕτως ἔχειν, ἐὰν  
 βούλησθε τῷ δικαίῳ χρῆσθαι· καὶ γὰρ ἔτι προσ-  
 γέγραπται ἐν ταῖς συνθήκαις πολέμιον εἶναι τὸν  
 ἐκείν' ἅπερ Ἀλέξανδρος ποιοῦντα ἅπασι τοῖς τῆς  
 εἰρήνης κοινωνοῦσι, καὶ τὴν χώραν αὐτοῦ, καὶ  
 στρατεύεσθαι ἐπ' αὐτὸν ἅπαντας. οὐκοῦν ἐὰν  
 ποιῶμεν τὰ συγκείμενα, πολεμῶν χρησόμεθα τῷ

\* Tyrant of Messene in the time of Philip. His sons, Neon and Thrasymachus, were expelled but restored by Alexander. Polybius, himself an Arcadian, born a century and a half later, enters a vigorous protest against Demosthenes' condemnation of these and other "traitors" in *De Cor.* 295, and claims that they had rendered valuable service  
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## ON THE TREATY WITH ALEXANDER, 3-6

at the present time and someone tried to compel you to restore them, you would snatch up your weapons and brave any danger rather than receive them back, or if you did consent, you would be slaves, as surely as if you had been bought for money ; nay, more so, inasmuch as no one would intentionally kill his own servant, but the victims of tyranny may be seen executed without trial, as well as outraged in the persons of their wives and children. Therefore when Alexander, contrary to the oaths and the compacts as set forth in the general peace, restored those tyrants, the sons of Philades,<sup>a</sup> to Messene, had he any regard for justice ? Did he not rather give play to his own tyrannical disposition, showing little regard for you and the joint agreement ? It is surely wrong that you should be highly indignant when you are the victims of such coercion, but should neglect all safeguards if it is employed somewhere else, contrary to the sworn agreement with you, and that we here at Athens should be urged by certain speakers to abide by the oaths, while they grant this liberty of action to the men who have so notoriously made those oaths of no effect. But this can never happen, if you are willing to see justice done ; for it is further stipulated in the compact that anyone who acts as Alexander has acted shall be the enemy of all the other parties to the compact, and his country shall be hostile territory, and all the parties shall unite in a campaign against him. So if we carry out the agreement, we shall treat the restorer of the tyrants as an enemy

in freeing the Peloponnesian states from the yoke of Sparta and ensuring their prosperity under the aegis of Macedonia (xvii. 14).

- 7 καταγαγόντι. ἀλλὰ γὰρ εἵποιεν ἂν οἱ τυραννίζοντες οὗτοι ὅτι πρὶν τὰς συνθήκας γενέσθαι ἐτυράνουν Μεσσήνης οἱ Φιλιάδου παῖδες· διὸ καὶ καταγαγεῖν<sup>1</sup> τὸν Ἀλέξανδρον αὐτούς. ἀλλὰ καταγέλαστος ὁ λόγος, τοὺς μὲν ἐκ Λέσβου τυράννους, οἷον ἔξ Ἀντίσσης καὶ Ἐρέσου, ἐκβαλεῖν ὡς ἀδικήματος ὄντος τοῦ πολιτεύματος, τοὺς πρὸ τῶν ὁμολογιῶν τυραννήσαντας, ἐν δὲ Μεσσήνῃ μηδὲν οἶεσθαι διαφέρειν, τῆς αὐτῆς δυσχερείας ὑπάρχούσης. ἔπειτα καὶ ἐπιτάττει ἡ συνθήκη εὐθὺς ἐν ἀρχῇ ἐλευθέρους εἶναι καὶ αὐτονόμους τοὺς Ἕλληνας. διὸ καὶ πῶς οὐχ ὑπεράτοσπον ἡγεῖσθαι μὲν τῶν συνθηκῶν τὸ αὐτονόμους εἶναι καὶ ἐλευθέρους, τὸν δ' εἰς δουλείαν ἀγαγόντα μὴ οἶεσθαι τἀναντία ταῖς κοιναῖς ὁμολογίαις διαπεπράχθαι; οὐκοῦν ἀναγκαῖόν ἐστιν ἡμῖν, ὦ
- [214] ἄνδρες Ἀθηναῖοι, εἴπερ τοῖς ὅρκοις καὶ ταῖς συνθήκαις ἐμμενοῦμεν καὶ τὰ δίκαια ποιήσομεν, ἐφ' ᾧ ὑμᾶς παρακαλοῦσι, καθάπερ ἄρτι εἶπον, λαβοῦσι τὰ ὄπλα στρατεύεσθαι ἐπὶ τοὺς παραβηκότας μετὰ τῶν βουλομένων. ἢ νομίζετε τὸν μὲν καιρόν ποτ' ἰσχύειν καὶ ἄνευ τοῦ δικαίου τὸ συμφέρον πράττειν· νυνὶ δ', ὅτ' εἰς ταῦτόν τὸ δίκαιον<sup>2</sup> ἅμα καὶ ὁ καιρὸς καὶ τὸ συμφέρον συνδεδράμηκεν, ἄλλον ἄρα τινὰ χρόνον ἀναμενεῖτε τῆς ἰδίας ἐλευθερίας ἅμα καὶ τῆς τῶν ἄλλων Ἑλλήνων ἀντιλαβέσθαι;
- 10 Ἐπ' ἄλλο δὲ δίκαιον ἔρχομαι τῶν κατὰ τὰς συνθήκας. ἔστι γὰρ γεγραμμένον, ἐάν τινες τὰς πολιτείας τὰς παρ' ἐκάστοις οὔσας, ὅτε τοὺς ὅρκους τοὺς περὶ τῆς εἰρήνης ὤμνυσαν, καταλύσωσι,

<sup>1</sup> Cobet's correction for κατάγειν, which Dindorf keeps.



## ON THE TREATY WITH ALEXANDER, 7-10

But these champions of tyranny might urge that the sons of Philades were tyrants of Messene before the compact was made, and that that was why Alexander restored them. But it is a ridiculous principle to expel the Lesbian tyrants on the ground that their rule is an outrage—I mean the tyrants of Antissa and Eresus, who established themselves before the agreement—and yet to imagine that it is a matter of indifference at Messene, where the same harsh system prevails.

Again, the compact at the very beginning enjoins that the Greeks shall be free and independent. Is it not, then, the height of absurdity that the clause about freedom should stand first in the compact, and that one who has enslaved others should be supposed not to have acted contrary to the joint agreement? Therefore, men of Athens, if we are going to abide by our oaths and covenants and do what is just (for it is to this that these speakers, as I have said, are urging you), it is our bounden duty to seize our arms and take the field against the transgressors with all who will join us. Or do you think that opportunity sometimes so prevails that men pursue expediency even apart from justice—and yet now, when justice and opportunity and expediency all concur, will you actually wait for some other season to claim your liberties and the liberties of all the Greeks?

I come to another claim sanctioned by the compact. For the actual words are, "If any of the parties shall overthrow the constitution established in the several states at the date when they took the oaths to observe the peace, they shall be treated as

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\* Dindorf has *eis ταὐτὸ δίκ.*

[DEMOSTHENES]

- πολεμίους εἶναι πᾶσι τοῖς τῆς εἰρήνης μετέχουσιν. σκέψασθε δ', ὦ ἄνδρες Ἀθηναῖοι, ὅτι Ἀχαιοὶ μὲν οἱ ἐν Πελοποννήσῳ ἐδημοκρατοῦντο, τούτων δ' ἐν Πελλάγη νῦν καταλέλυκε τὸν δῆμον ὁ Μακεδὼν ἐκβαλὼν τῶν πολιτῶν τοὺς πλείστους, τὰ δ' ἐκείνων τοῖς οἰκέταις δέδωκε, Χαίρωνα δὲ τὸν
- 11 παλαιστὴν τύραννον ἐγκατέστησεν. ἡμεῖς δὲ τῆς εἰρήνης μετέχομεν τῆς προσταττούσης πολεμίους ἡγείσθαι τοὺς ταῦτα πράττοντας. ἐκ δὴ τούτων πότερα πειθώμεθα τοῖς κοινοῖς προστάγμασι πολεμίους αὐτοῖς χρώμενοι, ἢ βδελυρεύσεται τις οὐ φάσκων, τούτων τῶν μισθοφορούντων παρὰ τοῦ
- 12 Μακεδόνα, τῶν καθ' ὑμῶν πεπλουτηκότων; οὐ γὰρ δὴ λέληθε γ' αὐτοὺς οὐδὲν τούτων· ἀλλ' εἰς τοῦθ' ὕβρεως ἤκουσιν ὥστε δορυφορούμενοι τοῖς τοῦ τυράννου στρατοπέδοις ἐν μὲν τοῖς παρα-
- [215] βεβασμένοις ὅρκοις ἐμμένειν ὑμῖν διακελεύονται, ὡς καὶ τῆς ἐπιτορκίας αὐτοκράτορος ὄντος ἐκείνου, τοὺς δ' ἰδίους ὑμᾶς νόμους ἀναγκάζουσι λύειν, τοὺς μὲν κεκριμένους ἐν τοῖς δικαστηρίοις ἀφιέντες, ἕτερα δὲ παμπληθῇ τοιαῦτα βιαζόμενοι παρα-
- 13 νομεῖν. εἰκότως· τοῖς γὰρ πεπρακόσιν ἑαυτοὺς εἰς τάναντία τοῖς τῇ πατρίδι συμφέρουσιν οὐκ ἐν μέλει νόμων οὐδ' ὅρκων· τοῖς δ' ὀνόμασι μόνον αὐτῶν ἀποχρώμενοι παρακρούονται τοὺς παρέργως ἐνταυθί, ἀλλ' οὐκ ἐξεταστικῶς ἐκκλησιάζοντας, καὶ νομίζοντας τὴν παραντίχ' ἡσυχίαν οὐκ ἔσεσθαι
- 14 ποτ' αἰτίαν ταραχῆς ἀτόπου. κелеύω δ' ἔγωγε, καθάπερ ἐν ἀρχῇ προεῖπον, πείθεσθαι τούτοις τοῖς

## ON THE TREATY WITH ALEXANDER, 10-14

enemies by all the parties to the peace." But just reflect, men of Athens, that the Achaeans in the Peloponnese enjoyed democratic government, and one of their democracies, that of Pellene, has now been overthrown by the Macedonian king, who has expelled the majority of the citizens, given their property to their slaves, and set up Chaeron, the wrestler, as their tyrant. But we ourselves are parties to the peace, which instructs us to treat as enemies those who are guilty of such acts. Now in view of this, are we to obey these joint instructions and treat them as enemies, or will anyone be black-guard<sup>a</sup> enough to say no—one of the hirelings in the pay of the Macedonian king, one of those who have grown rich at your expense? For you may be sure they are not ignorant of these facts; but they have grown so insolent, with the tyrant's troops for their bodyguard, that they insist on your observing the already violated oaths, as if Alexander's absolute sovereignty extended over perjury also; and they compel you to rescind your own laws, releasing men who have been condemned in your courts and forcing you to sanction numberless other illegalities. And their conduct is natural; for men who have sold themselves to a policy antagonistic to the interests of their country cannot trouble themselves about laws and oaths; they are to them mere terms which they employ to lead astray the citizens who come to the Assembly for diversion and not for careful inquiry, and who forget that present inaction will some day result in wild confusion. My own advice, as I said at the start, is to believe them when they say that

<sup>a</sup> This is one of the words which Libanius thought more in the style of Hyperides than of Demosthenes.

[DEMOSTHENES]

φάσκουσι δεῖν ἐν ταῖς κοιναῖς ὁμολογίαις ἐμμένειν, εἰ μὴ ἐκείνο νομίζουσιν, ὅταν μὲν λέγωνσιν ὥς ἐμμενετέου τοῖς ὅρκοις, οὐ λέγειν αὐτοὺς τὸ μηδὲν ἀδικεῖσθαι, οὐδένα δ' οἴονται αἰσθήσεσθαι, τυραννίδων ἀντὶ δημοκρατιῶν καθισταμένων καὶ τῶν πολιτευῶν καταλυομένων.

- 15 Τὸ δ' ἔτι καταγελαστότερον<sup>1</sup> ἔστι γὰρ ἐν ταῖς συνθήκαις ἐπιμελεῖσθαι τοὺς συνεδρεύοντας καὶ τοὺς ἐπὶ τῇ κοινῇ φυλακῇ τεταγμένους ὅπως ἐν ταῖς κοινωνούσαις πόλεσι τῆς εἰρήνης μὴ γίνωνται θάνατοι καὶ φυγαὶ παρὰ τοὺς κειμένους ταῖς πόλεσι νόμους, μηδὲ χρημάτων δημεύσεις, μηδὲ γῆς ἀναδασμοί, μηδὲ χρεῶν ἀποκοπαί, μηδὲ δούλων ἀπελευθερώσεις ἐπὶ νεωτερισμῷ. οἱ δὲ τοσούτου δέουσι τούτων τι κωλύειν ὥστε καὶ συγκατασκευάζουσιν· οὕς πῶς οὐ προσήκει ἀπολωλέναι; οἱ τηλικαύτας συμφορὰς παρασκευάζουσιν ἐν ταῖς πόλεσιν, ἃς διὰ τὸ μέγεθος αὐτοῖς τοσούτοις οὐσι μὴ περιορᾶν ἐπέταξαν.

- 16 Ἔτι δ' ἕτερον δείξω τὸ λευκὸς τὰς συνθήκας. ἔστι γὰρ γεγραμμένον, ἐκ τῶν πόλεων τῶν κοινωνουσῶν τῆς εἰρήνης μὴ ἐξεῖναι φυγάδας ὀρμήσαντας ὅπλ' ἐπιφέρειν ἐπὶ πολέμῳ μηδεμιᾷ πόλει τῶν μετεχουσῶν τῆς εἰρήνης· εἰ δὲ μή, ἔκσπονδον εἶναι τὴν πόλιν ἐξ ἧς ἂν ὀρμήσωσιν. οὕτω τοίνυν ῥαδίως τὰ ὅπλ' ἐπήνεγκεν ὁ Μακεδὼν ὥστ' οὐδὲ κατέθετο πώποτε, ἀλλ' ἔτι καὶ νῦν ἔχων περιέρχεται καθ' ὅσον δύναται, καὶ τοσούτῳ νῦν

<sup>1</sup> τοῦτο δ' ἐστὶ καταγελαστότατον vulg. τὸ δ' ἔτι A. καταγελαστότερον Reiske: τὸ δὲ καταγελαστότατον Dindorf.

<sup>a</sup> "It appears that a standing military force, under Macedonian orders, was provided to enforce observance of  
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## ON THE TREATY WITH ALEXANDER, 14-16

we ought to abide by the joint agreement, unless, when they insist on our abiding by the oaths, they interpret them as not forbidding any act of injustice, or imagine that no one will be sensible of the change from democracy to tyranny or of the overthrow of a free constitution

Now for a still greater absurdity. For it is provided in the compact that it shall be the business of the delegates at the Congress and those responsible for public safety to see that in the states that are parties to the peace there shall be no executions and banishments contrary to the laws established in those states, no confiscation of property, no partition of lands, no cancelling of debts, and no emancipation of slaves for purposes of revolution. But these speakers are so far from seeking to prevent any of these evils, that they join in promoting them. And do they not then deserve death—the men who promote in the various states those terrible calamities which, because they are so serious, this important body has been commissioned to prevent? <sup>a</sup>

I will point out a further breach of the compact. For it is laid down that it shall not be lawful for exiles to set out, bearing arms, from the states which are parties to the peace, with hostile intent against any of the states included in the peace; but if they do, then that city from which they set out shall be excluded from the terms of the treaty. Now the Macedonian king has been so unscrupulous about bearing arms that he has never yet laid them down, but even now goes about bearing arms, as far as is

the convention; and that the Synod of Deputies was contemplated as likely to meet periodically."—Grote (c. 91). The subject of *ἐπέταξαν* is apparently *αἱ συνθήκαι*.

[DEMOSTHENES]

- μᾶλλον ἢ πρότερον, ὅσῳ ἐκ προστάγματος ἄλλους  
 θ' ἐτέρωθι καὶ τὸν παιδοτρίβην εἰς Σικυῶνα  
 17 κατήγαγεν. οὐκοῦν εἰ δεῖ πείθεσθαι ταῖς κοιναῖς  
 ὁμολογίαις, καθάπερ οὗτοί φασιν, ἔκσπονδοι ἡμῖν  
 εἰσιν αὐταὶ αἱ πόλεις αἱ ταῦτα διαπεπραγμέναι.  
 εἰ μὲν οὖν δεῖ ἐπικρύπτεσθαι τάληθῃ, οὐδὲν δεῖ  
 λέγειν ὅτι εἰσὶν αἱ Μακεδονικαί· εἰ δ' οὐκ ἀνιάσιν  
 οἱ καθ' ὑμῶν τῷ Μακεδόνι ὑπηρέται προσ-  
 τάττοντες πράττειν τὰ ἐν ταῖς κοιναῖς ὁμολογίαις,  
 πεισθῶμεν αὐτοῖς, ἐπειδὴ τὰ δίκαια λέγουσι, καί,  
 καθάπερ κελεύει ὁ ὅρκος, ἔκσπόνδους αὐτοὺς  
 ποιήσαντες βουλευσώμεθα πῶς δεῖ χρῆσθαι τοῖς  
 δεσποτικῶς καὶ ἀσελγῶς διακειμένοις καὶ διὰ  
 τέλους τὰ μὲν ἐπιβουλεύουσι, τὰ δὲ πράττουσι,  
 18 καὶ καταγελῶσι τῆς κοινῆς εἰρήνης. διὰ τί γὰρ  
 οὐ φήσουσιν οὗτοι δεῖν ταῦθ' οὕτως ἔχειν; ἢ  
 ὁμολογίαν τὴν μὲν κατὰ τῆς πόλεως οὔσαν βεβαίαν  
 ἀξιούσιν εἶναι, τὴν δὲ σώζουσιν οὐ συγχωρήσουσιν;  
 ἀρὰ γε δοκεῖ δίκαιον ταῦτα γίνεσθαι, καὶ μὲν  
 τι ἢ πρὸς τῶν ἐχθρῶν κατὰ τῆς πόλεως ἐν τοῖς  
 [217] ὅρκοις, τοῦτο μὲν ἰσχυρὸν αἰεὶ ποιήσουσιν· ἐὰν δὲ  
 τι ἡμέτερον ἢ κατ' ἐκείνων ἅμα δίκαιον καὶ  
 συμφέρον, πρὸς τοῦτο δὲ διαμαχομένους οὐδέποτε  
 παύσασθαι οἰήσονται δεῖν ἑαυτούς;  
 19 Ἵνα δ' εἰδῇτ' ἔτι σαφέστερον ὅτι οὐδεὶς ὑμῖν  
 ἐγκαλεῖ ποτε τῶν Ἑλλήνων ὥς ἄρα παρέβητέ τι  
 τῶν κοινῇ ὁμολογηθέντων, ἀλλὰ καὶ χάριν ἔξουσιν  
 ὅτι μόνοι ἐξηλέγξατε τοὺς ταῦτα ποιούντας, μικρὰ  
 ἐπιδραμοῦμαι περὶ αὐτῶν πολλῶν ὄντων. ἔστι

\* i.e. the states under the immediate control of Alexander.

## ON THE TREATY WITH ALEXANDER, 16-19

in his power, and more so indeed now than ever, inasmuch as he has reinstated the professional trainer at Sicyon by an edict, and other exiles elsewhere. Therefore if we are to keep this joint agreement, as these speakers say, the states that are guilty of these offences are excluded from our treaty. If, indeed, we ought to hush the matter up, we must never say that they are the Macedonian states<sup>a</sup>; but if the men who are subservient to the Macedonian king against your interests never cease urging us to carry out the joint agreement, let us take them at their word, since their contention is just, and let us, as our oath demands, exclude the guilty parties from the treaty, and form a plan for dealing with men whose temper is so brutally dictatorial, and who are constantly either plotting or acting against us and mocking at the general peace. What, I ask you, can they urge against the correctness of this view? Will they claim that the agreement stands good as against our city, but demur to it where it protects our interests? Does it really seem fair that this should be so? And if there is anything in the treaty that favours our enemies against our city, will they always make the most of it, but if there is anything that tells the other way and is at once just and advantageous to us, will they think that unremitting opposition is their peculiar duty?

But to prove to you still more clearly that no Greeks will accuse you of transgressing any of the terms of the joint agreement, but will even be grateful to you for exposing the real transgressors, I will just touch upon a few of the many points that might be mentioned. For the compact, of course,

[DEMOSTHENES]

- γὰρ δήπου ἐν ταῖς συνθήκαις τὴν θάλατταν πλεῖν τοὺς μετέχοντας τῆς εἰρήνης, καὶ μηδένα κωλύειν αὐτοὺς <sup>μηδὲ</sup> κατὰγειν πλοῖον μηδενὸς τούτων· ἐὰν δέ τις παρὰ ταῦτα ποιῇ, πολέμιον εἶναι πᾶσι
- 20 τοῖς τῆς εἰρήνης μετέχουσιν. οὐκοῦν, ὦ ἄνδρες Ἀθηναῖοι, ἐναργέστατ' ἐοράκατε τοῦτ' ὑπὸ τῶν Μακεδόνων γεγεννημένον· εἰς τοῦτο γὰρ ὑπεροψίας ἦλθον ὥστε εἰς Τένεδον ἅπαντα τὰ ἐκ τοῦ Πόντου πλοῖα κατήγαγον, καὶ σκευωρούμενοι περὶ αὐτὰ οὐ πρότερον ἀφείσαν, πρὶν ὑμεῖς ἐψηφίσασθε τριήρεις ἑκατὸν πληροῦν καὶ καθέλκειν εὐθύς τότε, καὶ
- 21 στρατηγὸν ἐπ' αὐταῖς ἐτάξατε Μενεσθέα. πῶς οὖν οὐκ ἄτοπον τοσαῦτα μὲν εἶναι καὶ τηλικαῦτα τὰ ἡμαρτημέν' ἑτέροις, τοὺς δ' ἐνταῦθα φίλους αὐτῶν μὴ ἐκείνους ἀποτρέπειν τοὺς παραβαίνοντας, ἀλλ' ἡμῖν συμβουλεύειν ἐμμένειν τοῖς οὕτως ὠλιγωρημένοις; ὥσπερ καὶ τούτου προσγεγραμμένου, τοῖς μὲν ἐξεῖναι πλημμελεῖν, τοῖς δὲ μηδ' ἀμύνε-
- 22 σθαι. πῶς δ' οὐχ ἅμα τε παρενόμουν ἐκεῖνοι καὶ ἀναίσθητοι ἦσαν, οἳ γε τηλικούτον παρέβησαν τῶν ὀρκων, ὃ παρ' ἐλάχιστον ἐποίησεν αὐτοὺς ἀφαιρεθῆναι δικαίως τὴν κατὰ θάλατταν ἡγεμονίαν,
- [218] καὶ νῦν ἔτι παραδεδώκασι τοῦτο τὸ δίκαιον ἀνεγκλήτως ἡμῖν, ὅταν βουλευθῶμεν πράττειν· οὐ γὰρ ὅτι ἐπαύσαντ' ἐξαμαρτάνοντες, ἥττόν τι δήπου
- 23 παραβεβήκασι τὰς κοινὰς ὁμολογίας ἀλλ' εὐτυχοῦσιν, ὅτι ἐναποχρῶνται τῇ ὑμετέρα ῥαθυμίᾳ τῇ οὐδὲ τῶν δικαίων ἀπολαύειν προαιρουμένην. ὃ καὶ ὑβριστικώτατον συμβέβηκεν, εἰ οἱ μὲν ἄλλοι

<sup>a</sup> See the speech *On the Peace*, 25.

<sup>b</sup> The Congress gave Alexander the command of the



## ON THE TREATY WITH ALEXANDER, 19-23

provides that all the parties to the peace may sail the seas, and that none may hinder them or force a ship of any of them to come to harbour,<sup>a</sup> and that anyone who violates this shall be treated as an enemy by all the parties to the peace. Now, men of Athens, you have most distinctly seen this done by the Macedonians; for they have grown so arrogant that they forced all our ships coming from the Black Sea to put in at Tenedos, and under one pretence or another refused to release them until you passed a decree to man and launch a hundred war-galleys instantly, and you put Menestheus in command. Is it not, then, absurd that others should be guilty of so many serious transgressions, but that their friends in Athens, instead of restraining the transgressors, should urge us to abide by the terms thus lightly regarded? As if there were a clause added, permitting some to violate them, but forbidding others even to defend their rights! But was not the conduct of the Macedonians as stupid as it was lawless, when they committed such a gross violation of their oaths as deservedly went near to cost them their right to command at sea?<sup>b</sup> Even as it is, they have supplied us with this unquestionable claim against them, whenever we choose to press it. For surely their violation of the joint agreement is not lessened because they have now ceased to offend. But they are in luck, because they can make the most of your supineness, which prefers to take no advantage even of your due rights.

The greatest humiliation, however, that we have

Greek forces on sea as well as on land. If the Macedonians provoked the Athenians, who provided the greater part of a united Greek fleet, he might lose this command.

[DEMOSTHENES]

- Ἕλληνες καὶ βάρβαροι ἅπαντες τὴν πρὸς ὑμᾶς  
 ἔχθραν φοβοῦνται, οὗτοι δ' οἱ νεόπλουτοι μόνοι  
 καταφρονεῖν ὑμᾶς ὑμῶν αὐτῶν ἀναγκάζουσι, τὰ  
 μὲν πείθοντες, τὰ δὲ βιαζόμενοι, ὥσπερ ἐν Ἀβδη-  
 ρίταις ἢ Μαρωνείταις, ἀλλ' οὐκ ἐν Ἀθηναίοις  
 24 πολίτευόμενοι. καὶ ἅμα μικρὰ μὲν τὰ ὑμέτερα  
 ποιοῦσι, τὰ δὲ τῶν ἐχθρῶν ἰσχυρά, ἅμα δὲ λαν-  
 θάνουσιν ἑαυτοὺς ἀνυπόστατον τὴν πόλιν ὁμο-  
 λογοῦντες εἶναι, διακελευόμενοι τὸ δίκαιον οὐ δικαίως  
 διαφυλάττειν, ὥς τῷ συμφέροντί γε προελομένην  
 χρῆσθαι κρατεῖν ἂν τῶν πολεμίων ῥαδίως δυνη-  
 25 θείσαν. εἰκότως δ' αὐτὸ πεπόνθασιν· ἕως γὰρ ἂν  
 ἐξῇ τῶν κατὰ θάλατταν καὶ μόνοις ἀναμφισβητήτως  
 εἶναι κυρίοις, τοῖς γε κατὰ γῆν πρὸς τῇ ὑπαρχούσῃ  
 δυνάμει ἔστι προβολὰς ἐτέρας ἰσχυροτέρας εὐρέ-  
 σθαι, ἄλλως τε καὶ πεπαυμένων ὑπὸ τῆς τύχης  
 τῶν δορυφορουμένων ὑπὸ τῶν τυραννικῶν στρατο-  
 πέδων, καὶ τῶν μὲν ἐφθαρμένων, τῶν δὲ ἐξεληλεγ-  
 μένων οὐδενὸς ἀξίων ὄντων.
- 26 Τὸ μὲν οὖν περὶ τὰ πλοῖα πρὸς τοῖς ἄλλοις  
 τοῖς προειρημένοις ὁ Μακεδὼν τηλικούτον παρέβη·  
 τὸ δὲ ὑβριστικώτατον καὶ ὑπεροπτικώτατον τῶν  
 Μακεδόνων τὸ πρῶην γεγεννημένον ἐστί, τὸ τολ-  
 [219] μῆσαι εἰσπλεῦσαι εἰς τὸν Πειραιᾶ παρὰ τὰς  
 κοινὰς ἡμῖν πρὸς αὐτοὺς συνθήκας. καὶ τοῦτ',  
 ὦ ἄνδρες Ἀθηναῖοι, οὐχ ὅτι μία τριήρης ἦν,  
 μικρὸν ὑποληπτέον, ἀλλ' ὅτι ἀπόπειρα ἐγένετο, εἰ  
 περιοψόμεθα, ἵνα μετὰ πλειόνων αὐτοῖς ἐγγένηται

<sup>a</sup> Literally *nouveaux riches*, another word condemned by Libanius as un-Demosthenic.

<sup>b</sup> Two cities of Thrace. The former was the Greek Gotham.

<sup>c</sup> The disloyal politicians wish to put Athens at a dis-

## ON THE TREATY WITH ALEXANDER, 23-26

suffered is that all the other Greeks and barbarians dread your enmity, but these upstarts <sup>a</sup> alone can make you despise yourselves, sometimes by persuasion, sometimes by force, as if Abdera or Maronea, <sup>b</sup> and not Athens, were the scene of their political activities. Moreover, while they weaken your cause and strengthen that of your enemies, they at the same time admit unconsciously that our city is irresistible, because they bid her uphold justice by injustice, as though she could easily vanquish her enemies, if she preferred to consult her own interests <sup>c</sup> And they have taken up a reasonable attitude ; for as long as we, single-handed, can maintain an unchallenged supremacy at sea, we can devise other and stronger defences on land in addition to our existing forces, especially if by good fortune we can get rid of these politicians, who have for their bodyguard the hosts of tyranny, and if some of them are destroyed and others conclusively proved to be worthless.

Such then, in the matter of the ships, has been the violation of the compact by the Macedonian king, in addition to the other cases mentioned. But the most insolent and overbearing exploit of the Macedonians was that, performed quite recently, when they dared to sail into the Piraeus, contrary to our mutual agreement. Moreover, men of Athens, because it was only a single war-galley, it must not be regarded as a slight matter, but as an experiment made to see whether we should overlook it, so that they could repeat it on a larger scale, and also as a advantage by urging her to keep the compact justly while allowing the Macedonians to break it unjustly Now if Athens can afford to do this and yet keep her position, it proves that she could easily beat her enemies if she concentrated on her own interests.

[DEMOSTHENES]

τοῦτο πράττειν, καὶ ὅτι οὐκ ἐφρόντισαν τῶν  
κοινῶν δογμάτων, καθάπερ οὐδὲ τῶν προειρη-  
27 μένων. ἔπει ὅτι γε τοῦτο παράδυσις ἦν κατὰ  
μικρὸν καὶ ἔθισμός τοῦ ἀνέχεσθαι ἡμᾶς τοὺς  
τοιούτους εἰσπλους, κακεῖθεν δῆλον· τὸ γὰρ τὸν  
τότε ῥεπὶ τῆς νεῶς εἰσπλεύσαντα, ὃν ἔδει εὐθύς  
μετὰ τῆς τριήρους ὑφ' ὑμῶν ἀπολωλέναι, αἰτεῖσθαι  
ναυπηγήσασθαι μικρὰ πλοῖα ἐν τοῖς ἡμετέροις  
λιμέσι, πῶς οὐ καταφανὲς ποιεῖ ὅτι ἀντὶ τοῦ  
εἰσπλεῖν τὸ εὐθύς ἔνδον εἶναι ἐμμηχανῶντο; καὶ εἰ  
λεπτὰ πλοῖα ὑπομενοῦμεν, ὀλίγον ὕστερον καὶ  
τριήρεις· καὶ εἰ τὸ πρῶτον ὀλίγας, μικρῶ ὕστερον  
28 πολλὰς. οὐ γὰρ δὴ ἔστι γ' εἰπεῖν ὥς Ἀθήνησι  
μὲν ἀφθόνων ὄντων τῶν ναυπηγησίμων ξύλων,  
τῶν πόρρωθεν καὶ μόγισ εἰσκομιζομένων, ἐν δὲ τῇ  
Μακεδονίᾳ ἐπιλελοιπότην, τῇ καὶ τοῖς ἄλλοις τοῖς  
βουλομένοις εὐτελέστατα καθισταμένη, ἀλλ' ὥονθ'  
ἅμα τε ναυπηγήσεσθαι ἐνταῦθα καὶ πληρώσεσθαι  
ἐν τῷ λιμένι [τῷ προειρημένῳ],<sup>1</sup> ἐν ταῖς κοιναῖς  
ὁμολογίαις διειρημένον<sup>2</sup> μηδὲν τοιοῦτον εἰσδέχε-  
σθαι, καὶ τοῦτ' ἐξέσεσθαι ἐπὶ πλέον αἰεὶ ποιεῖν.  
οὕτω πανταχόθεν καταπεφρονηκότως ἐκεῖνοι τῇ  
πόλει χρῶνται διὰ τοὺς ἐντεῦθεν διδασκάλους τοὺς  
29 ὑπαγορεύοντας αὐτοῖς ἃ δεῖ ποιεῖν· οὕτω δὲ κατ-  
εγνώκασιν μετὰ τούτων ἀδιήγητόν τινα τῆς πόλεως  
30 [220] ἔκλυσιν καὶ μαλακίαν, καὶ οὔτε πρόνοιαν περὶ τῶν  
μελλόντων εἶναι, οὔτε λογισμὸν οὐδένα παρα-  
γίγνεσθαι τίνα τρόπον χρῆται ὁ τύραννος ταῖς  
30 κοιναῖς ὁμολογίαις. αἷς ἐγὼ διακελεύομαι, ὦ

<sup>1</sup> Reiske brackets: τῷ εἰρημένῳ Dindorf.

<sup>2</sup> Cobet's correction for -ον

## ON THE TREATY WITH ALEXANDER, 26-30

proof that they cared as little for these terms of agreement as for those that have been already mentioned. For that it was an encroachment little by little and was meant to accustom<sup>2</sup> us to suffering such intrusions into our harbours, is plain from the following consideration. For the mere fact that the man who sailed the ship in, and whom you ought to have put out of existence at once, galley and all, asked permission to build small boats in our harbour—does it not make it perfectly plain that their scheme was not so much to enter the harbour as to be inside it from the first? And if we tolerate small craft, a little later it will be war-galleys as well; and if at first we sanction a few, there will soon be many. For they cannot allege as their excuse that there is plenty of timber for shipbuilding at Athens, where we import it with great trouble from distant parts, but that it is scarce in Macedonia, where there is a cheap supply for all who want it. No, they thought that they would build their ships here and also furnish them with crews in our harbour, though it is expressly stipulated in the joint agreement that nothing of the kind should be permitted: and they thought too that it would always be more and more in their power to do this. Thus on every hand they treat our city with contempt, thanks to their prompters here, who suggest to them everything they should do; and thus with their help they have discovered that there is an indescribable slackness and feebleness in our city, and that we take no thought for the morrow, and that it never occurs to us to consider how the tyrant is carrying out the joint agreement.

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ἄνδρες Ἀθηναῖοι, πείθεσθαι, καθάπερ ἐδίδαξα, καὶ διαβεβαιωσαίμην ἂν, ὥς τοῦθ' ἡλικίας ἔχων, ἅμα καὶ τῷ δικαίῳ ἡμᾶς ἀνεγκλήτως καὶ τοῖς καιροῖς ἀσφαλέστατα χρήσεσθαι τοῖς ἐπὶ τὸ συμφέρον κατεπείγουσιν. καὶ γὰρ ἔτι προσγέγραπται ταῖς συνθήκαις, "ἐὰν βουλόμεθα τῆς κοινῆς εἰρήνης μετέχειν". τὸ δ' "ἐὰν βουλόμεθα" ἐστὶν ἅμα καὶ τοῦναντίον, εἰ ἄρα ποτὲ δεῖ παύσασθαι<sup>1</sup> αἰσχροῦς ἑτέροις ἀκολουθοῦντας, ἢ<sup>2</sup> μὴδ' ἀναμνησθῆναι μηδεμιᾶς φιλοτιμίας τῶν ἐξ ἀρχαιοτάτου καὶ πλείστων καὶ μάλιστα πάντων ἀνθρώπων ὑμῶν ὑπαρχουσῶν. ἐὰν οὖν κελεύητ',<sup>3</sup> ὦ ἄνδρες Ἀθηναῖοι, γράψω, καθάπερ αἱ συνθήκαι κελεύουσι, πολεμεῖν τοῖς παραβεβηκόσιν.

<sup>1</sup> Dindorf inserts *μὴ* before *παύσασθαι*

<sup>2</sup> ἢ Wolf: ἀλλὰ Dindorf with mss.

<sup>3</sup> Demosthenes would be about fifty at the probable date of this speech.

<sup>4</sup> This vague and clumsy sentence admits of no satis-

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That agreement, men of Athens, I urge you to keep in the way that I have explained, and I would confidently assure you, with the authority that my age<sup>a</sup> confers, that we shall at once be exercising our undoubted rights, and also making the safest use of those opportunities which impel us to secure our interests. For, indeed, there is this clause appended to the agreement, "if it is our wish to share in the common peace." But the words "if it is our wish" mean also the opposite—if it is ever our *duty* to abandon our disgraceful submission to the dictates of others, or even our forgetfulness of those high ideals, which from time immemorial we have cherished in greater measure than any other people.<sup>b</sup> Therefore, if you approve, Athenians, I will now propose that, as the agreement directs, we declare war on the transgressors.

factory interpretation. The *ἀλλά* of the mss. conveys no meaning, and it will be noticed that *παύσασθαι* is apparently constructed both with a participle and with an infinitive. The Greek needs, but hardly deserves, emendation.

# AGAINST LEPTINES



## INTRODUCTION

THIS speech is the earliest delivered by Demosthenes in person on a question of public importance. That against Androtion belongs to the same year, 355 B.C., but was written for delivery by his client. His first speech before the Assembly was in the next year (see *Intro.* to Speech XIV.).

The Athenians occasionally rewarded a benefactor of the State by the grant of exemption from public services (*λειτουργίαι*). These were of two kinds; (1) the ordinary, recurring annually (*ἐγκύκλιοι*, § 21), and (2) the extraordinary, imposed in time of war. Of the former the *χορηγία* was so much the most conspicuous that the term can be used as an equivalent for *λειτουργία* <sup>a</sup> (as in § 19). The *χορηγός* was called upon to defray the expense of equipping and training a chorus for dramatic and similar performances. Another was the *γυμνασιαρχία*, which entailed the superintendence of the public gymnasia, the maintenance of athletes training for public contests, and especially the expense and organization of the torch-races. Others were the *ἐστίασις* (§ 21) or feasting of a tribe, and the *ἀρχιθεωρία* or financing of the sacred embassies sent by the State to the pan-

<sup>a</sup> Hence the later use of *ἐπιχορηγεῖν* in St. Paul's epistles, e.g. 2 Cor. ix. 10 (translated "minister" in A.V., "supply" in R.V.).

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Hellenic festivals. The *τριηραρχία* was the equipment of a war-galley. Though strictly an extraordinary service, important only in war, trierarchs were appointed annually. The *εἰσφορά*, or special war-tax, is regarded by some as an extraordinary public service; others restrict that description to the *προ-εἰσφορά*, by which the sum required for the *εἰσφορά* was advanced to the State by the three hundred richest citizens.

In the lean years after the Peloponnesian War the burden of these services was more severely felt, and when the treasury was impoverished by the Social War of 357-355, it was more difficult than ever to find enough rich men to perform them. Therefore one Leptines, otherwise unknown to us, proposed and carried a law, which revoked all immunities granted in the past and made them illegal for the future, with the exception of those enjoyed by the descendants of the tyrannicides, Harmodius and Aristogiton.

The Solonian Constitution provided elaborate checks against hasty legislation. At the first Assembly of the year (*i.e.* in the month Hecatombaeon) the people were asked whether they would permit the introduction of new laws, and this permission was generally granted. Notices of proposed new laws were then posted in the Agora (§ 94), and at the third Assembly *nomothetae* were appointed. These formed a legislative commission chosen from the panel of jurymen (*heliasts*) for the year. Their number was presumably fixed in accordance with the amount and importance of the business before them.<sup>a</sup> The proceedings before the commission took the form

<sup>a</sup> 1001 is the number given in the decree quoted in *Dem. In Timocr.* 27.

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of an indictment (*γραφή*) of the law which it was proposed to amend, and the defence of the old law was entrusted to advocates (called *σύνδικοι* in § 146), some appointed by the State, others voluntary. The presiding magistrates were probably the *thesmothetae* or six junior archons. If the new law was approved by the court, it was still liable to indictment for a breach of the constitution (*γραφή παρανόμων*), especially if the proposers had not complied with all the legal formalities. No old law could be repealed unless replaced by a new one, and no new law could be passed without the repeal of the old law or of any other law which conflicted with it.

In the glut of legislation which followed the restoration of democracy in 403, parts of this machinery had fallen into disuse, and many new laws were passed in the form of decrees (*ψηφίσματα*). It is probable that the law of Leptines had not been brought before the *nomothetae*, but had been proposed directly in the Assembly. A *γραφή παρανόμων* was brought against its author by Bathippus and two others. Bathippus died, and his colleagues were apparently induced by the defendant to drop the action (§ 145). Another indictment was now laid by Apsephion, the son of Bathippus, and Ctesippus, the son of the Athenian general Chabrias, whose services, described in §§ 75-83, had been rewarded with immunities, which the son inherited. As a year had elapsed since the law was passed, Leptines was no longer personally responsible, and it was the law, not the man, that was to be tried (§ 144) <sup>a</sup>. The case against the law was entrusted to an unknown speaker, Phormio, who

<sup>a</sup> Hence the title of the speech is *Πρὸς Λεπτίνην*, not *Κατὰ Λεπτίνου*.

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appeared for Apsephion. He was followed by Demosthenes on behalf of Ctesippus, who was perhaps a minor. The law was defended by Leptines and the other advocates who are mentioned in § 146.

We may infer that Phormio, in opening the case, dealt more fully with the legal points, such as the violation of the law that all grants made by the people should be valid, on which Demosthenes touches briefly in § 96. The latter's speech lays more emphasis on the moral questions involved, especially on the loss of prestige which Athens would suffer from a direct breach of faith.<sup>a</sup> The arguments are very loosely strung together<sup>b</sup>; the style is smooth and elegant. Dionysius of Halicarnassus calls it *χαριέστατος ἀπάντων τῶν λόγων καὶ γραφικώτατος* (*Epist. ad Amm.* i. 4). Sandys has pointed out that the second epithet means not "graphic, lively" (as L. and S. translate it), but having the accuracy of a written work,<sup>c</sup> not the looseness of a declamation. He quotes in support Aristotle, *Rhet.* iii. 12. 2 ἔστι δὲ λέξις γραφικὴ μὲν ἢ ἀκριβεστάτη κτλ. Another interesting criticism is that of Cicero (*Orator* 111), who mentions the speech as one of the *orationes subtiles*. Here again the epithet may mislead; it does not mean subtle, but subdued in style, pitched, as we might say, in a lower key.

Was Demosthenes successful? The answer remains in doubt. Dion Chrysostom, in a rhetorical

<sup>a</sup> §§ 1-87 deal with the moral questions, from 88 to the end legal and technical points are touched upon.

<sup>b</sup> It will be noticed that almost every paragraph is monotonously introduced by *τοίνυν*, used not to express a logical inference, but merely as a particle of transition. See Sandys' note on § 5.

<sup>c</sup> "Writing," says Bacon, "maketh an exact man."

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flourish, states that Leptines lost his case. On the other hand, an inscription found in the south wall of the Acropolis records that Ctesippus, son of Chabrias, was choregus for the Cecropid tribe.\* If this refers to our man, it may imply that he had lost his immunity, but it is also possible that he undertook a voluntary service. This inscription was first published by Chr Wordsworth (*Athens and Attica*) in 1855. The original, long lost, was rediscovered in 1898 (see *Classical Review*, xii p. 233, where, however, Wordsworth is completely misreported). The decision of experts is that the date cannot be determined, but may well be *earlier* than 355. Of inscriptions recording the grant of immunity none affords ground for a decision of the question.

## XX. ΠΕΡΙ ΤΗΣ ΑΤΕΛΕΙΑΣ ΠΡΟΣ ΛΕΠΤΙΝΗΝ

\* Ἄνδρες δικασταί, μάλιστα μὲν εἵνεκα τοῦ νομί-  
ζειν συμφέρειν τῇ πόλει λελύσθαι τὸν νόμον, εἴτα  
καὶ τοῦ παιδὸς εἵνεκα τοῦ Χαβρίου, ὡμολόγησα  
τούτοις, ὡς ἂν οἶός τ' ὦ, συνερεῖν. ἔστι δ' οὐκ  
ἄδηλον, ὦ ἄνδρες Ἀθηναῖοι, τοῦθ', ὅτι Λεπτίνης,  
κἂν τις ἄλλος ὑπὲρ τοῦ νόμου λέγῃ, δίκαιον μὲν  
οὐδὲν ἐρεῖ περὶ αὐτοῦ, φήσῃ δ' ἀναξίους τινὰς  
ἀνθρώπους εὐρομένους ἀτέλειαν ἐκδεδυκέναι τὰς  
λητουργίας, καὶ τούτῳ πλείστῳ χρήσεται τῷ λόγῳ.  
ἐγὼ δ' ὅτι μὲν τινῶν κατηγοροῦντα πάντας ἀφ-  
αιρεῖσθαι τὴν δωρεῖαν τῶν ἀδίκων ἐστίν, εἰσώω καὶ  
γὰρ εἴρηται τρόπον τινὰ καὶ ὑφ' ὑμῶν ἴσως γιγνώ-  
σκεται ἀλλ' ἐκεῖν' ἂν ἐροίμην ἡδέως αὐτόν, τίνας  
εἶνεκ', εἰ τὰ μάλιστα μὴ τινὲς ἀλλὰ πάντες ἦσαν  
ἀνάξιοι, τῶν αὐτῶν ἡξίωσεν ὑμᾶς τε καὶ τούτους.  
ἐν μὲν γὰρ τῷ γράφαι "μηδέν" εἶναι ἀτελεῖ," τοὺς  
ἔχοντας ἀφείλετο τὴν ἀτέλειαν, ἐν δὲ τῷ προσ-  
γράψαι "μηδὲ τὸ λοιπὸν ἐξεῖναι δοῦναι," ὑμᾶς  
τὸ δοῦναι ὑμῖν ἐξεῖναι. οὐ γὰρ ἐκεῖνό γ' ἔνεστιν  
εἰπεῖν, ὡς τὸν αὐτὸν τρόπον, ὅνπερ τοὺς ἔχοντας  
τὴν δωρεῖαν ἀναξίους ἐνόμιζεν, οὕτω καὶ τὸν δῆμον

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\* By the previous speaker, Phormio.

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GENTLEMEN of the jury, it is chiefly because I consider that the State will benefit by the repeal of this law, but partly also out of sympathy with the young son of Chabrias, that I have consented to support the plaintiffs to the best of my ability. It is clear, men of Athens, that Leptines and anyone else who defends the law will have nothing fair to say in its favour, but will urge the unworthiness of certain persons who have used their exemption as a means of shirking the public services, and he will take his stand chiefly on that ground. For my own part, I shall forbear to retort that it is unjust to take away this privilege from all because you find fault with some; for that objection has already been partially stated,<sup>a</sup> and you probably realize its force. But I should like to ask Leptines on what grounds, even if not some, but all the recipients had been to the last degree undeserving, he has meted out the same treatment to you as to them; for by the clause "none shall be exempt" he has taken away the privilege from those who now enjoy it, while by the addition "nor shall it be lawful hereafter to grant it" he takes away from you the right to bestow it. For surely he cannot mean that precisely as he thought the holders of this privilege unworthy, so he thought the people unworthy of the right

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- ἀνάξιον ἡγέετο κύριον εἶναι τοῦ δοῦναι, εἴαν τῷ  
 3 βούληται. ἀλλὰ νῆ Δία ἐκεῖν' ἂν ἴσως εἴποι πρὸς  
 ταῦτα ὅτι διὰ τὸ ῥαδίως ἐξαπατᾶσθαι τὸν δῆμον,  
 [458] διὰ τοῦθ' οὕτως ἔθηκε τὸν νόμον. τί οὖν κωλύει  
 πάντ' ἀφηρηθῆναι καὶ ὅλως τὴν πολιτείαν ὑμᾶς κατὰ  
 τοῦτον τὸν λόγον; οὐ γὰρ ἔστ' ἐφ' ὅτου τοῦτ' οὐ  
 πεπόνθατε τῶν πάντων, ἀλλὰ καὶ ψηφίσματα πολλὰ  
 πολλάκις ἐξαπατηθέντες κεχειροτονήκατε, καὶ  
 συμμάχους ἤδη τινὰς ἥττους ἀντὶ κρειττόνων  
 ἐπείσθηθ' ἐλέσθαι, καὶ ὅλως ἐν οἴμαι πολλοῖς οἷς  
 4 πράττετε καὶ τοιοῦτόν τι συμβαίνειν ἀνάγκη. ἄρ'  
 οὖν θησόμεθα νόμον διὰ ταῦτα “μηδὲ τὸ λοιπὸν  
 ἐξεῖναι τῇ βουλῇ μηδὲ τῷ δήμῳ μήτε προβουλεύειν  
 μήτε χειροτονεῖν μηδέν”; ἐγὼ μὲν οὐκ οἶμαι· οὐ  
 γὰρ ἔσμεν ἀφαιρεθῆναι δίκαιοι περὶ ὧν ἂν ἐξαπατη-  
 θώμεν, ἀλλὰ διδασχθῆναι πῶς τοῦτο μὴ πεισόμεθα,  
 καὶ θέσθαι νόμον οὐχ ὃς ἀφαιρήσεται τὸ κυρίους  
 ἡμᾶς εἶναι, ἀλλὰ δι' οὗ τὸν ἐξαπατῶντα τιμωρη-  
 σόμεθα.
- 5 Εἰ τοίνυν τις ἐάσας ταῦτ' αὐτὸ καθ' αὐτὸ ἐξετά-  
 σειε, πότερόν ποτε λυσιτελέωτερόν ἐστι κυρίους μὲν  
 ὑμᾶς εἶναι τῆς δωρειᾶς, ἐξαπατηθέντας δέ τι καὶ  
 φαύλῳ τινὶ δοῦναι, ἢ διὰ τοῦ παντελῶς ἀκύρους  
 γενέσθαι, μηδ' ἂν ἄξιόν τιν' εἶδῃτ' ἐξεῖναι τιμῆσαι,  
 εὖροιτ' ἂν μᾶλλον ἐκεῖνο λυσιτελοῦν διὰ τί; ὅτι  
 ἐκ μὲν τοῦ πλείονος ἢ προσήκει τιμᾶν πολλοὺς εὖ  
 ποιεῖν προκαλεῖσθ' ὑμᾶς, ἐκ δὲ τοῦ μηδενὶ μηδέν,  
 μηδ' ἂν ἄξιος ᾖ, διδόναι, πάντας ἀπείρξετε τοῦ  
 6 φιλοτιμεῖσθαι. πρὸς δὲ τούτῳ καὶ δι' ἐκεῖνο, ὅτι  
 οἱ μὲν ἀνάξιόν τινα τιμήσαντες εὐηθείας τινὰ δόξαν



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to dispense its own favours to whomsoever it wishes. But perhaps he may object here that he framed his law in this way because the people are so easily gulled. But by parity of reasoning why should you not be deprived of all your rights—of the whole constitution in fact? For there is no single right which has not been abused in this way. You have often been deceived into passing decrees; you have sometimes been induced to choose weak allies rather than strong; and generally, I suppose, in many of your public proceedings the same thing is bound to happen. Shall we then make a law that hereafter neither Council nor Assembly shall be permitted to deliberate or to vote on any subject? Not so, in my opinion; for we ought not to be deprived of our rights, where we have been misled; we ought to be instructed how to avoid such mistakes, and we ought to make a law, not to strip us of our own authority, but to punish those who mislead us.

Now if, putting these considerations aside, you would examine the real problem, whether it is more advantageous that you should possess the power of bestowing this privilege, even though you are sometimes duped into bestowing it on a scoundrel, or that by being wholly dispossessed of it you should be unable to grant honours even where they are deserved, you would find the former course the more advantageous. And why? Because the result of rewarding too many citizens is to encourage many to do you good service, but the result of rewarding no one, even if deserving, is to discourage emulation in all. There is also this other reason, that those who reward an undeserving individual may be credited with some

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ἔχοιεν ἄν, οἱ δὲ τοὺς ἀγαθόν τι ποιοῦντας ἑαυτοὺς  
 [459] μὴ τοῖς ὁμοίοις ἀμειβόμενοι κακίας. ὅσῳ δὴ  
 κρεῖττον εὐήθη δοκεῖν ἢ πονηρὸν εἶναι, τοσοῦτῳ  
 λῦσαι τὸν νόμον κάλλιον ἢ θέσθαι

7 Οὐ τοίνυν ἔμοιγ' οὐδ' ἐκεῖν' εὐλογον, ὦ ἄνδρες  
 Ἀθηναῖοι, σκοπομένῳ φαίνεται, καταμεμφόμενόν  
 τινας ἐπὶ ταῖς ὑπαρχούσαις δωρεαῖς τοὺς χρησίμους  
 ὄντας τῶν τιμῶν ἀποστερεῖν. εἰ γὰρ ὑπαρχουσῶν  
 τούτων φαῦλοι καὶ ἀνάξιοί τινες κατὰ τὸν τούτων  
 λόγον εἰσὶ, τί χρὴ προσδοκᾶν ἔσσεσθαι τότε, ὅταν  
 παντελῶς πλέον μέλλῃ μὴδὲν εἶναι τοῖς χρηστοῖς  
 οὖσιν;

8 Ἔτι τοίνυν ὑμᾶς κάκεῖν' ἐνθυμεῖσθαι δεῖ, ὅτι ἐκ  
 τῶν νῦν ὑπαρχόντων νόμων καὶ πάσαι κυρίων, οὗς  
 οὐδ' ἂν<sup>1</sup> αὐτὸς οὗτος ἀντίποι μὴ οὐχὶ καλῶς ἔχειν,  
 ἐνιαυτὸν διαλιπὼν ἕκαστος λητουργεῖ, ὥστε τὸν  
 ἡμῶν ἐστ' ἀτελὴς τοῦ χρόνου. εἰθ' ἥς πᾶσι  
 μέτεστι τὸ ἡμῶν καὶ τοῖς μὴδ' ὅτι οὖν ἀγαθὸν  
 πεποιηκόσιν ὑμᾶς, ταύτης τοὺς εἶ ποιήσαντας, ἃ  
 προστεθείκαμεν αὐτοῖς, ταῦτ' ἀφελώμεθα, μη-  
 δαμῶς· οὔτε γὰρ ἄλλως καλὸν οὔθ' ὑμῖν πρέπον.

9 πῶς γὰρ οὐκ αἰσχρόν, ὦ ἄνδρες Ἀθηναῖοι, κατὰ  
 μὲν τὴν ἀγορὰν ἀψευδεῖν νόμον γεγράφθαι, ἐφ' οἷς  
 οὐδέν ἐστι δημοσίᾳ βλάβος εἰ τις ψεύδεται, ἐν δὲ  
 τῷ κοινῷ μὴ χρησθαι τῷ νόμῳ τούτῳ τὴν πόλιν  
 τὴν αὐτὴν ἐπιτάξασαν τοῖς ἰδιώταις, ἀλλὰ τοὺς  
 ἀγαθόν τι πεποιηκότας ἐξαπατήσαι, καὶ ταῦτ' οὐ  
 10 μικρὰν ζημίαν ὀφλήσειν μέλλουσιν; οὐ γὰρ εἰ μὴ

<sup>1</sup> So A alone, other mss. place ἂν after ἀντίποι, and so Dindorf.

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degree of artlessness,<sup>a</sup> but those who never requite their benefactors are charged with baseness. Just so far as it is better to be thought artless than unscrupulous, it is more honourable to repeal this law than to enact it

Nor again, men of Athens, on reflection does it seem to me reasonable, when finding fault with some on the ground of the rewards they already enjoy, to rob useful citizens of their honours. For if, while these immunities exist, some of the recipients are, as our opponents say, worthless and unprofitable, what result are we to expect when there is no chance whatever of reward for the good citizens?

Then again, you must consider this point, that in accordance with the existing laws of long standing—laws of which Leptines himself cannot deny the soundness—there is an interval of a year between each public service, so that half the time a citizen is immune. And then, when all citizens, even those who have not benefited you in the least, enjoy a half share in that privilege, are we to take away from your real benefactors the addition that we made to it? Surely not; for that would be dishonourable and, in your case, especially unbecoming. When we have a law which forbids cheating in the marketplace, where a falsehood entails no public injury, is it not disgraceful that in public affairs the same state should not abide by the law which it enjoins on private individuals, but should cheat its benefactors, and that although it is itself likely to incur no small penalty? For we must take account not

<sup>a</sup> εὐθθεια has many shades of meaning from simplicity to folly. Here the contrast with κακία shows that the milder sense predominates; not so in § 145

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χρήματ' ἀπόλλυτε μόνον σκεπτέον, ἀλλ' εἰ καὶ  
 δόξαν χρηστήν, περὶ ἧς μάλλον σπουδάζειτ' ἢ περὶ  
 χρημάτων, καὶ οὐ μόνον ὑμεῖς, ἀλλὰ καὶ οἱ πρό-  
 [460] γονοὶ. τεκμήριον δέ χρήματα μὲν γὰρ πλείστα  
 ποτε κτησάμενοι, πάνθ' ὑπὲρ φιλοτιμίας ἀνῆλθον,  
 ὑπὲρ δὲ δόξης οὐδένα πώποτε κίνδυνον ἐξέστησαν,  
 ἀλλὰ καὶ τὰς ἰδίας οὐσίας προσαναλίσκοντες διε-  
 τέλουν. νῦν τοίνυν οὗτος ὁ νόμος ταύτην ἀντὶ καλῆς  
 αἰσχρὰν τῇ πόλει περιάπτει, καὶ οὔτε τῶν προ-  
 γόνων οὐθ' ὑμῶν ἀξίαν. τρία γὰρ τὰ μέγιστ'  
 ὀνειδῆ κτάται, φθονερούς ἀπίστους ἀχαρίστους  
 εἶναι δοκεῖν.

- 11 "Οτι τοίνυν οὐδ' ἐστὶν ὅλως, ὧ ἄνδρες Ἀθηναῖοι,  
 τοῦ ἡθους τοῦ ὑμετέρῳ κύριον ποιῆσαι τοιοῦτον  
 νόμον, καὶ τοῦτο πειράσομαι δείξαι διὰ βραχέων,  
 ἔν τι τῶν πρότερον πεπραγμένων τῇ πόλει διεξ-  
 ελθών. λέγονται χρήμαθ' οἱ τριάκοντα δανείσα-  
 σθαι παρὰ Λακεδαιμονίων ἐπὶ τοὺς ἐν Πειραιεῖ.  
 ἐπειδὴ δ' ἡ πόλις εἰς ἐν ἦλθε καὶ τὰ πράγματ'  
 ἐκεῖνα κατέστη, πρέσβεις πέμψαντες οἱ Λακεδαιμό-  
 12 νιοὶ τὰ χρήματα ταῦτ' ἀπήτουν. λόγων δὲ γιγνο-  
 μένων καὶ τῶν μὲν τοὺς δανεισαμένους ἀποδοῦναι  
 κελευόντων, τοὺς ἐξ ἄστεως, τῶν δὲ τοῦτο πρῶτον  
 ὑπάρξαι τῆς ὁμονοίας σημεῖον ἀξιούντων, κοινῇ  
 διαλύσαι τὰ χρήματα, φασὶ τὸν δῆμον ἐλέσθαι  
 συνεισενεγκεῖν αὐτὸν καὶ μετασχεῖν τῆς δαπάνης,

\* He refers to the wealth of the State in the time of Pericles (*cf.* the speech *On Organization*, § 26), and to the exertions of the Athenians during the Peloponnesian War.

## AGAINST LEPTINES, 10-12

only of loss of money, but of loss of good fame, which you are more anxious to keep than your money—yes, you and your ancestors also. The proof of this is that when they had accumulated vast sums, they spent all for honour, and when reputation was at stake, they never shrank from danger, but even lavished their private fortunes without stint.<sup>a</sup> As it stands, then, this law reflects on your city not honour but disgrace, unworthy alike of your ancestors and of yourselves; for Athens is incurring the three worst reproaches—that men should think us envious, faithless, ungrateful.

Next, men of Athens, that it is absolutely contrary to the national character to ratify such a law as this, I will also endeavour to show you briefly by an example of our conduct in the past. The Thirty Tyrants are said to have borrowed money from the Lacedaemonians for use against the patriots in the Piraeus.<sup>b</sup> But when unity was restored to the State and those disputes were settled, the Lacedaemonians sent envoys to demand payment. When the question was discussed and some were for ordering the city-party, who were the real borrowers, to repay, while others claimed that the first sign of reconciliation should be the joint settlement of the debt, they say that the people chose to pay their contribution and bear their share of the

<sup>a</sup> In 403 Thrasybulus and the exiled democrats had occupied the Piraeus and defeated the Thirty, whose government was then changed to that of the Ten. The Spartans were persuaded by Lysander to lend the Ten 100 talents, but shortly afterwards Pausanias, the Spartan king, who was no friend to Lysander, intervened, withdrew the Spartan garrison from the Acropolis, and reconciled the parties. The story of the loan is narrated by Xenophon and Plutarch; the decree of the Assembly, accepting responsibility for the repayment, is attested also by Isocrates, *Areopag.* 67.

## DEMOSTHENES

ὥστε μὴ λῦσαι τῶν ὁμολογημένων μηδέν. πῶς οὖν οὐ δεινόν, ὦ ἄνδρες Ἀθηναῖοι, εἰ τότε μὲν τοῖς ἡδικοκκόσιν ὑμᾶς ὑπὲρ τοῦ μὴ ψεύσασθαι τὰ χρήματ' εἰσφέρειν ἠθελήσατε, νῦν δ' ἐξὸν ὑμῖν ἄνευ δαπάνης τὰ δίκαια ποιῆσαι τοῖς εὐεργέταις, λύσασι τὸν νόμον, ψεύδεσθαι μᾶλλον αἰρήσεσθε; ἐγὼ μὲν οὐκ ἄξιω.

- 13 Τὸ μὲν τοίνυν τῆς πόλεως ἦθος, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἐπ' ἄλλων πολλῶν καὶ ἐφ' ὧν εἶπον ἴδοι  
 [461] τις ἂν τοιοῦτον, ἀψευδὲς καὶ χρηστόν, οὐ τὸ λυσιστελέστατον πρὸς ἀργύριον σκοποῦν, ἀλλὰ τί καὶ καλὸν πράξαι. τὸ δὲ τοῦ θέντος τὸν νόμον, τὰ μὲν ἄλλ' ἔγωγ' οὐκ οἶδα, οὐδὲ λέγω φλαῦρον οὐδὲν οὐδὲ σύνοιδα, ἐκ δὲ τοῦ νόμου σκοπῶν εὐρίσκω πολὺν  
 14 τούτου κεχωρισμένον. φημὶ τοίνυν ἐγὼ κάλλιον εἶναι τοῦτον ὑμῖν ἀκολουθῆσαι περὶ τοῦ λῦσαι τὸν νόμον ἢ ὑμᾶς τούτῳ περὶ τοῦ θέσθαι, καὶ λυσιστελέστερον εἶναι καὶ ὑμῖν καὶ τούτῳ τὴν πόλιν πεπεικέναι Λεπτινήν ὅμοιον αὐτῇ γενέσθαι δοκεῖν ἢ αὐτὴν ὑπὸ τούτου πεπεῖσθαι ὅμοίαν εἶναι τούτῳ· οὐδὲ γὰρ εἰ πάννυ χρηστός ἐσθ', ὥς ἐμοῦ γ' ἔνεκ' ἔστω, βελτίων ἐστὶ τῆς πόλεως τὸ ἦθος.
- 15 Νομίζω τοίνυν ὑμᾶς, ὦ ἄνδρες δικασταί, ἄμεινον ἂν περὶ τοῦ παρόντος βουλευσασθαι, εἰ καὶ ἐκείνο μάθοιτε, ὅτι ὦ μόνῳ μείζους εἰσὶν αἱ παρὰ τῶν δῆμων δωρεαὶ τῶν παρὰ τῶν ἄλλων πολιτειῶν [διδομένων],<sup>1</sup> καὶ τοῦτ' ἀφαιρεῖται νῦν τῷ νόμῳ τῇ μὲν γὰρ χρεῖα τῇ τῶν εὐρισκομένων τὰς δωρεὰς οἱ τύραννοι καὶ οἱ τὰς ὀλιγαρχίας ἔχοντες μάλιστα δύνανται τιμᾶν· πλούσιον γὰρ ὃν ἂν βούλονται

<sup>1</sup> Omitted by Cobet.

## AGAINST LEPTINES, 12-15

loss, so that there should be no breach of the agreement. On that occasion, men of Athens, to avoid a breach of faith, you consented to pay money to those who had injured you, but now, when you might without any expense requite your benefactors by repealing this law, will it not be strange if you prefer to break your faith? I for one cannot approve of it.

The instance I have quoted, men of Athens, as well as many others, will show what our national character is—truthful, honest, and, where money is concerned, not asking what pays best, but what is the honourable thing to do. But as to the character of the proposer of this law, I have no further knowledge of him, nor do I say or know anything to his prejudice; but if I may judge from his law, I detect a character very far removed from what I have described. I say, then, that it would be more honourable for Leptines to be guided by you in repealing the law than for you to be guided by him in ratifying it, and it would be more profitable for you, as well as for him, that Athens should persuade Leptines to assume a likeness to herself than that she should be persuaded by Leptines to be like him; for even if he is a really good man—and he may be, for aught I know—he cannot excel her in character.

Moreover, gentlemen, I think that you would come to a sounder judgement in this matter if you would observe this further truth, that the present law removes just the one advantage which the rewards of a democracy have over those of other constitutions. For in the material value to the recipients of the rewards bestowed, a tyranny or an oligarchy has an immense advantage in that they can make anyone they choose instantaneously rich;

# DEMOSTHENES

- παραχρήμ' ἐποίησαν· τῇ δὲ τιμῇ καὶ τῇ βεβαιότητι  
 τὰς παρὰ τῶν δῆμων δωρειὰς εὐρήσεται οὐσας  
 16 βελτίους·<sup>9</sup> τό τε γὰρ μὴ μετ' αἰσχύνης ὥς κολα-  
 κεύοντα λαμβάνειν, ἀλλ' ἐν ἰσηγορίᾳ δοκοῦντ' ἄξιόν  
 τινος εἶναι τιμᾶσθαι τῶν καλῶν ἐστὶ, τό θ' ὑπὸ τῶν  
 ὁμοίων ἐκόντων θαυμάζεσθαι τοῦ παρὰ τοῦ δεσπό-  
 του λαμβάνειν ὁτιοῦν κρεῖττον εἶναι δοκεῖ. παρὰ  
 μὲν γὰρ ἐκείνοις μείζων ἐστὶν ὁ τοῦ μέλλοντος  
 φόβος τῆς παρούσης χάριτος, παρὰ δ' ὑμῖν ἀδεῶς  
 17 ἂν λάβῃ τις ἔχειν ὑπῆρχε τὸν γοῦν ἄλλον χρόνον. ὁ  
 [462] τοίνυν τὴν πίστιν ἀφαιρῶν τῶν δωρειῶν νόμος  
 οὗτος, ᾧ μόνῳ κρεῖττους εἰσὶν αἱ παρ' ὑμῶν  
 δωρειαί, τοῦτ' ἀφαιρεῖται. καίτοι τῶν ἀπασῶν ἥς  
 ἂν τινος πολιτείας τὸ κομίζεσθαι τοὺς εὐνοὺς τοῖς  
 καθεστῶσι χάριν ἐξέλῃς, οὐ μικρὰν φυλακὴν αὐτῶν  
 ταύτην ἀφῆρηκώς ἔσει.
- 18 Τάχα τοίνυν ἴσως ἐκείνο λέγειν ἂν ἐπιχειρήσειε  
 Λεπτίνης, ἀπάγων ὑμᾶς ἀπὸ τούτων, ὥς αἱ λητουρ-  
 γίαι νῦν μὲν εἰς πένητας ἀνθρώπους ἔρχονται, ἐκ δὲ  
 τοῦ νόμου τούτου λητουργήσουσιν οἱ πλουσιώτατοι.  
 ἔστι δὲ τοῦθ' οὕτως μὲν ἀκοῦσαι λόγον τιν' ἔχον·  
 εἰ δέ τις αὐτ' ἀκριβῶς ἐξετάσειε ψεῦδος ἂν φανείη.  
 εἰσὶ γὰρ δήπου παρ' ἡμῖν αἷ τε τῶν μετοίκων  
 λητουργίαι καὶ αἱ πολιτικαί, ὧν ἑκατέρων ἐστὶ τοῖς  
 εὐρημένοις ἡ ἀτέλεια, ἣν οὗτος ἀφαιρεῖται. τῶν  
 γὰρ εἰς τὸν πόλεμον καὶ τὴν σωτηρίαν τῆς πόλεως  
 εἰσφορῶν καὶ τριηραρχιῶν ὀρθῶς καὶ δικαίως  
 οὐδεὶς ἐστ' ἀτελής ἐκ τῶν παλαιῶν νόμων, οὐδ' οὗς  
 οὗτος ἔγραψε, τοὺς ἀφ' Ἀρμοδίου καὶ Ἀριστογεί-  
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## AGAINST LEPTINES, 15-18

but in honour and in security of possession you will find that the gifts of a democracy are to be preferred. For not the receipt of a flatterer's pay with its taint of shame, but to be honoured, where speech is free, as one who is deemed worthy—that is true glory ; and to enjoy the willing admiration of equals seems better than to accept the richest gift from a tyrant's hand. For in those communities the fear of to-morrow outweighs the favour of to-day, but in your city a man could keep what he won without fear of loss, at any rate in time past. So the law which destroys confidence in the rewards takes away the one thing that gives a higher value to rewards which you bestow. And indeed, if from any one of all known forms of government you take away the right of loyal supporters of the constitution to receive favours, you will find that you have deprived those governments of no unimportant safeguard.

Now perhaps Leptines will try to divert your attention from these points and assert that at present the public services fall upon the poor, but that under his law they will be performed by the wealthiest class. At first hearing, the plea seems to have some weight ; but examine it strictly and the fallacy will be exposed. For there are, as you know, among us some services that fall upon resident aliens and others that fall upon citizens, and the exemption, which Leptines would remove, has been granted in the case of both. For from special contributions for war or for national defence and also from the equipment of war-galleys, rightly and justly in accordance with earlier laws, no one is exempt, not even the descendants of Harmodius and Aristogiton, whom

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19 τονος. σκεψώμεθα δὴ τίνας ἡμῖν εἰσποιεῖ χορηγοὺς  
 εἰς ἐκείνας τὰς λητουργίας, καὶ πόσους, ἂν μὴ  
 τούτῳ προσέχωμεν, ἀφήσει. οἱ μὲν τοίνυν πλουσιώ-  
 τατοι τριηραρχοῦντες ἀεὶ τῶν χορηγιῶν ἀτελεῖς  
 ὑπάρχουσιν, οἱ δ' ἐλάττω τῶν ἱκανῶν κεκτημένοι,  
 τὴν ἀναγκαίαν ἀτέλειαν ἔχοντες, ἔξω τοῦ τέλους  
 εἰσὶ τοῦτου· οὐκοῦν τούτων μὲν οὐδετέρων οὐδεὶς  
 20 διὰ τὸν νόμον ἡμῖν προσέσται χορηγός. ἀλλὰ νῆ  
 Δί' εἰς τὰς τῶν μετοίκων λητουργίας εἰσποιεῖ  
 πολλοὺς. ἀλλ' ἐὰν δείξῃ πέντε, ἐγὼ ληρεῖν ὁμο-  
 [463] λογῶ. θήσω τοίνυν ἐγὼ μὴ τοιοῦτόν εἶναι τοῦτο,  
 ἀλλὰ καὶ τῶν μετοίκων πλείονας ἢ τοσοῦτους, ἐὰν ὁ  
 νόμος τεθῇ, τοὺς λητουργοῦντας ἔσεσθαι, καὶ τῶν  
 πολιτῶν μηδέν' ἐκ τριηραρχίας ὑπάρξειν ἀτελῆ.  
 σκεψώμεθα δὴ τί τοῦτο τῇ πόλει, ἐὰν ἅπαντες  
 οὗτοι λητουργῶσι· φανήσεται γὰρ οὐδὲ πολλοῦ δεῖ  
 21 τῆς γενησομένης ἄξιον αἰσχύνης. ὅρα δ' οὕτωςί.  
 εἰσὶ τῶν ξένων ἀτελεῖς—δέκα θήσω· καὶ μὰ τοὺς  
 θεοὺς, ὅπερ εἶπον ἀρτίως, οὐκ οἶμαι πέντ' εἶναι.  
 καὶ μὴν τῶν γε πολιτῶν οὐκ εἰσὶ πέντ' ἢ ἑξ.  
 οὐκοῦν ἀμφοτέρων ἑκκαίδεκα ποιήσωμεν αὐτοὺς  
 εἴκοσιν, εἰ δὲ βούλεσθε, τριάκοντα. πόσοι δὴ ποτ'  
 εἰσὶν οἱ κατ' ἐνιαυτὸν τὰς ἐγκυκλίους λητουργίας  
 λητουργοῦντες, χορηγοὶ καὶ γυμνασίαρχοι καὶ  
 ἐστιάτορες; ἐξήκοντ' ἴσως ἢ μικρῶ πλείους σύμ-  
 22 παντες οὗτοι. ἢν' οὖν τριάκοντ' ἀνθρωποι πλείους<sup>1</sup>  
 παρὰ πάντα τὸν χρόνον λητουργήσωσιν ἡμῖν, τοὺς

<sup>1</sup> ἢ πλείους Dindorf with all mss. except A, which omits ἢ.  
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## AGAINST LEPTINES, 19-22

Leptines has specially named Let us then see what additional contributors he provides to perform those public services, and how many will be passed over if we turn a deaf ear to him. Now the richest citizens, when equipping a war-galley, are already exempt from the ordinary services, while those whose wealth is insufficient necessarily enjoy exemption and are out of the reach of this tax ; so his law will not provide us with another contributor from either of these classes. He may reply that he recruits many aliens for the services. But if he can point to five such, I will eat my words. I will assume, then, that this is not the case, but that if the law stands, both the number of aliens performing public services will be greater, and of the citizens none will be excused because he is equipping a war-galley. Now let us consider what the State will gain if all these perform the services, for it will prove to be no compensation at all for the disgrace it will entail. Put it thus. Of aliens there are exempt—I will assume ten. And by Heaven, as I said before, I do not believe there are five. Moreover of the citizens there are not half a dozen. Sixteen of both, then. Let us call it twenty, or thirty, if you like. How many, pray, are there that annually perform the regularly recurring services—chorus-masters, presidents of gymnasia, and public hosts ? Perhaps sixty in all, or a trifle more. In order, then, that we may have thirty more men for the public services, spread over the whole

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- ἅπαντας ἀπίστως πρὸς ἡμᾶς αὐτοὺς διαθῶμεν; ἀλλ' ἴσμεν ἐκεῖνο δήπου, ὅτι λητουργήσουσιν μὲν, ἅνπερ ἢ πόλις ᾗ, πολλοὶ καὶ οὐκ ἐπιλείψουσιν, εὖ δὲ ποιεῖν ἡμᾶς οὐδεὶς ἐθελήσει, τοὺς πρότερον ποι-  
 23 ἦσαντας εἰάν ἡδικομένους ἴδῃ. εἰεν. εἰ δὲ δὴ τὰ μάλιστ' ἐπέλειπον οἱ χορηγεῖν οἰοί τε, πρὸς Διὸς πότερον κρεῖττον ᾗν εἰς συντέλειαν ἀγαγεῖν τὰς χορηγίας ὥσπερ τὰς τριηραρχίας, ἢ τοὺς εὐεργέτας ἀφελέσθαι τὰ δοθέντα; ἐγὼ μὲν ἐκεῖν' οἶμαι. νῦν μὲν γε τὸν χρόνον, ὃν ἂν τούτων ἕκαστος λητουργῇ, δίδωσι τὴν ἀνάπαισιν αὐτοῖς μόνον, μετὰ ταῦτα δ' οὐδὲν ἔλαττον ἕκαστος αὐτῶν ἀναλώσει.  
 [464] τότε δ' ἂν, μικρᾶς συντελείας ἀπὸ τῶν ὑπαρχόντων ἐκάστῳ γιγνομένης, οὐδὲν ἔπασχε δεινὸν οὐδεὶς, οὐδ' εἰ πάνν μικρὰ κεκτημένος ᾗν.  
 24 Οὕτω τοίνυν τινές, ὧ ἄνδρες Ἀθηναῖοι, σφόδρ' ἔχουσ' ἀλογίστως ὥστ' ἐπιχειροῦσι λέγειν πρὸς μὲν ταῦτ' οὐδέν, ἄλλα δὲ τοιαδί, ὡς ἄρα δεινόν, εἰ ἐν κοινῷ μὲν μηδ' ὅτιοῦν ὑπάρχει τῇ πόλει, ἰδίᾳ δὲ τινες πλουτήσουσ' ἀτελείας ἐπειλημμένοι. ἔστι δὲ ταῦτ' ἀμφότερ' οὐχὶ δίκαιον λέγειν. εἰ μὲν γάρ τις ἔχει πολλὰ μηδὲν ὑμᾶς ἀδικῶν, οὐχὶ δεῖ δήπου τούτῳ βασκαίνειν· εἰ δ' ὑψηρημένον φήσουσιν ἢ

\* As there was a list of 300 citizens qualified for the *προεισφορά* and of 1200 for the trierarchy, we may perhaps assume a list of 600 for the ordinary services. At the rate of 60 a year, it would take 10 years to work through the list, if the contributors were called upon strictly in rotation by the officials of their respective tribes. Therefore the outside estimate of 30 additional contributors, rendered available by abolishing the immunities, would provide only 3 more in each year; i.e. 3 citizens out of 60 would be relieved annually. In case of a real shortage of qualified contributors, Demosthenes would prefer the adoption of the

## AGAINST LEPTINES, 22-24

period,<sup>a</sup> is it worth our while to excite the distrust of all? But surely we must know this, that as long as Athens stands, there will be plenty of citizens, without fail, to perform the services, but not a soul will want to do us a good turn, if he sees our previous benefactors wronged. So far, so good. But if there were the most serious shortage of possible contributors, in Heaven's name, which would you prefer—to organize syndicates for those services as for the equipment of war-vessels, or to rob your benefactors of what you have given them? I think I should prefer the syndicates. By the present law, while each of these thirty is performing a public service, Leptines affords a respite for the others, and that is all; after that, each of them will have to spend as much as before; but in the other case, each would pay a small contribution, proportioned to his means, and none would be hardly treated, even if his property were quite small.

Now some of our opponents, men of Athens, are so illogical that they make no attempt to answer these arguments, but take a different line, saying for instance how monstrous it is that on the one hand there is nothing left in the Exchequer, but on the other hand private individuals will grow wealthy because they have secured an immunity. But it is not fair to combine both these statements. For if a man has great wealth without doing you any wrong, there is surely no need to look on him with envy; but if they are prepared to say that he has stolen it or gained it system, first instituted for the trierarchy in 357, whereby the 1200 were divided into 20 companies (*συμμορίαι*) of 60 each, further subdivided into syndicates (*συντέλειαί*), each responsible for one ship. This was the system reformed at a later date by Demosthenes himself.

## DEMOSTHENES

τιν' ἄλλον οὐχ ὃν προσήκει τρόπον, εἰςὶ νόμοι καθ' αὐς προσήκει κολάζειν ὅτε δὲ τοῦτο μὴ ποιούσιν, 25 οὐδὲ τὸν ἴδιον αὐτοῖς τοῦτον λεκτέον καὶ μὴν περὶ τοῦ γε μὴ εἶναι χρήματα κοινὰ τῇ πόλει, ἐκεῖν' ὑμᾶς δεῖ σκοπεῖν, ὅτι οὐδὲν ἔσεσθ' εὐπορώτεροι, τὰς ἀτελείας ἐὰν ἀφέλησθε· οὐ γὰρ κοινωνεῖ ταῖς δημοσίαις προσόδοις καὶ περιουσίαις ταῦτα τὰναλῶματ' οὐδέν. χωρὶς δὲ τούτων νυνὶ τῇ πόλει, δυοῖν ἀγαθοῖν ὄντων, πλούτου καὶ τοῦ πρὸς ἀπαντας πιστεύεσθαι, ἐστὶ τὸ τῆς πίστεως ὑπάρχον. εἰ δέ τις οἴεται δεῖν, ὅτι χρήματ' οὐκ ἔχομεν, μηδὲ δόξαν ἔχειν ἡμᾶς χρηστήν, οὐ καλῶς φρονεῖ. ἐγὼ μὲν γὰρ εὐχομαι τοῖς θεοῖς μάλιστα μὲν ἡμῖν καὶ χρήματα πολλὰ γενέσθαι, εἰ δὲ μὴ, τό γε πιστοῖς εἶναι καὶ βεβαίοις δοκεῖν διαμεῖναι.

26 Φέρε δὴ καὶ τὰς εὐπορίας, αἷς ἀναπαυομένους τινὰς εὐπορήσειν οὗτοι φήσουσιν, εἰς δέον ὑμῖν γιγνομένης δείξω. ἴστε γὰρ δήπου τοῦθ', ὅτι τῶν [465] τριηραρχῶν οὐδεὶς ἐστ' ἀτελὴς οὐδὲ τῶν εἰσφορῶν τῶν εἰς τὸν πόλεμον. οὐκοῦν ὁ πολλὰ κεκτημένος οὗτος, ὅστις ἂν ᾖ, πόλλ' εἰς ταῦτα συντελεῖ· πᾶσ' ἀνάγκη. καὶ μὴν ὅτι δεῖ τὴν εὐπορίαν εἰς ταῦθ' ὑπάρχειν πλείστην τῇ πόλει, πάντες ἂν ὁμολογήσειαν· παρὰ μὲν γὰρ τὰς ἐπὶ τῶν χορηγιῶν δαπάνας ἡμέρας μέρος ἢ χάρις τοῖς θεωμένοις ἡμῶν, παρὰ τὰς δὲ τῶν εἰς τὸν πόλεμον παρασκευῶν ἀφθονίας 27 πάντα τὸν χρόνον ἢ σωτηρία πάσῃ τῇ πόλει. ὥσθ' ὅσον ἐνθάδ' ἀφίετε, ἐκεῖ κομίζεσθε, καὶ δίδοτ' ἐν

## AGAINST LEPTINES, 24-27

in some other disreputable way, there are laws by which he can be suitably punished. But as long as they do not prosecute him, neither have they any right to make this allegation. Further, with regard to the alleged poverty of the Exchequer, you must reflect that you will not be a whit the better off if you abolish these exemptions, for the expenditure on these services has nothing to do with the revenues or the surplus of the State. And apart from all this, of two possible advantages—wealth and credit with the rest of the world—our State to-day enjoys the latter. But if anyone imagines that because we have no money we need not also keep our honour bright, his judgement is at fault. For myself indeed, I pray Heaven that, if so it may be, our wealth also may increase, but if not, then at least that our reputation for good faith and constancy may remain sure.

Now take the large fortunes which, according to our opponents, some citizens will amass if relieved of the services, but which I will show to be available for your needs. For of course you are aware that no one is exempt from the equipment of war-galleys or from the special contributions for war. So this person, whoever he may be, who owns much, contributes much to those objects; there is no getting out of it. And again, all would agree that the resources which the State can rely on for these objects should be as great as possible. For money spent by the chorus-masters affords those of us who are in the theatre gratification for a fraction of a day; but money lavished on equipment for war gives security to the whole city for all time. Therefore whatever you remit with one hand, you receive with

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τιμῆς μέρει ταῦτα, ἃ καὶ μὴ λαβοῦσιν ἔστιν ἔχειν τοῖς τοῦ τριηραρχεῖν ἄξια κεκτημένοις ἀλλὰ μὴν ὅτι τῶν τριηραρχιῶν οὐδεὶς ἔστ' ἀτελής, οἶμαι μὲν ὑμᾶς εἰδέναι πάντας, ὅμως δὲ καὶ τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται. λαβὲ τὸν περὶ τῶν τριηραρχιῶν νόμον καὶ λέγε τοῦτ' αὐτό.

### ΝΟΜΟΣ

[Ἀτελῇ δὲ μηδένα εἶναι τριηραρχίας πλὴν τῶν ἐννέα ἀρχόντων]

- 28 Ὅραθ' ὥς σαφῶς, ὦ ἄνδρες Ἀθηναῖοι, μηδέν εἶναι τριηραρχίας ἀτελῇ διείρηκεν ὁ νόμος πλὴν τῶν ἐννέ' ἀρχόντων. οὐκοῦν οἱ μὲν ἐλάττω κεκτημένοι τοῦ τριηραρχίας ἄξι' ἔχειν ἐν ταῖς εἰσφοραῖς συντελοῦσιν εἰς τὸν πόλεμον, οἱ δ' ἐφικνούμενοι τοῦ τριηραρχεῖν εἰς ἀμφοτέρ' ὑμῖν ὑπάρξουσιν χρήσιμοι, καὶ τριηραρχεῖν καὶ εἰσφέρειν. τίν' οὖν ῥαστώνην τοῖς πολλοῖς ὁ σός, ὦ Λεπτίνη, ποιεῖ νόμος, εἰ μίας ἢ δυοῖν φυλαῖν ἓνα χορηγὸν καθίστησιν, ὃς ἀνθ' ἐνὸς ἄλλου τοῦθ' ἀπαξ ποιήσας ἀπηλλάσσεται<sup>1</sup>; ἐγὼ μὲν οὐχ ὀρώ. τῆς δέ γ' αἰσχύνης ὅλην ἀνα-  
[466] πίμπλησι τὴν πόλιν καὶ τῆς ἀπιστίας. οὐκοῦν ὅτε πολλῶ μείζονα βλάβει τῶν ὠφελιῶν ὧν ἔχει, προσήκει λελύσθαι παρὰ τοῖσδ' αὐτόν; ἔγωγ' ἂν φαίην
- 29 Ἔτι δ', ὦ ἄνδρες δικασταί, διὰ τὸ γεγράφθαι ἐν τῷ νόμῳ διαρρήδην αὐτοῦ "μηδένα μήτε τῶν

<sup>1</sup> So Cobet; ἀπαλλάσσεται Dindorf with all mss.

<sup>a</sup> According to Demosthenes' lowest estimate, there would be 5 or 6 citizens and 10 aliens exempt · total 16. This number he is willing to double, making the full total 30 and 510



## AGAINST LEPTINES, 27-29

the other ; and you grant as an honour exemptions which even those who receive them cannot enjoy, if they have wealth sufficient for the equipment of a war-vessel. But although I suppose you all know that no one is exempt from the latter service, the clerk shall read to you the actual statute. Take the law about the trierarchy and read this clause only.

*[The clause is read]*

[And none shall be exempt from the trierarchy except the nine archons.]

You see, Athenians, how explicitly the law lays down that none shall be exempt from the equipment of a war-galley except the nine archons. So those whose wealth falls short of the qualification for that service will contribute by groups to the special war-tax, but those who reach that qualification will be available both for the war-galleys and for the war-tax. Then what relief does your law, Leptines, afford to the main body of citizens, if from one or two tribes it provides a single contributor, who, having relieved one other citizen on one occasion, will thereafter be exempt ?<sup>a</sup> I can see no relief. On the other hand it taints the honour and credit of the whole State. Therefore, when the damage it will inflict is greater than the benefit it confers, ought it not to be repealed by this court ? Such would be my verdict.

My next point is this, gentlemen of the jury. The law of Leptines explicitly states that " none, whether

the total of citizens presumably 10 or 12. If spread over the 10 tribes, the lower estimate would give, roughly, one contributor for 2 tribes ; and the higher, one for each tribe.

# DEMOSTHENES

πολιτῶν μήτε τῶν ἰσοτελῶν μήτε τῶν ξένων εἶναι ἀτελῆ, μή διηρησθαι δ' ὅτου ἀτελῆ, χορηγίας ἢ τινος ἄλλου τέλους, ἀλλ' ἀπλῶς "ἀτελῆ μηδένα πλὴν τῶν ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος," καὶ ἐν μὲν τῷ "μηδένα" πάντας περιλαμβάνειν τοὺς ἄλλους, ἐν δὲ τῷ "τῶν ξένων" μὴ διορίζειν τῶν οἰκούντων Ἀθήνησιν, ἀφαιρεῖται καὶ Λεύκωνα

30 τὸν ἄρχοντα Βοσπόρου καὶ τοὺς παῖδας αὐτοῦ τὴν δωρεῖαν ἣν ὑμεῖς ἔδοτ' αὐτοῖς. ἔστι γὰρ γένει μὲν δήπου ὁ Λεύκων ξένος, τῇ δὲ παρ' ὑμῶν ποιήσει πολίτης· κατ' οὐδέτερον δ' αὐτῷ τὴν ἀτέλειαν ἔστιν ἔχειν ἐκ τούτου τοῦ νόμου. καίτοι τῶν μὲν ἄλλων εὐεργετῶν χρόνον τιν' ἕκαστος ἡμῖν χρήσιμον αὐτὸν παρέσχεν, οὗτος δ', ἂν σκοπήτε, φανήσεται συν-εχῶς ἡμᾶς εὖ ποιῶν, καὶ ταῦθ' ὧν μάλισθ' ἡμῶν ἢ

31 πόλις δέεται. ἴστε γὰρ δήπου τοῦθ', ὅτι πλείστῳ τῶν πάντων ἀνθρώπων ἡμεῖς ἐπεισάκτω σίτῳ χρώμεθα. πρὸς τοίνυν ἅπαντα τὸν ἐκ τῶν ἄλλων ἐμπορίων ἀφικνούμενον ὁ ἐκ τοῦ Πόντου σίτος εἰσπλέων ἐστίν· εἰκότως οὐ γὰρ μόνον διὰ τὸ τὸν τόπον τοῦτον σῖτον ἔχειν πλείστον τοῦτο γίννεται, ἀλλὰ διὰ τὸ κύριον ὄντα τὸν Λεύκων' αὐτοῦ τοῖς ἄγουσιν Ἀθήναζε ἀτέλειαν δεδωκέναι, καὶ κηρύττειν πρώτους γεμίζεσθαι τοὺς ὡς ὑμᾶς πλέοντας.

32 ἔχων γὰρ ἐκεῖνος ἑαυτῷ καὶ τοῖς παισὶ τὴν ἀτέλειαν ἅπασι δέδωκεν ὑμῖν τοῦτο δ' ἡλίκον ἐστὶ θεωρή-  
467] σατε. ἐκεῖνος πράττεται τοὺς παρ' αὐτοῦ σῖτον

<sup>a</sup> Leucon, son and successor of Satyrus, reigned over the Cimmerian Bosphorus (Crimea) from 393 to 353. In return for his services here described, the Athenians had made him a citizen, voted him a golden crown, and allowed him exemption not only from the public services but also from the payment of customs at the Piræus. His sons were 512.

## AGAINST LEPTINES, 29-32

citizen or enfranchised alien or foreigner, shall be exempt," and does not specify from what, whether from the public service or from any other charge, but simply that "none shall be exempt except the descendants of Harmodius and Aristogiton." The word "none" must be taken to include all classes, and "foreigner" is not further defined as resident at Athens. It follows that Leptines deprives Leucon,<sup>a</sup> the ruler of the Bosphorus, and his children of the reward which you bestowed on them. For, of course, Leucon is a foreigner by birth, though by adoption an Athenian citizen, but on neither ground can he claim exemption, if this law stands. And yet, while of our other benefactors each has made himself useful to us on one occasion, Leucon will be found on reflection to be a perpetual benefactor, and that in a matter especially vital to our city. For you are aware that we consume more imported corn than any other nation. Now the corn that comes to our ports from the Black Sea is equal to the whole amount from all other places of export. And this is not surprising; for not only is that district most productive of corn, but also Leucon, who controls the trade, has granted exemption from dues to merchants conveying corn to Athens, and he proclaims that those bound for your port shall have priority of lading. For Leucon, enjoying exemption for himself and his children, has granted exemption to every one of you. See what this amounts to. He exacts a toll of one-thirtieth from exporters of corn from his country.

Spartocus and Paerisades, who succeeded him as joint rulers, and Apollonius. An inscription in their honour was voted in the years 347-346. It was discovered at Athens and published in 1877. See Hicks, *Manual of Greek Historical Inscriptions*, no. 111.

## DEMOSTHENES

- ἐξάγοντας τριακοστήν αἱ τοῖνυν παρ' ἐκείνου δεῦρ' ἀφικνούμεναι σίτου μυριάδες περὶ τετταράκοντ' εἰσὶν καὶ τοῦτ' ἐκ τῆς παρὰ τοῖς σιτοφύλαξιν ἀπογραφῆς ἂν τις ἴδοι. οὐκοῦν παρὰ μὲν τὰς τριάκοντα μυριάδας μυρίους δίδωσι μεδίμνους ἡμῖν,
- 33 παρὰ δὲ τὰς δέκα ὥσπερανεὶ τρισχιλίου. τοσοῦτου τοῖνυν δεῖ ταύτην ἀποστερηῆσαι τὴν δωρεῖαν τὴν πόλιν, ὥστε προσκατασκευάσας ἐμπόριον Θεοδοσίαν, ὃ φασιν οἱ πλείοντες οὐδ' ὅτιοῦν χεῖρον εἶναι τοῦ Βοσπόρου, κἀνταῦθ' ἔδωκε τὴν ἀτέλειαν ἡμῖν καὶ τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, ὅς' εὐεργέτηκεν ὑμᾶς οὗτος ἀνὴρ καὶ βυτὸς καὶ οἱ πρόγονοι· ἀλλὰ πρωπέρυσι σιτοδείας παρὰ πᾶσιν ἀνθρώποις γενομένης οὐ μόνον ὑμῖν ἱκανὸν σίτον ἀπέστειλεν, ἀλλὰ τοσοῦτον ὥστε πεντεκαίδεκα ἄργυρίου τάλανθ', ἃ Καλλισθένης διώκησε, προσ-
- 34 περιγενέσθαι. τί οὖν οἶεσθ', ὦ ἄνδρες Ἀθηναῖοι, τοῦτον τὸν τοιοῦτον περὶ ὑμᾶς γεγεννημένον, ἐὰν ἀκούσῃ νόμῳ τὴν ἀτέλειαν ὑμᾶς ἀφηρημένους αὐτὸν καὶ μηδ' ἂν μεταδόξῃ ποτὲ ψηφισαμένους ἐξεῖναι δοῦναι, ἃρ' ἀγνοεῖθ' ὅτι ὁ αὐτὸς νόμος οὗτος ἐκεῖνόν τ' ἀφαιρήσεται τὴν ἀτέλειαν, κύριος ἂν γένηται, καὶ ὑμῶν τοὺς παρ' ἐκείνου σιτηγοῦν-
- 35 τας; οὐ γὰρ δήπου τοῦτό γ' ὑπέιληφεν οὐδεὶς, ὥς ἐκείνος ὑπομενεῖ ἑαυτῷ μὲν ἀκύρους εἶναι τὰς παρ'

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<sup>a</sup> To help his audience in this piece of mental arithmetic, Demosthenes divides his 400,000 into two parts, of 300,000 (of which the thirtieth is easily calculated) and of 100,000, the thirtieth of which is 3333 $\frac{1}{3}$  or roughly 3000. It should be remembered that the medimnus is more strictly about a bushel and a half

<sup>b</sup> Here not the district, but the capital, Panticapaeum,

## AGAINST LEPTINES, 32-35

Now from the Bosphorus there come to Athens about four hundred thousand bushels; the figures can be checked by the books of the grain-commissioners. So for each three hundred thousand bushels he makes us a present of ten thousand bushels, and for the remaining hundred thousand a present of roughly three thousand.<sup>a</sup> Now, so little danger is there of his depriving our state of this gift, that he has opened another depot at Theudisia, which our merchants say is not at all inferior to the Bosphorus,<sup>b</sup> and there, too, he has granted us the same exemption. I omit much that might be said about the other benefits conferred upon you by this prince and also by his ancestors, but the year before last, when there was a universal shortage of grain, he not only sent enough for your needs, but such a quantity in addition that Callisthenes had a surplus of fifteen talents of silver to dispose of.<sup>c</sup> What, then, men of Athens, do you expect of this man, who has proved himself such a friend to you, if he learns that you have deprived him by law of his immunity, and have made it illegal to bestow it hereafter, even if you change your minds? Are you not aware that this same law, if ratified, will take away the immunity, not only from Leucon, but from those of you who import corn from his country?<sup>d</sup> For surely no one dreams that he will tolerate the cancelling of your the modern Kertch. Sixty miles west lies Theudisia (Kaffa), an ancient colony of Miletus

<sup>a</sup> Callisthenes, as *σιτῶνης* or Food Controller (an office held by Demosthenes himself, *De Cor.* 248), received so much corn from Leucon that, after supplying the needs of Athens, he was able to make 15 talents for the treasury by selling the surplus elsewhere.

<sup>d</sup> Because Leucon will, of course, retaliate by imposing the dues again.

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ὑμῶν δωρείας, ὑμῖν δὲ μένειν τὰς παρ' ἑαυτοῦ.  
οὐκοῦν πρὸς πολλοῖς οἷς ὁ νόμος βλάψειν ὑμᾶς φαί-  
νεται, καὶ προσαφαιρεῖται τι τῶν ὑπαρχόντων ἤδη.  
[468] εἴθ' ὑμεῖς ἔτι σκοπεῖτ' εἰ χρὴ τοῦτον ἐξαλεῖψαι, καὶ  
οὐ πάλαι βεβούλευσθε; ἀνάγνωθι λαβὼν αὐτοῖς τὰ  
ψηφίσματα τὰ περὶ τοῦ Λεύκωνος.

### ΨΗΦΙΣΜΑΤΑ

- 36 Ὡς μὲν εἰκότως καὶ δικαίως τετύχηκε τῆς  
ἀτελείας παρ' ὑμῶν ὁ Λεύκων, ἀκηκόατ' ἐκ τῶν  
ψηφισμάτων, ὧ ἄνδρες δικασταί. τούτων δ' ἀπάν-  
των στήλας ἀντιγράφους ἐστήσαθ' ὑμεῖς κἀκείνος,  
τὴν μὲν ἐν Βοσπόρῳ, τὴν δ' ἐν Πειραιεῖ, τὴν δ' ἐφ'  
Ἱερῷ σκοπεῖτε δὴ πρὸς ὅσης κακίας ὑπερβολὴν  
ὑμᾶς ὁ νόμος προάγει, ὃς ἀπιστότερον τὸν δῆμον  
37 καθίστησ' ἐνὸς ἀνδρός. μὴ γὰρ οἴεσθ' ὑμῖν ἄλλο τι  
τὰς στήλας ἐστάναι ταύτας ἢ τούτων πάντων ὧν  
ἔχετ' ἢ δεδώκατε συνθήκας, αἷς ὁ μὲν Λεύκων  
ἐμμένων φανεῖται καὶ ποιεῖν αἰεὶ τι προθυμούμενος  
ὑμᾶς εἶ, ὑμεῖς δ' ἐστώσας ἀκύρους πεποιηκότες, ὃ  
πολὺ δεινότερον τοῦ καθελεῖν αὐταὶ γὰρ οὕτως  
τοῖς βουλομένοις κατὰ τῆς πόλεως βλασφημεῖν  
38 τεκμήριον ὥς ἀληθῆ λέγουσιν ἐστήξουσιν. φέρ',  
ἐὰν δὲ δὴ πέμψας ὥς ἡμᾶς ὁ Λεύκων ἐρωτᾷ, τί  
ἔχοντες ἐγκαλέσαι καὶ τί μεμφόμενοι τὴν ἀτέλειαν  
αὐτὸν ἀφῆρησθε, τί πρὸς θεῶν ἐροῦμεν ἢ τί γράψει  
ποθ' ὁ τὸ ψήφισμ' ὑπὲρ ἡμῶν γράφων; ὅτι νῆ Δί'  
39 ἦσαν τῶν εὐρημένων τινὲς ἀνάξιοι ἐὰν οὖν εἴπη  
πρὸς ταῦτ' ἐκείνος "καὶ γὰρ Ἀθηναίων τινὲς

<sup>a</sup> On the Asiatic side of the entrance to the Thracian Bosphorus from the Euxine

<sup>b</sup> Both nouns being feminine plural, Demosthenes is able to fuse completely the literal and metaphorical meanings.

## AGAINST LEPTINES, 35-39

gifts to him, and let his own gifts to you stand good. So to the many disadvantages that this law will obviously entail upon you, may be added the immediate loss of part of your resources. In view of this, are you still considering whether you ought to erase it from the statute-book? Have you not made up your minds long ago? Take and read them the decrees touching Leucon.

[*The decrees are read*]

How reasonable and just was the immunity which Leucon has obtained from you, these decrees have informed you, gentlemen of the jury. Copies of all these decrees on stone were set up by you and by Leucon in the Bosphorus, in the Piræus, and at Hierum.<sup>a</sup> Just reflect to what depths of meanness you are dragged by this law, which makes the nation less trustworthy than an individual. For you must not imagine that the pillars standing there are anything else than the covenants of all that you have received or granted; and it will be made clear that Leucon observes them and is always eager to benefit you, but that you have repudiated them while they still stand; and that is a far worse offence than to pull them down<sup>b</sup>; for when men wish to traduce our city, there will stand the pillars to witness to the truth of their words. Now mark! Suppose Leucon sends and asks us on what charge or for what fault we have taken away his immunity; what, in the name of wonder, shall we say, or in what terms will the proposer of your reply draft it? He will say, I suppose, that some of those who obtained immunity did not deserve it! If, then, Leucon replies to this, "Yes; I dare say some of the Athenians are

## DEMOSTHENES

- εἰσιν ἴσως φαῦλοι, καὶ οὐ διὰ ταῦτ' ἐγὼ τοὺς χρηστοὺς ἀφειλόμην, ἀλλὰ τὸν δῆμον νομίζων χρηστὸν πάντας ἔχειν ἐῷ," οὐ δικαιότερ' ἡμῶν
- [469] ἐρεῖ; ἐμοὶ γοῦν δοκεῖ. παρὰ πᾶσι γὰρ ἀνθρώποις μᾶλλον ἔστιν ἔθος διὰ τοὺς εὐεργέτας καὶ ἄλλους τινὰς εἶποιεῖν τῶν μὴ χρηστῶν ἢ διὰ τοὺς φαύλους τοὺς ὁμολογουμένως ἀξίους χάριτος τὰ δοθέντ'
- 40 ἀφαιρεῖσθαι. καὶ μὴν οὐδ' ὅπως οὐκ ἀντιδώσει τῷ Λεύκωνί τις, ἂν βούληται, δύναμαι σκοπούμενος εὐρεῖν. χρήματα μὲν γὰρ ἔστιν αἰεὶ παρ' ὑμῖν αὐτοῦ, κατὰ δὲ τὸν νόμον τοῦτον, ἐὰν τις ἐπ' αὐτ' ἔλθῃ, ἢ στερήσεται τούτων ἢ λητουργεῖν ἀναγκασθήσεται. ἔστι δ' οὐ τὸ τῆς δαπάνης μέγιστον ἐκείνῳ, ἀλλ' ὅτι τὴν δωρεὴν ὑμᾶς αὐτὸν ἀφ-  
ηρήσθαι νομίζει.
- 41 Οὐ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μὴ Λεύκων ἀδικητῇ μόνον δεῖ σκοπεῖν, ὧς φιλοτιμίας ἔνεχ' ἡ περὶ τῆς δωρεῆς σπουδὴ γένοιτ' ἂν, οὐ χρεῖας, ἀλλὰ καὶ εἴ τις ἄλλος εἶ μὲν ἐποίησεν ὑμᾶς εὖ πράττων, εἰς δέον δὲ νῦν γέγον' αὐτῷ τὸ παρ' ὑμῶν λαβεῖν τότε τὴν ἀτέλειαν τίς οὖν οὗτός ἐστιν; Ἐπικέρδης ὁ Κυρηνάιος, ὅς, εἶπερ τις ἄλλος τῶν εἰληφότων, δικαίως ἡξιώθη ταύτης τῆς τιμῆς, οὐ τῷ μεγάλ' ἢ θαυμάσι' ἡλίκα δοῦναι, ἀλλὰ τῷ παρὰ τοιοῦτον καιρὸν ἐν ᾧ καὶ τῶν εὖ πεπονθότων ἔργον ἦν

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\* By the legal process known as *ἀντίδοσις*, a citizen called upon to perform a public service, if he thought that a richer man had been unfairly passed over, could challenge him either to perform the service in his stead or to exchange properties. Demosthenes is here putting an extreme case, for it is difficult to believe that an honorary citizen like Leu-



## AGAINST LEPTINES, 39-41

scoundrels, but I have not made that a reason for robbing the good citizens ; on the contrary, because I think the Athenians, as a nation, are good men, I allow them all a share " ; will there not be more fairness in his words than in ours ? To me, at least, it seems so. For it is the custom of all nations, for the sake of their benefactors, rather to include some bad men in their rewards, than to make the worthless men an excuse for withholding their rewards from those who are acknowledged to merit them. Nay more, upon consideration, I cannot even see why anyone should not, if he wishes, challenge Leucon to an exchange of property.<sup>a</sup> For there is always property of his at Athens, and by this law, if anyone tries to lay hands on it, Leucon will either forfeit it or be compelled to perform public service. And it is not the question of expense that will trouble him most, but the reflection that you have robbed him of his reward.

Again then, Athenians, it is not merely necessary to consider how Leucon may be spared injustice—a man whose anxiety about his privilege would arise from a sense of honour rather than from his needs—but we must also consider whether another man, who did you service when he was prosperous, may not find that the exemption he received from you then is a matter of necessity to him now. To whom, then, do I refer ? To Epicerdes of Cyrene, than whom no recipient of this honour ever deserved it better, not because his gifts were great or extraordinary, but because they came at a time when we were hard put to it to find, even among those whom we had bene-

con, resident elsewhere, could be called upon for a service, even though he had wealth deposited at Athens.

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εὐρεῖν ἐθέλοντά τινα ὧν εὐεργέτητο μεμνήσθαι.  
 42 οὗτος γὰρ ἀνὴρ, ὥς τὸ ψήφισμα τοῦτο δηλοῖ τὸ τότε  
 αὐτῷ γράφέν, τοῖς ἀλοῦσι τότε ἐν Σικελίᾳ τῶν  
 πολιτῶν, ἐν τοιαύτῃ συμφορᾷ καθεστηκόσιν, ἔδωκε  
 μνᾶς ἑκατὸν καὶ τοῦ μὴ τῷ λιμῷ πάντας αὐτοὺς  
 ἀποθάνειν αἰτιώτατος ἐγένετο καὶ μετὰ ταῦτα  
 δοθείσης ἀτελείας αὐτῷ διὰ ταῦτα παρ' ὑμῶν,  
 ὁρῶν ἐν τῷ πολέμῳ πρὸ τῶν τριάκοντα μικρὸν  
 43 σπανίζοντα τὸν δῆμον χρημάτων, τάλαντον ἔδω-  
 [470] κεν αὐτὸς ἐπαγγειλάμενος σκέψασθε δὴ πρὸς  
 Διὸς καὶ θεῶν, ἄνδρες Ἀθηναῖοι, πῶς ἂν ἄνθρωπος  
 μᾶλλον φανερὸς γένοιτ' εὖνους ὧν ὑμῖν, ἢ πῶς  
 ἦττον ἄξιος ἀδικηθῆναι, ἢ πρῶτον μὲν εἰ παρὼν τῷ  
 τῆς πόλεως ἀτυχήματι, μᾶλλον ἔλοιτο τοὺς ἀτυχοῦν-  
 τας καὶ τὴν παρὰ τούτων χάριν, ἥ τις ποτ' ἔμελλεν  
 ἔσεσθαι, ἢ τοὺς ἐν ἐκείνῳ τῷ χρόνῳ κεκρατηκότας  
 καὶ παρ' οἷς ἦν, δεύτερον δ', ἐτέραν χρεῖαν ἰδῶν, εἰ  
 φαίνοντο διδοὺς καὶ μὴ πῶς ἰδίᾳ τὰ ὄντα σώσει  
 προνοούμενος, ἀλλ' ὅπως τῶν ὑμετέρων μηδὲν  
 44 ἐνδεῶς ἔξει τὸ καθ' αὐτόν. τοῦτον μέντοι τὸν τῷ  
 μὲν ἔργῳ παρὰ τοὺς μεγίστους καιροὺς οὕτως  
 κοινὰ τὰ ὄντα τῷ δῆμῳ κεκτημένον, τῷ δὲ ῥήματι  
 καὶ τῇ τιμῇ τὴν ἀτέλειαν ἔχοντα, οὐχὶ τὴν ἀτέλειαν  
 ἀφαιρήσεσθε (οὐδὲ γὰρ οὕση χρώμενος φαίνεται),  
 ἀλλὰ τὸ πιστεύειν ὑμῖν, οὐ τί γένοιτ' ἂν αἴσχιον;  
 τὸ τοίνυν ψήφισμ' ὑμῖν αὐτ' ἀναγνώσεται τὸ τότε  
 ψηφισθὲν τῷ ἀνδρὶ καὶ θεωρεῖτ', ὧ ἄνδρες  
 Ἀθηναῖοι, ὅσα ψηφίσματ' ἄκυρα ποιεῖ ὁ νόμος, καὶ

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\* For the horrors endured by the 7000 Athenian captives,  
 scorched by day and frozen by night in the deep stone-  
 quarries of Syracuse, see Thucydides, vii. 87.

## AGAINST LEPTINES, 41-44

fited, anyone willing to remember our benefactions. For Epicerdes, as this decree then passed in his honour declares, gave a hundred *minae* to our fellow-countrymen at that time prisoners in Sicily under such distressing circumstances,<sup>a</sup> and thus he became the chief instrument in saving them from all perishing of hunger. Afterwards, when you had rewarded him with immunity, seeing that in the war<sup>b</sup> just before the rule of the Thirty the people were straitened for want of funds, he gave them a talent as a freewill offering. In the name of Zeus and all the gods, men of Athens, ask yourselves how a man could more clearly show his goodwill towards you, or how he could be less deserving of an ill return than if, being first an eye-witness of that national disaster, he should prefer the beaten side and such favours as they might some day bestow, rather than the victors among whom he found himself in their hour of triumph; or if next, seeing a further need arise, he should be found once more a donor, anxious not to hoard his own private means, but to ensure that no cause of yours should fall short of success, so far as in him lay. Yet this man, who in actual deed on those momentous occasions shared his wealth with the people, but enjoyed only a nominal and honorary immunity, will be robbed by you, not of his immunity, for it is evident that he did not use it when he had it, but of his trust in you; and what could be more discreditable than that? Now you shall hear the very words of the decree then passed in his honour. And observe, men of Athens, how many decrees this law annuls, how many

<sup>b</sup> The third period of the Peloponnesian War, called the "Decelean" War (413-404) from the Spartan fortified post at Decelea in Attica.

## DEMOSTHENES

ὅσους ἀνθρώπους ἀδικεῖ, καὶ ἐν ὁποίοις καιροῖς χρησίμους ὑμῖν παρασχόντας ἑαυτούς· εὐρήσετε γὰρ τούτους, οἷς ἤκιστα προσῆκεν, ἀδικοῦντα. λέγε.

### ΨΗΦΙΣΜΑ

- 45 Τὰς μὲν εὐεργεσίας, ἀνθ' ὧν εὖρετο τὴν ἀτέλειαν ὁ Ἐπικέρδης, ἀκηκόατ' ἐκ τῶν ψηφισμάτων, ὧ ἄνδρες δικασταί. σκοπεῖτε δὲ μὴ τοῦτ', εἰ μνᾶς ἑκατὸν καὶ πάλιν τάλαντον ἔδωκεν (οὐδὲ γὰρ τοὺς λαβόντας ἔγωγ' ἡγοῦμαι τὸ πλῆθος τῶν χρημάτων  
471] θαυμάσαι), ἀλλὰ τὴν προθυμίαν καὶ πρὸ αὐτὸν ἐπαγγειάμενον ποιεῖν καὶ τοὺς καιροὺς ἐν οἷς. πάντες  
46 μὲν γὰρ εἰσιν ἴσως ἄξιοι χάριν ἀνταπολαμβάνειν οἱ προυπάρχοντες τῷ ποιεῖν εὖ, μάλιστα δ' οἱ παρὰ τὰς χρείας, ὧν εἰς οὗτος ἀνὴρ ὧν φαίνεται. εἴτ' οὐκ αἰσχυρόμεθ', ὧ ἄνδρες Ἀθηναῖοι, τοὺς τοῦ τοιούτου παῖδας εἰ μηδεμίαν ποιησάμενοι τούτων μηδενὸς μνείαν ἀφηρημένοι φανούμεθα τὴν δωρεάν,  
47 μηδὲν ἔχοντες ἐγκαλέσαι; οὐ γὰρ εἰ ἕτεροι μὲν ἦσαν οἱ τότε σωθέντες ὑπ' αὐτοῦ καὶ δόντες τὴν ἀτέλειαν, ἕτεροι δ' ὑμεῖς οἱ νῦν ἀφαιρούμενοι, ἀπολύει τοῦτο τὴν αἰσχύνην, ἀλλ' αὐτὸ δὴ τοῦτο καὶ τὸ δεινὸν ἐστίν. εἰ γὰρ οἱ μὲν εἰδότες καὶ παθόντες ἄξια τούτων ἐνόμιζον εὖ πάσχειν, ἡμεῖς δ' οἱ λόγῳ ταύτ' ἀκούοντες ὡς ἀναξίων ἀφ-  
48 αιρησόμεθα, πῶς οὐχ ὑπέρδεινον ποιήσομεν; ὁ αὐτὸς τοίνυν ἐστὶ μοι λόγος οὗτος καὶ περὶ τῶν τοὺς τετρακοσίους καταλυσάντων, καὶ περὶ τῶν ὅτ' ἔφευγεν ὁ δῆμος χρησίμους αὐτοὺς παρασχόντων.  
522

## AGAINST LEPTINES, 44-48

individuals it wrongs, and what occasions they chose for making themselves serviceable to you; for you will find that the law wrongs just the men who least deserve it. Read.

[*The decree is read*]

Gentlemen of the jury, you have heard from the decrees what were the services for which Epicerdes obtained his immunity. Do not stop to ask whether he gave you a hundred *minae* and a talent as well—for I expect that even those who received it were not struck by the amount of his gift—but think of his zeal, his spontaneous act, and the occasion that he chose. For recompense is due to all alike who are forward to do us service, but in a special degree to those who are friends in time of need; and such an one clearly was Epicerdes. Are we not then ashamed, men of Athens, if it appears that we have retained no memory of these services and have robbed of their reward the sons of such a benefactor, though we can charge them with no fault? For if those who were then saved by him and who bestowed on him this immunity were a different generation from you who now propose to take it away, yet that does not remove the infamy of the act; nay, it is just there that its atrocity lies. For if those who knew and experienced his generosity felt that it merited this return, while we, who have only heard the story told, shall revoke the gift as undeserved, shall we not be guilty of more than ordinary atrocity? Now my plea is the same in this case as for those who overthrew the Four Hundred, and for those who proved helpful to the democrats in exile; for I think they would all be

# DEMOSTHENES

πάντας γὰρ αὐτοὺς ἡγοῦμαι δεινότατ' ἂν παθεῖν, εἴ  
τι τῶν τότε ψηφισθέντων αὐτοῖς λυθείη.

- 49 Εἰ τοίμων τις ὑμῶν ἐκεῖνο πέπεισται, πολὺ τοῦ  
δεηθῆναί τινος τοιούτου νῦν ἀπέχειν τὴν πόλιν,  
ταῦτα μὲν εὐχέσθω τοῖς θεοῖς, καὶ γὰρ συνεύχομαι,  
λογιζέσθω δὲ πρῶτον μὲν ὅτι περὶ νόμου μέλλει  
φέρειν τὴν ψῆφον, ὥ μὴ λυθέντι δεήσει χρῆσθαι,  
δεύτερον δ' ὅτι βλάπτουσιν οἱ πονηροὶ νόμοι καὶ  
τὰς ἀσφαλῶς οἰκεῖν οἰομένας πόλεις οὐ γὰρ ἂν  
μετέπιπτε τὰ πράγματ' ἐπ' ἀμφοτέρ', εἰ μὴ τοὺς  
μὲν ἐν κινδύνῳ καθεστηκότας καὶ πρᾶξεις χρησταὶ  
καὶ νόμοι καὶ ἄνδρες χρηστοὶ καὶ πάντ' ἐξητασμέν'  
ἐπὶ τὸ βέλτιον προῆγε, τοὺς δ' ἐν ἀπάσῃ καθεστά-  
[472] ναι δοκοῦντας εὐδαιμονία πάντα ταῦτ' ἀμελοῦμέν'
- 50 ὑπέρρει κατὰ μικρὸν τῶν γὰρ ἀνθρώπων οἱ  
πλείστοι κτῶνται μὲν τὰγαθὰ τῷ καλῶς βουλευέ-  
σθαι καὶ μηδενὸς καταφρονεῖν, φυλάττειν δ' οὐκ  
ἐθέλουσι τοῖς αὐτοῖς τούτοις ὃ μὴ πάθῃτε νῦν  
ὑμεῖς, μηδ' οἴεσθε νόμον τοιούτον θέσθαι δεῖν, ὃς  
καλῶς τε πράττουσαν τὴν πόλιν ἡμῶν πονηρὰς  
δόξης ἀναπλήσει, ἐάν τέ τι συμβῇ ποτ' ἔρημον τῶν  
ἐθελησόντων ἀγαθὸν τι ποιεῖν καταστήσει
- 51 Οὐ τοίνυν μόνον, ὥ ἄνδρες Ἀθηναῖοι, τοὺς ἰδίᾳ  
γνόντας εὖ ποιεῖν ὑμᾶς καὶ παρασχόντας χρησίμους  
αὐτοὺς ἐπὶ τηλικούτων καὶ τοιούτων καιρῶν, οἷων  
μικρῷ πρότερον Φορμίων διεξελέλγυθε καὶ γὰρ νῦν  
εἴρηκα, ἀξίον ἔστιν εὐλαβηθῆναι ἀδικῆσαι, ἀλλὰ  
καὶ πολλοὺς ἄλλους, οἱ πόλεις ὅλας, τὰς ἑαυτῶν  
πατρίδας, συμμαχοὺς ἡμῖν ἐπὶ τοῦ πρὸς Λακεδαιμο-  
νίους πολέμου παρέσχον, καὶ λέγοντες ἃ συμφέρει

\* The so-called Corinthian War, 395-387 B.C.

## AGAINST LEPTINES, 48-51

atrociously treated if any portion of the rewards then decreed to them should be revoked.

Now if any of you is persuaded that our city is far from needing such a benefactor to-day, let him pray Heaven it may be so, and I will join in that prayer; but let him also reflect, first, that he is going to give his vote on a law under which, if unrepealed, he will have to live, and secondly, that bad laws can injure even communities which fancy they are dwelling in security. For there would have been no changes for better or for worse in the fortunes of states, had it not been that a nation in peril is guided to safety by good policy, good laws, and good citizens and by the observance of order in all things, but in the case of a nation that seems established in perfect prosperity, all these things, being neglected, slip away from it little by little. For most men achieve prosperity by planning soundly and by despising nothing; but they do not take the trouble to guard it by the same means. Let not this mistake be yours to-day, and do not think that you ought to ratify a law which will taint the reputation of our city in the time of her prosperity and, if ever a crisis comes, will leave her destitute of those who would be willing to do her service.

Again, Athenians, it is not only the men who, in a private capacity, chose to benefit you and to offer their services on those important occasions that have been described a little while ago by Phormio and mentioned by me just now—it is not only these men that you must be careful not to wrong, but many others also, who drew whole states, their own native cities, into alliance with us in the war against the Lacedaemonians,<sup>a</sup> thus furthering by word and deed

# DEMOSTHENES

- 52 τῇ πόλει τῇ ὑμετέρᾳ καὶ πράττοντες· ὧν ἔνιοι διὰ τὴν πρὸς ὑμᾶς εὐνοίαν στέρονται τῆς πατρίδος, ὧν ἐπέρχεται, μοι πρώτους ἐξετάσαι τοὺς ἐκ Κορίνθου φεύγοντας. ἀναγκάζομαι δὲ λέγειν πρὸς ὑμᾶς ταῦτα, ἃ παρ' ὑμῶν τῶν πρεσβυτέρων αὐτοὺς ἀκήκοα· τὰ μὲν οὖν ἄλλ' ὅσα χρησίμους ἡμῖν ἑαυτοὺς ἐκείνοι παρέσχον, ἐάσω· ἀλλ' ὅθ' ἡ μεγάλη μάχη πρὸς Λακεδαιμονίους ἐγένεθ' ἡ ἐν Κορίνθῳ, τῶν ἐν τῇ πόλει βουλευσαμένων μετὰ τὴν μάχην μὴ δέχεσθαι τῷ τείχει τοὺς στρατιώτας, ἀλλὰ πρὸς
- 53 Λακεδαιμονίους ἐπικηρυκεύεσθαι, ὁρῶντες ἡττηκυῖαν τὴν πόλιν καὶ τῆς παρόδου κρατοῦντας Λακε-
- [473] δαιμονίους, οὐχὶ προὔδωκαν οὐδ' ἐβουλεύσαντ' ἰδίᾳ περὶ τῆς αὐτῶν σωτηρίας, ἀλλὰ πλησίον ὄντων μεθ' ὅπλων ἀπάντων Πελοποννησίων ἀνέωξαν τὰς πύλας ἡμῖν βία τῶν πολλῶν, καὶ μᾶλλον εἵλοντο μεθ' ὑμῶν τῶν τότε στρατευσαμένων, εἴ τι δέοι, πᾶσχειν ἢ χωρὶς ὑμῶν ἀκινδύνως σεσῶσθαι, καὶ εἰσέφρουν τὸ στράτευμα, καὶ διέσωσαν καὶ ὑμᾶς
- 54 καὶ τοὺς συμμάχους. ἐπειδὴ δὲ πρὸς Λακεδαιμονίους εἰρήνην μετὰ ταῦτ' ἐγένεθ', ἡ ἐπ' Ἀνταλκίδου, ἀντὶ τῶν ἔργων τούτων ὑπὸ Λακεδαιμονίων ἐξέπεσον. ὑποδεξάμενοι δ' ὑμεῖς αὐτοὺς ἐποιήσατ' ἔργον ἀνθρώπων καλῶν καγαθῶν· ἐψηφίσασθε γὰρ αὐτοῖς ἅπανθ' ὧν ἐδέοντο. εἶτα ταῦτα νῦν εἰ χρὴ κύρι' εἶναι σκοποῦμεν; ἀλλ' ὁ λόγος πρώτων

<sup>c</sup> Demosthenes was now thirty, and the battle was fought ten years before his birth

<sup>d</sup> Between Corinth and its harbour of Lechaëum on the Corinthian Gulf.

<sup>e</sup> In 387. Antalcidas was the Spartan diplomatist. The 526



## AGAINST LEPTINES, 52-54

the interests of your city ; and some of these men through their goodwill to you have no longer a fatherland The first example that I propose to examine is that of the Corinthian exiles. And here I am obliged to mention facts which I myself have only heard from the lips of the older among you <sup>a</sup> Some occasions, then, on which they made themselves useful to us, I will pass over ; but when the great battle against the Lacedaemonians was fought near Corinth, and when the party in that city determined after the battle not to admit our soldiers within their walls, but to send heralds to greet the Lacedaemonians, these men, though they saw that Athens had lost the day and that our enemies were holding the pass,<sup>b</sup> refused to betray us or to take steps for their own individual safety, but with the whole armed force of the Peloponnese close upon them, they opened their gates to us in defiance of the majority and chose along with you, who had been engaged in the battle, to suffer whatever might betide, rather than without you to enjoy a safety that involved no danger ; and so they admitted the troops and succeeded in saving both you and your allies. And afterwards, when peace, the peace of Antalcidas,<sup>c</sup> was concluded with the Lacedaemonians, the latter requested their acts with exile But you, in giving them shelter, acted like good men and true ; for you decreed them all that they needed Yet now are we actually debating whether those decrees should remain valid ?

Greeks acknowledged the King of Persia as the arbiter of their disputes, and abandoned to him their cities in Asia. All other Greek states were to be independent, except Lemnos, Imbros, and Scyros, which were to be retained by Athens Sparta's main object was to break up the power of Thebes over the other Boeotian cities.

## DEMOSTHENES

αἰσχροὺς [τοῖς σκοποῦμένοις],<sup>1</sup> εἴ τις ἀκούσειεν ὥς Ἀθηναῖοι σκοποῦσιν, εἰ χρή τοὺς εὐεργέτας ἔαν τὰ δοθέντ' ἔχουν· πάσαι γὰρ ἐσκέφθαι ταῦτα καὶ ἐγνώσθαι προσήκεν. ἀνάγνωθι καὶ τοῦτο τὸ ψήφισμ' αὐτοῖς.

### ΨΗΦΙΣΜΑ

- 55 Ἄ μὲν ἐψηφίσασθε τοῖς φεύγουσι δι' ὑμᾶς Κορινθίων ταῦτ' ἐστίν, ὧ ἄνδρες δικασταί. ὅρα δ', εἴ τις ἐκείνους τοὺς καιροὺς εἰδώς,<sup>2</sup> ἢ παρῶν ἢ τινος εἰδότος διεξιόντος ἀκούσας, ἀκούσαι τοῦ νόμου τούτου τὰς τότε δωρεῖας δοθείσας ἀφαιρουμένου, ὅσῃν ἂν κακίαν τῶν θεμένων τὸν νόμον καταγνοίῃ, οἱ παρὰ μὲν τὰς χρείας οὕτω φιλόανθρωποι καὶ πάντα ποιοῦντες, ἐπειδὴ δ' ἐπράξαμεν πάνθ' ὅσ' ἂν εὐξαίμεθα, οὕτως ἀχάριστοι καὶ κακοί, ὥστε τοὺς τ' ἔχοντας ἀφηρήμεθα καὶ τὸ λοιπὸν μηδενὶ δοῦναι
- 56 ταῦτ' ἐξεῖναι νόμον τεθείκαμεν νῆ Δί' ἀνάξιοι γάρ  
[474] τινες τῶν εὐρημένων ταῦτ' ἦσαν· τουτὶ γὰρ παρὰ πάντ' ἔσται τὸν λόγον αὐτοῖς. ἔπειτ' ἐκείνο ἀγνοεῖν φήσομεν, ὅτι τὴν ἀξίαν, ὅταν διδῶμεν, δεῖ σκοπεῖν, οὐ μετὰ ταῦθ' ὕστερον χρόνῳ παμπληθεῖ; τὸ μὲν γὰρ ἐξ ἀρχῆς τι μὴ δοῦναι γνώμη χρησαμένων ἔργον ἀνθρώπων ἐστί· τὸ δὲ τοὺς ἔχοντας ἀφαιρεῖσθαι φθονούντων, τοῦτο δ' οὐ δεῖ δοκεῖν
- 57 ὑμᾶς πεπονθέναί. καὶ μὴν οὐδ' ἐκεῖν' ὀκνήσω περὶ τῆς ἀξίας αὐτῆς πρὸς ὑμᾶς εἰπεῖν. ἐγὼ γὰρ οὐ τὸν αὐτὸν τρόπον νομίζω πόλει τὸν ἄξιον ἐξεταστέον εἶναι καὶ ἰδιώτῃ· οὐδὲ γὰρ περὶ τῶν αὐτῶν ἢ

<sup>1</sup> Omitted by Dobree and Cobet: Dindorf retains

<sup>2</sup> So A: ἰδὼν Dindorf with S and vulg.

## AGAINST LEPTINES, 54-57

No ! The bare statement is a disgrace, if it should be reported that Athenians are debating whether they ought to let their benefactors keep what they have given them ; for that question ought to have been debated, yes, and decided, long ago. Read this decree also to the court

[*The decree is read*]

Such, gentlemen of the jury, is the decree passed by you in favour of the Corinthians who were exiled on your account. But think ! If one who knew those critical times—whether as an eye-witness or hearing the story from one who knew—if he should hear this law which revokes the gifts that were then bestowed, how he would denounce the baseness of us who made the law, and who were so generous and obliging when our need was pressing, but when we have satisfied all our hopes, are so thankless and churlish that we have robbed men of the rewards they enjoy, and have made a law that hereafter no such rewards should be bestowed ! “ Oh but,” we shall be told, “ some of those who received these rewards did not deserve them ” ; for that thought will run through all their argument. In that case shall we confess that we do not know that a man’s deserts should be examined at the time of the reward, and not an indefinitely long time after ? For to give no reward in the first instance is an exercise of judgement ; to take it away when given shows a grudging spirit, and you must not seem to have been prompted by that. Furthermore, on the question of merit I shall not shrink from saying this to you : I for one do not think that merit should be examined by the State in the same way as by an individual, because the examination is not concerned

# DEMOSTHENES

σκέψις. ἰδίᾳ μὲν γὰρ ἕκαστος ἡμῶν σκοπεῖ τίς  
 ἄξιός ἐστιν ἐκάστου κηδεστής ἢ τῶν τοιούτων τι  
 γίνεσθαι,\* ταῦτα δὲ καὶ νόμοις τισὶ καὶ δόξαις  
 διώριστα· κοινῇ δ' ἡ πόλις καὶ ὁ δῆμος, οὗτοι ἂν  
 αὐτὸν εὖ ποιῇ καὶ σώζῃ, τοῦτο δ' οὐ γένει καὶ δόξῃ  
 ἴδοι τίς ἂν, ἀλλ' ἔργῳ. ὅταν μὲν οὖν εὖ πάσχειν  
 δέῃ, τὸν βουλόμενον εὖ ποιεῖν ἡμᾶς ἐάσομεν, ἐπειδὰν  
 δὲ πάθωμεν, τότε τὴν ἀξίαν τοῦ ποιήσαντος  
 σκεψόμεθα; οὐκ ἄρ' ὀρθῶς βουλευσόμεθα.

- 58 Ἀλλὰ νῆ Δία οὗτοι μόνοι τοῦτο πείσονται, καὶ  
 περὶ τούτων μόνων ποιούμεαι λόγον τοσοῦτον.  
 πολλοῦ γε καὶ δέω. ἀλλὰ πάντας ἡμῶν οὐδ' ἂν  
 ἐγχειρήσαιμ' ἐξετάζειν, ὅσοι πεπονηκότες ὑμᾶς εὖ  
 διὰ τὸν νόμον, εἰ μὴ λυθήσεται, τὰ δοθέντ' ἀφ-  
 αιρεθήσονται. ἔν δ' ἡ δύο δείξας ἔτι ψηφίσματ' ἀπ-  
 59 ἀλλάττομαι τοῦ περὶ τούτων λέγειν τοῦτο μὲν τοί-  
 νυν Θασίους τοὺς μετ' Ἐκφάντου, πῶς οὐκ ἀδική-  
 σεν, ἐὰν ἀφαιρήσθαι τὴν ἀτέλειαν, οἱ παραδόντες  
 ὑμῖν Θάσον, καὶ τὴν Λακεδαιμονίων φρουρὰν μεθ'  
 ὀπλων ἐκβαλόντες καὶ Θρασύβουλον εἰσαγαγόντες  
 [475] καὶ παρασχόντες φίλην ὑμῖν τὴν αὐτῶν πατρίδα  
 αἰτιοὶ τοῦ γενέσθαι σύμμαχον τὸν περὶ Θράκην  
 60 τόπον ὑμῖν ἐγένοντο; τοῦτο δ' Ἀρχέβιον καὶ  
 Ἡρακλείδην, οἱ Βυζάντιον παραδόντες Θρασυ-  
 βούλῳ κυρίους ὑμᾶς ἐποίησαν τοῦ Ἑλλησπόντου,  
 ὥστε τὴν δεκάτην ἀποδόσθαι καὶ χρημάτων εὐ-  
 πορήσαντας Λακεδαιμονίους ἀναγκάσαι τοιαύτην,

\* 408-407 B.C. There is some discrepancy as to the date between our two authorities, Xenophon and Diodorus, neither of whom mentions Ecphantus, presumably a democratic leader in Thasos.

<sup>b</sup> Levied by the Byzantines on the value of the cargo of every ship passing through the Bosphorus.

## AGAINST LEPTINES, 57-60

with the same questions. For in private life each of us tries to find who is worthy, say, to marry into our family, or something of that sort, and such questions are determined by convention and opinion; but in public affairs the State and the people try to find who is their benefactor and saviour, and that question you will find is best decided by reference not to birth or opinion, but to plain fact. So, whenever we want to receive benefits, are we to allow anyone to confer them, but when we have received them, then shall we scrutinize the merits of the benefactor? That will be a topsy-turvy policy.

But, it may be said, the only sufferers will be those I have mentioned, and all my remarks apply to them alone. That is quite untrue. But I could not even attempt to examine all the instances of men who have benefited you, but who by this law, if it is not repealed, will be robbed of their rewards; by calling your attention to one or two further decrees. I absolve myself from discussing these cases. In the first place, then, will you not wrong the Thasian supporters of Ecphantus, if you revoke their immunity—I mean the men who handed over Thasos to you by expelling the armed garrison of the Lacedaemonians and admitting Thrasybulus,<sup>a</sup> and thus, by bringing their own country on to your side, were the means of winning for you the alliance of the district bordering on Thrace? In the second place, will you not wrong Archebius and Herachides, who by putting Byzantium into the hands of Thrasybulus made you masters of the Hellespont, so that you farmed out the toll of ten per cent,<sup>b</sup> and thus being well furnished with money forced the Lacedaemoni-

# DEMOSTHENES

οἶαν ὑμῖν ἐδόκει, ποιήσασθαι τὴν εἰρήνην; ὦν, ὦ ἄνδρες Ἀθηναῖοι, μετὰ ταῦτ' ἐκπεσόντων ἐψηφίσασθ' ὥστε, οἶμαι, φεύγουσιν εὐεργέταις δι' ὑμᾶς προσήκε, προξενίαν, εὐεργεσίαν, ἀτέλειαν ἀπάντων. εἶτα τοὺς δι' ὑμᾶς φεύγοντας καὶ δικαίως τι παρ' ὑμῶν\* εὐρομένους ἐάσωμεν ἀφαιρεθῆναι ταῦτα, μηδὲν ἔχοντας ἐγκαλέσαι, ἀλλ' αἰσχρὸν ἂν εἴη.

61 μάθοιτε δὲ τοῦτο μάλιστ' ἂν, ἐκείνους εἰ λογίσαισθε πρὸς ὑμᾶς αὐτούς· εἴ τινες νυνὶ τῶν ἐχόντων Πύδναν ἢ Ποτείδαιαν ἢ τι τῶν ἄλλων χωρίων, ἃ Φιλίππῳ μὲν ἐστὶν ὑπήκοα, ὑμῖν δ' ἐχθρά, τὸν αὐτὸν τρόπον ὅνπερ ἢ Θάσος ἦν τότε καὶ τὸ Βυζάντιον Λακεδαιμονίοις μὲν οἰκεῖα, ὑμῖν δ' ἀλλότρια, παραδώσειν ταῦτ' ἐπαγγέιλαντο, ἂν αὐτοῖς τὰς αὐτὰς δώτε δωρεῖας ὥστε Ἐκφάντῳ τῷ Θασίῳ

62 καὶ Ἀρχεβίῳ τῷ Βυζαντίῳ, καὶ τινες τούτων ἀντιλέγοιεν αὐτοῖς ταῦτα λέγοντες, ὥς δεινὸν εἴ τινες μόνοι τῶν ἄλλων μετοίκων μὴ χορηγοῖεν, πῶς ποτ' ἂν ἔχοιτε πρὸς τοὺς ταῦτα λέγοντας; ἢ δῆλον ὅτι φωνὴν οὐκ ἂν ἀνάσχοισθ' ὥς συκοφαντούντων, οὐκοῦν αἰσχρὸν εἰ μέλλοντες μὲν εὖ πάσχειν συκοφάντην ἂν τὸν ταῦτα λέγονθ' ἡγοῖσθε, ἐπὶ τῷ δ' ἀφελέσθαι τὰς τῶν προτέρων εὐεργετῶν δωρεῖας ταῦτα λεγόντων ἀκούσεσθε φέρε δὴ

63 [476] κακὴν\* ἐξετάσωμεν. οἱ προδόντες τὴν Πύδναν καὶ τὰλλα χωρία τῷ Φιλίππῳ τῷ ποτ' ἐπαρθέντες ἡμᾶς

\* The Athenians gained Byzantium and Chalcedon in 390 B.C. It is strange to find the notorious peace of Antalcidas (387) mentioned with approval.

\* A *proxenus* was a foreigner who, in his own state, looked after Athenian interests. These men, being exiles resident at Athens, could not perform this duty. The title

## AGAINST LEPTINES, 60-63

ans to conclude a peace favourable to you ?<sup>a</sup> When subsequently they were banished, you, Athenians, passed what I think was a very proper decree in favour of men exiled through devotion to your interests, conferring on them the title of Friends of the State<sup>b</sup> and Benefactors, together with immunity from all taxes. For your sakes they were in exile, from you they received a just recompense, and are we now to let them be robbed of this, though we can charge them with no fault ? But that would be scandalous. You will grasp the situation best if you will reason it out for yourselves in this way. Suppose at the present day a party of those in power at Pydna or Potidaea or any of those other places which are subject to Philip and hostile to you—just as Thasos and Byzantium then were friendly to the Lacedaemonians and estranged from you—promised to hand them over to you in return for the same rewards that you gave to Ecphantus of Thasos and Archebius of Byzantium ; and suppose some of these gentlemen here objected to their proposal on the ground that it would be monstrous if a select few of the resident aliens were to escape the public services ; how would you deal with their arguments ? Is it not certain that you would refuse to listen to such malignant pettifoggers ? If so, then it is disgraceful that you should consider such an objection malignant when you are going to receive a benefit, but should lend an ear to it when it is proposed to revoke your gifts to former benefactors. Now let us pass to another argument. The men who betrayed Pydna and the other places to Philip—what prompted them

was an honorary one, giving them rank and privileges above the ordinary resident aliens.

## DEMOSTHENES

ἡδίκουν; ἢ πᾶσι πρόδηλον τοῦθ', ὅτι ταῖς παρ' ἐκείνου δωρεαῖς, ἃς διὰ ταῦτ' ἔσεσθαι σφίσιν ἡγούντο; σπότερον οὖν μᾶλλον ἔδει σ', ὦ Λεπτίνη, τοὺς ἐχθροὺς, εἰ δύνασαι, πείσαι τοὺς ἐπὶ τοῖς πρὸς ἡμᾶς ἀδικήμασι γιγνομένους ἐκείνων εὐεργέτας μὴ τιμᾶν, ἢ θείναι νόμον ἡμῖν ὃς τῶν τοῖς ἡμετέροις εὐεργέταις ὑπαρχουσῶν δωρειῶν ἀφαιρεῖται τι; ἐγὼ μὲν ἐκεῖν' οἶμαι. ἀλλ' ἵνα μὴ πόρρω τοῦ παρόντος γένωμαι, λαβὲ τὰ ψηφίσμαθ' ἃ τοῖς Θασίοις καὶ Βυζαντίοις ἐγράφη. λέγε.

### ΨΗΦΙΣΜΑΤΑ

- 64 Ἡκούσατε μὲν τῶν ψηφισμάτων, ὦ ἄνδρες δικασταί. τούτων δ' ἴσως ἔνιοι τῶν ἀνδρῶν οὐκέτ' εἰσὶν. ἀλλὰ τὰ ἔργα τὰ πραχθέντ' ἔστιν, ἐπειδὴ περ ἅπαξ ἐπράχθη. προσήκει τοίνυν τὰς στήλας ταύτας κυρίας ἔαν τὸν πάντα χρόνον, ἵν', ἕως μὲν ἂν τινες ζῶσι, μηδὲν ὑφ' ὑμῶν ἀδικῶνται, ἐπειδὴν δὲ τελευτήσωσιν, ἐκείναι τοῦ τῆς πόλεως ἡθους μνημεῖον ὦσι, καὶ παραδείγμαθ' ἑστῶσι τοῖς βουλομένοις τι ποιεῖν ὑμᾶς ἀγαθόν, ὅσους εὖ ποιήσαν-
- 65 τας ἡ πόλις ἀντ' εὖ πεποίηκε καὶ μὴν μηδ' ἐκεῖν' ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, λανθανέτω, ὅτι τῶν αἰσχίστων ἐστὶ πάντας ἀνθρώπους ἰδεῖν καὶ ἀκοῦσαι τὰς μὲν συμφοράς, αἷς δι' ὑμᾶς ἐχρήσανθ' οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κυρίας αὐτοῖς γεγενημένας, τὰς δὲ δωρεάς, ἃς ἀντὶ τούτων
- 66 ἔλαβον παρ' ὑμῶν, καὶ δὴ λελυμένας. πολὺ γὰρ μᾶλλον ἤρμοττε τὰ δοθέντ' ἐὼντας τῶν ἀτυχημάτων ἀφαιρεῖν ἢ τούτων μενόντων τὰς δωρεάς ἀφαιρεῖσθαι. φέρε γὰρ πρὸς Διός, τίς ἐστιν ὅστις
- [477] εὖ ποιεῖν ὑμᾶς βουλήσεται, μέλλων, ἂν μὲν ἀπο-



## AGAINST LEPTINES, 63-66

to injure us? Is it not obvious to everyone that it was the reward which they calculated on receiving from Philip for their services? Which, then, ought you to have chosen to do, Leptines? To induce our enemies, if you can, to give up honouring those who become their benefactors on the strength of injuries done to us, or to impose a law on us which takes away some part of the rewards which our own benefactors are enjoying? I fancy the former. But that I may not wander from the present point, take and read the decrees passed in honour of the Thasians and the Byzantines.

• [*The decrees are read*]

You have heard the decrees, gentlemen of the jury. Perhaps some of the men named are no longer alive. But their deeds survive, since they were done once for all. It is fitting, therefore, to allow these inscriptions to hold good for all time, that as long as any of the men are alive, they may suffer no wrong at your hands, and when they die, those inscriptions may be a memorial of our national character, and may stand as proofs to all who wish to do us service, declaring how many benefactors our city has benefited in return. Nor indeed would I have you forget this, men of Athens, that it is a most disgraceful thing to show and proclaim to all mankind that the misfortunes which these men endured for your sake have been confirmed to them for ever, while the grants which they received from you in recompense have been even now rescinded. For it would have been far more fitting to mitigate their distress by letting them keep your gifts, than, while the distress remains, to rob them of your bounty. In Heaven's name, I ask you, who is there that will choose to do

## DEMOSTHENES

τύχη, παραχρήμα δίκην δώσείν τοῖς ἐχθροῖς, ἂν δὲ κατορθώσῃ, τὰς χάριτας παρ' ὑμῶν ἀπίστους ἔξειν;

- 67 Πάνν τοίνυν ἀχθοίμην ἄν, ὧ ἄνδρες δικασταί, εἰ τοῦτο μόνον δόξαιμι δίκαιον κατηγορεῖν τοῦ νόμου, ὅτι πολλοὺς ξένους εὐεργέτας ἀφαιρείται τὴν ἀτέλειαν, τῶν δὲ πολιτῶν μηδέν' ἄξιον δοκοῖν ἔχειν δεῖξαι τῶν εὐρημένων ταύτην τὴν τιμὴν. καὶ γὰρ τὰλλ' ἀγάθ' εὐξαίμην ἂν ἔγωγε παρ' ἡμῖν εἶναι πλείστα, καὶ ἄνδρας ἀρίστους καὶ πλείστους
- 68 εὐεργέτας τῆς πόλεως πολίτας εἶναι πρῶτον μὲν τοίνυν Κόνωνα σκοπεῖτε, εἰ ἄρ' ἄξιον, καταμεμψαμένους ἢ τὸν ἄνδρα ἢ τὰ πεπραγμένα, ἀκυρόν τι ποιῆσαι τῶν ἐκείνῳ δοθέντων. οὗτος γάρ, ὡς ὑμῶν τινῶν ἔστιν ἀκοῦσαι τῶν κατὰ τὴν αὐτὴν ἡλικίαν ὄντων, μετὰ τὴν τοῦ δήμου κάθοδον τὴν ἐκ Πειραιῶς ἀσθενοῦς ἡμῶν τῆς πόλεως οὔσης καὶ ναῦν οὐδεμίαν κεκτημένης, στρατηγῶν βασιλεῖ, παρ' ἡμῶν οὐδ' ἡντινοῦν ἀφορμὴν λαβὼν, καταναυμάχησε Λακεδαιμονίους, καὶ πρότερον τοῖς ἄλλοις ἐπιτάττοντας εἴθισ' ἀκούειν ὑμῶν, καὶ τοὺς ἀρμοστὰς ἐξήλασεν ἐκ τῶν νήσων, καὶ μετὰ ταῦτα δεῦρ' ἐλθὼν ἀνέστησε τὰ τεῖχη, καὶ πρῶτος πάλιν περὶ τῆς ἡγεμονίας ἐποίησε τῇ πόλει τὸν λόγον
- 69 πρὸς Λακεδαιμονίους εἶναι. καὶ γὰρ τοι μόνῳ τῶν πάντων αὐτῷ τοῦτ' ἐν τῇ στήλῃ γέγραπται "ἐπειδὴ Κόνων" φησὶν "ἠλευθέρωσε τοὺς Ἀθηναίων συμμαχοὺς." ἔστι δὲ τοῦτο τὸ γράμμ', ὧ ἄνδρες

\* Under Thrasybulus in 403

† Conon obtained the support of Persia for Athens against Sparta and was appointed joint commander, with the satrap Pharnabazus, of the Persian fleet. In 394 he de-

## AGAINST LEPTINES, 66-69

you service with the prospect of instant punishment by your enemies, if he fails, and of a dubious gratitude from you, if he succeeds ?

Now I should be greatly vexed, gentlemen of the jury, if I thought that the only real charge I was bringing against the law was its depriving many of our alien benefactors of the immunity, but should seem unable to point to any deserving recipient of the honour among our own fellow-countrymen. For my prayer would ever be that Athens may abound in all blessings, but especially that the best men and the most numerous benefactors of this city may be her own citizens. First of all, then, in the case of Conon, ask yourselves whether dissatisfaction with the man or his performances justifies the cancelling of the gifts conferred on him. For, as some of you who are his contemporaries can attest, it was just after the return of the exiled democrats from the Piræus,<sup>a</sup> when our city was so weak that she had not a single ship, and Conon, who was a general in the Persian service and received no prompting whatever from you, defeated the Lacedaemonians at sea and taught the former dictators of Greece to show you deference ; he cleared the islands of their military governors, and coming here he restored our Long Walls<sup>b</sup>, and he was the first to make the hegemony of Greece once more the subject of dispute between Athens and Sparta. For, indeed, he has the unique distinction of being thus mentioned in his inscription ; "Whereas Conon," it runs, "freed the allies of Athens." That inscription, gentlemen of the jury, stroyed the Spartan fleet off Cnidus, sailed about the Aegean expelling the Spartan harmosts from many of the islands, and finally reached Athens, where he restored the Long Walls, dismantled since the Peloponnesian war.

## DEMOSTHENES

δικασταί, ἐκείνῳ μὲν φιλοτιμία πρὸς ὑμᾶς αὐτοὺς, ὑμῖν δὲ πρὸς πάντας τοὺς Ἕλληνας· ὅτου γὰρ ἂν τις παρ' ἡμῶν ἀγαθοῦ τοῖς ἄλλοις αἴτιος γένηται, τούτου τὴν δόξαν τὸ τῆς πόλεως ὄνομα καρποῦται. διόπερ οὐ μόνον αὐτῷ τὴν ἀπέλειαν ἔδωκαν οἱ τότε, ἀλλὰ καὶ χαλκὴν εἰκόνα, ὥσπερ Ἀρμοδίου καὶ Ἀριστογείτονος, ἔστησαν πρώτου· ἡγοῦντο γὰρ οὐ μικρὰν τυραννίδα καὶ τοῦτον, τὴν Λακεδαιμονίων ἀρχὴν καταλύσαντα, πεπαυκέναι. ἔν' οὖν μᾶλλον οἷς λέγω προσέχητε, τὰ ψηφίσμαθ' ὑμῖν αὐτ' ἀναγνώσεται τὰ τότε ψηφισθέντα τῷ Κόνωνι. λέγε.

### ΨΗΦΙΣΜΑΤΑ

Οὐ τοίνυν ὑφ' ὑμῶν μόνον ὁ Κόνων, ὃ ἄνδρες Ἀθηναῖοι, τότε ἐτιμήθη πράξας ἃ διεξῆλθον ἐγώ, ἀλλὰ καὶ ὑπ' ἄλλων πολλῶν, οἱ δικαίως ὦν εὐεργέτηντο χάριν ὥροντο δεῖν ἀποδιδόναι. οὐκοῦν αἰσχρόν, ὃ ἄνδρες Ἀθηναῖοι, εἰ αἱ μὲν παρὰ τοῖς ἄλλοις δωρεαὶ βέβαιοι μένουσιν αὐτῷ, τῆς δὲ παρ' ὑμῶν μόνης τοῦτ' ἀφαιρεθήσεται. καὶ μὴν οὐδ' ἐκείνο καλόν, ζῶντα μὲν αὐτὸν οὕτω τιμᾶν ὥστε τοσοῦτων ὅσων ἀκηκόατ' ἀξιοῦν, ἐπειδὴ δὲ τετελεύτηκε, [μηδεμίαν ποιησαμένους τούτων μνείαν]<sup>1</sup> ἀφελέσθαι τι τῶν δοθέντων τότε. πολλὰ μὲν γὰρ ἔστιν, ὃ ἄνδρες Ἀθηναῖοι, τῶν ὑπ' ἐκείνου πραχθέντων ἀξί' ἐπαίνου, δι' ἃ πάντα προσήκει μὴ λύειν τὰς ἐπὶ τούτοις δοθείσας δωρεάς, κάλλιστον δὲ πάντων ἢ τῶν τειχῶν ἀνάστασις γνοίη δ' ἂν τις εἰ παραθείη πῶς Θεμιστοκλῆς, ὁ τῶν καθ' ἑαυτὸν ἀπάντων ἀνδρῶν ἐνδοξότατος, ταὐτὸ τοῦτ' ἐποίησεν. λέγεται τοίνυν ἐκείνος τειχίζειν εἰπὼν

## AGAINST LEPTINES, 69-73

is his glory in your estimation, but it is yours in the estimation of all Greece. For whatever boon any one of us confers on the other states, the credit of it is reaped by the fame of our city. Therefore his contemporaries not only granted him immunity, but also set up his statue in bronze—the first man so honoured since Harmodius and Aristogiton<sup>1</sup>. For they felt that he too, in breaking up the empire of the Lacedaemonians, had ended no insignificant tyranny. In order, then, that you may give a closer attention to my words, the clerk shall read the actual decrees which you then passed in favour of Conon. Read them.

•  
[*The decrees are read*]

It was not, then, only by you, Athenians, that Conon was honoured for the services that I have described, but by many others, who rightly felt bound to show gratitude for the benefits they had received. And so it is to your dishonour, men of Athens, that in other states his rewards hold good, but of your rewards alone he is to lose this part. Neither is this creditable—to honour him when living, with all the distinctions that have been recited to you, but when he is dead to take back some part of your former gifts. For many of his achievements, men of Athens, deserve praise, and all of them make it improper to revoke the gifts they earned for him, but the noblest deed of all was his restoration of the Long Walls. You will realize this if you compare the way in which Themistocles, the most famous man of his age, accomplished the same result. Now history tells us that Themistocles bade his countrymen get on with

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<sup>1</sup> Bracketed by Dobree and Cobet as an interpolation from § 46; Dindorf retains.

## DEMOSTHENES

- τοῖς πολίταις, κἂν ἀφικνῆται τις ἐκ Λακεδαιμόνος, κατέχειν κελεύσας, οἷχεσθαι πρεσβεύων αὐτὸς ὡς [479] τοὺς Λακεδαιμονίους. λόγων δὲ γιγνομένων ἐκεῖ καὶ τινων ἀπαγγελλόντων ὡς Ἀθηναῖοι τειχίζουσιν, ἀρνεῖσθαι καὶ πρέσβεις πέμπειν σκεψομένους κελεύειν, ἐπειδὴ δ' οὐχ ἦκον οὗτοι, πέμπειν ἐτέρους παραινεῖν. καὶ πάντες ἴσως ἀκηκόαθ' ὃν
- 74 τρόπον ἐξαπατῆσαι λέγεται. φημὶ τοίνυν ἐγὼ (καὶ πρὸς Διός, ἄνδρες Ἀθηναῖοι, μηδεὶς φθόνῳ τὸ μέλλον ἀκούσῃ, ἀλλ' ἂν ἀληθὲς ἢ σκοπεῖται), ὅσῳ τὸ φανερώς τοῦ λάθρα κρεῖττον, καὶ τὸ νικῶντας τοῦ παρακρουσαμένου πράττειν ὁτιοῦν ἐντιμότερον, τοσοῦτ' ἂν κάλλιον Κόνωνα τὰ τεῖχη στήσαι Θεμιστοκλέους· ὁ μὲν γὰρ λαθὼν, ὁ δὲ νικήσας τοὺς κωλύσοντας αὐτ' ἐποίησεν. οὐ τοίνυν ἄξιον τὸν τοιοῦτον ὑφ' ὑμῶν ἀδικηθῆναι, οὐδ' ἔλαττον σχεῖν τῶν ῥητόρων τῶν διδασκόντων ὡς ἀφελέσθαι τι χρὴ τῶν ἐκείνῳ δοθέντων.
- 75 Εἶεν. ἀλλὰ νῆ Δία τὸν παῖδα τὸν Χαβρίου περιιδώμεν ἀφαιρεθέντα τὴν ἀτέλειαν, ἣν ὁ πατήρ αὐτῷ δικαίως παρ' ὑμῶν λαβὼν κατέλιπεν. ἀλλ' οὐδέν' ἀνθρώπων εὖ φρονοῦντ' οἶμαι ταῦτ' ἂν φῆσαι καλῶς ἔχειν. ἴστε μὲν οὖν ἴσως καὶ ἄνευ τοῦ παρ' ἐμοῦ λόγου ὅτι σπουδαῖος Χαβρίας ἦν ἀνὴρ, οὐ μὴν κωλύει γ' οὐδὲν καμὲ διὰ βραχέων ἐπιμνησθῆναι
- 76 τῶν πεπραγμένων αὐτῷ. ὃν μὲν οὖν τρόπον ὑμᾶς ἔχων πρὸς ἅπαντας Πελοποννησίους παρετάξατ' ἐν

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<sup>1</sup> <sup>a</sup> When Athens helped Thebes to repel the invasion of Agesilaus in 378. Chabrias, on his way to Cyprus in 388 to help Evagoras against Persia, landed on Aegina and killed

540

## AGAINST LEPTINES, 73-76

the building and detain anyone who came from Sparta, while he went off himself on an embassy to the Lacedaemonians, and while negotiations went on there and the news kept coming that the Athenians were fortifying, he denied it and told them to send envoys to see for themselves, and when these envoys did not return, he urged them to send more. Indeed, I expect you have all heard the story of how he hoodwinked them. Now I assert—and I earnestly appeal to you, Athenians, not to take offence at what is coming, but to consider whether it is true—I assert that in proportion as openness is better than secrecy, and it is more honourable to gain one's end by victory than by trickery, so Conon deserves more credit than Themistocles for building the walls. For the latter achieved it by evading those who would have prevented it, but the former by beating them in battle. Therefore it is not right that so great a man should be wronged by you, or should gain less than those orators who will try to prove that you ought to deduct something from what was bestowed on him.

Very well. But, they will say, we may let the son of Chabrias be robbed of the immunity which his father justly received from you and bequeathed to him. But I am sure there is not a single right-minded man who would approve of that. Now, perhaps you know, even without any words from me, that Chabrias was a man of high character, yet there is no harm if I too recall briefly his achievements. How skilfully, as your commander, he drew up your ranks at Thebes<sup>a</sup> to face the whole power of the

the Spartan harmost there. He was operating in Egypt in 380 and again in 361.

# DEMOSTHENES

Θήβαις, καὶ ὡς Γοργώπαν ἀπέκτεινεν ἐν Αἰγίνῃ, καὶ ὅς' ἐν Κύπρῳ τρόπαι' ἔστησε καὶ μετὰ ταυτ' ἐν Αἰγύπτῳ, καὶ ὅτι πᾶσαν ἐπελθὼν ὀλίγου δέω [480] λέγειν χώραν οὐδαμοῦ τὸ τῆς πόλεως ὄνομα οὐδ' αὐτὸν κατήσχυεν, οὔτε πάνυ ῥάδιον κατὰ τὴν ἀξίαν εἰπεῖν, πολλή τ' αἰσχύνῃ λέγοντος ἐμοῦ ταυτ' ἐλάττω φανῆναι τῆς ἐν ἐκάστῳ νῦν περὶ αὐτοῦ δόξης ὑπαρχούσης ἃ δ' οὐδαμῶς ἂν εἰπὼν οἴομαι μικρὰ ποιῆσαι, ταυτ' ὑπομνησαι πειράσομαι.

77 ἐνίκησε μὲν τοίνυν Λακεδαιμονίους ναυμαχίᾳ καὶ πεντήκοντα μιᾶς δεούσας ἔλαβ' αἰχμαλώτους τριήρεις, εἶλε δὲ τῶν νήσων τούτων τὰς πολλὰς καὶ παρέδωκεν ὑμῖν καὶ φιλίας ἐποίησεν ἐχθρῶς ἐχούσας πρότερον, τρισχίλια δ' αἰχμάλωτα σώματα δεῦρ' ἤγαγε, καὶ πλεον ἢ δέκα καὶ ἑκατὸν τάλαντ' ἀπέφην' ἀπὸ τῶν πολεμίων καὶ τούτων πάντων ὑμῶν τινὲς οἱ πρεσβύτατοι μάρτυρές εἰσί μοι πρὸς δὲ τούτοις ἄλλας τριήρεις πλεον ἢ εἴκοσιν εἶλε κατὰ μίαν καὶ δύο λαμβάνων, ἃς ἀπάσας εἰς τοὺς ὑμετέρους 78 λιμένας κατήγαγεν. ἐνὶ δὲ κεφαλαίῳ μόνος τῶν πάντων στρατηγῶν οὐ πόλιν, οὐ φρούριον, οὐ ναῦν, οὐ στρατιωτὴν ἀπώλεσεν οὐδέν' ἡγούμενος ὑμῶν, οὐδ' ἔστιν οὐδενὶ τῶν ὑμετέρων ἐχθρῶν τρόπαιον οὐδὲν ἀφ' ὑμῶν τε<sup>1</sup> κακείνου, ὑμῖν δ' ἀπὸ πολλῶν πόλλ' ἐκείνου στρατηγούντος. ἵνα δὲ μὴ λέγων παραλίπω τι τῶν πεπραγμένων αὐτῷ, ἀναγνώσεται γεγραμμένας ὑμῖν τὰς τε ναῦς ὅσας ἔλαβε καὶ οὐ ἐκάστην, καὶ τῶν πόλεων τὸν ἀριθμὸν καὶ τῶν χρημάτων τὸ πλῆθος, καὶ τῶν τροπαίων οὐ ἕκαστον. λέγε.

<sup>1</sup> Dindorf omits τε with S etc, but it is found in some mss and seems necessary.



## AGAINST LEPTINES, 76-78

Peloponnese, how he slew Gorgopas in Aegina, what trophies he set up in Cyprus and afterwards in Egypt, how he visited, I might almost say, every land, yet nowhere disgraced our city's name or his own—of all these exploits it is by no means easy to speak adequately, and it would be a great shame if my words should make them fall below the estimate of him which each one of you has formed in his own mind. But of some, which I think I could never belittle in describing them, I will try to remind you. Now, he beat the Lacedaemonians in a sea-fight<sup>a</sup> and took forty-nine warships; he captured most of the islands near and handed them over to you, turning their previous enmity into friendship; he brought to Athens three thousand captives, and paid into the treasury more than a hundred and ten talents taken from the enemy. And in all these facts some of the oldest among you can bear me out. But in addition, he captured more than twenty warships, one or two at a time, and brought them all into your harbours. To sum up; he alone of all our generals never lost a city, a fort, a ship, or a man, as long as he led you; and none of your enemies can boast a single trophy won from you and him, while you possess many won from many enemies while he was your general. But for fear lest my speech should omit any of his exploits, the clerk shall read to you an inventory of all the ships he took and where he took each, the number of cities and the amount of treasure captured, and the place where he set up each trophy. Read.

<sup>a</sup> Off Naxos in 376.

# DEMOSTHENES

## ΠΡΑΞΕΙΣ ΧΑΒΡΙΟΥ

- 79 Δοκεῖ πρὶν ὑμῶν, ὦ ἄνδρες δικασταί, οὗτος ὁ  
 τοσαύτας πόλεις λαβὼν καὶ τριήρεις τῶν πολεμίων  
 [481] ναυμαχίᾳ νικήσας, καὶ τοσούτων καλῶν αἴτιος ὢν  
 αἰσχροῦ δ' οὐδενὸς τῇ πόλει, ἄξιος εἶναι ἀπο-  
 στερηθῆναι τὴν ἀτέλειαν, ἣν εὔρετο παρ' ὑμῶν καὶ  
 τῷ υἱεὶ κατέλιπεν; ἐγὼ μὲν οὐκ οἶομαι καὶ γὰρ  
 ἂν ἄλογον εἶη μίαν μὲν πόλιν εἰ ἀπώλεσεν ἢ ναῦς  
 δέκα μόνας, περὶ προδοσίας ἂν αὐτὸν εἰσὴγγελλον  
 οὔτοι, καὶ εἰ ἐάλω, τὸν ἅπαντ' ἂν ἀπωλώλει  
 80 χρόνον· ἐπειδὴ δὲ τοῦναντίον ἐπτεκαίδεκα μὲν  
 πόλεις εἶλεν, ἑβδομήκοντα δὲ ναῦς ἔλαβε, τρι-  
 σχιλίους δ' αἰχμαλώτους, δέκα δὲ καὶ ἑκατὸν  
 τάλαντ' ἀπέφηνε, τοσαῦτα δ' ἔστησε τρόπαια,  
 τηνικαῦτα δ' οὐκ ἔσται κύρι' αὐτῷ τὰ δοθέντ' ἐπὶ  
 τούτοις; καὶ μήν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ζῶν  
 πάνθ' ὑπὲρ ὑμῶν φανήσεται πράξας Χαβρίας, καὶ  
 τὴν τελευταίην αὐτὴν τοῦ βίου πεποιημένος οὐχ  
 ὑπὲρ ἄλλου τινός, ὥστε δικαίως ἂν οὐ μόνον διὰ  
 τὰ ζῶντι πεπραγμένα φαίνοισθ' εὐνοικῶς δια-  
 κείμενοι πρὸς τὸν υἱὸν αὐτοῦ, ἀλλὰ καὶ διὰ ταύτην  
 81 ἄξιον τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, κακεῖνο σκοπεῖν,  
 ὅπως μὴ φανούμεθα φαυλότεροι Χίων περὶ τοὺς  
 εὐεργέτας γεγεννημένοι. εἰ γὰρ ἐκεῖνοι μὲν, ἐφ'  
 οὓς μεθ' ὅπλων ἦλθεν ἐν ἐχθροῦ τάξει, μηδὲν ὦν  
 ἔδοσαν πρότερον νῦν ἀφήρηται, ἀλλὰ τὰς πάλαι  
 χάριτας μεῖζους τῶν καινῶν ἐγκλημάτων πεποιήνται,  
 ὑμεῖς δ', ὑπὲρ ὧν ἐπ' ἐκείνους ἔλθων ἐτελεύτησεν,  
 ἀντὶ τοῦ διὰ ταῦτ' ἔτι μᾶλλον αὐτὸν τιμᾶν καὶ τῶν  
 ἐπὶ ταῖς πρότερον εὐεργεσίαις τι δοθέντων ἀφηρημέ-  
 νοι φανήσεσθε, πῶς οὐκ εἰκότως αἰσχύνῃ ἐξετε;

## AGAINST LEPTINES, 79-81

[*The exploits of Chabrias are read*]

Does it seem to any of you, gentlemen of the jury, that this man, who captured so many cities and ships from your enemies by his victories on sea, and who was the source of so much honour, but never of disgrace, to your city, deserves to be deprived of the immunity which he obtained at your hands and bequeathed to his son? I cannot believe it, for it is out of all reason. Had he lost a single city or as few as ten ships, Leptines and his supporters would have impeached him for high treason, and if he had been convicted, he would have been a ruined man for ever. But since, on the contrary, he took seventeen cities, and captured seventy ships and three thousand prisoners, and paid into the treasury a hundred and ten talents, and set up so many trophies, in that case shall not his rewards for these services stand good? Moreover, Athenians, it will be seen that Chabrias during his lifetime did everything in your behalf, and that he met death itself in no other service; so that for this, as well as for all that he did in his life, you ought to show yourselves generously disposed to his son. Then this too, Athenians, demands your consideration—that we must not prove less generous than the Chians in our treatment of our benefactors. For if they, against whom Chabrias carried arms as an enemy, have not now revoked any of their former gifts, but have made ancient services outweigh recent offences, while you, in whose cause he marched against them to his death, so far from honouring him the more on that account, are even going to rob him of part of the reward of his past services, how will you escape the ignominy that you deserve?

# DEMOSTHENES

- 82 Καὶ μὴν καὶ κατ' ἐκείνο ἀνάξι' ἂν εἴη πεπονθὼς  
 [482] ὁ παῖς εἰ τῆς δωρειᾶς ἀφαιρεθείη, καθ' ὃ πολλάκις  
 ὑμῶν στρατηγήσαντος Χαβρίου οὐδενὸς πώποθ'  
 υἱὸς ὀρφανὸς δι' ἐκείνον ἐγένετο, αὐτὸς δ' ἐν  
 ὀρφανίᾳ τέθραπται διὰ τὴν πρὸς ὑμᾶς φιλοτιμίαν  
 τοῦ πατρός. οὕτω γὰρ ὡς ἀληθῶς ἔμοιγε φαίνεται  
 βεβαίως πως ἐκείνος φιλόπολις, ὥστε δοκῶν καὶ  
 ὦν ἀσφαλέστατος στρατηγὸς ἀπάντων, ὑπὲρ μὲν  
 ὑμῶν, ὁπόθ' ἡγοῦτο, ἐχρήτο τούτῳ, ὑπὲρ αὐτοῦ  
 δέ, ἐπειδὴ τὸ καθ' αὐτὸν ἐτάχθη κινδυνεύειν,  
 παρῆιδε, καὶ μᾶλλον εἴλετο μὴ ζῆν ἢ κατασχῆναι  
 83 τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς. εἰθ' ὑπὲρ  
 ὧν ἐκείνος ὤρετο δεῖν ἀποθνήσκειν ἢ νικᾶν, ταῦθ'  
 ἡμεῖς ἀφελώμεθα τὸν υἱὸν αὐτοῦ, καὶ τί φήσομεν,  
 ὦ ἄνδρες Ἀθηναῖοι, ὅταν τὰ μὲν τρόπαι' ἐστήκη  
 δῆλα πᾶσιν ἀνθρώποις, ἃ ὑπὲρ ὑμῶν στρατηγῶν  
 ἐκείνος ἔστησε, τῶν δ' ἐπὶ τούτοις δωρειῶν ἀφ-  
 ῆρημένον τι φαίνεται, οὐ σκέψασθ', ὦ ἄνδρες  
 Ἀθηναῖοι, καὶ λογιεῖσθε ὅτι νῦν οὐχ ὁ νόμος κρί-  
 νεται πότερον ἔστ' ἐπιτήδειος ἢ οὐ, ἀλλ' ὑμεῖς  
 δοκιμάζεσθ' εἴτ' ἐπιτήδαιοι πάσχειν ἔστ' εἰ τὸν  
 λοιπὸν χρόνον εἴτε μή;  
 84 Λαβὲ δὴ καὶ τὸ τῷ Χαβρίᾳ ψήφισμα ψηφισθέν.  
 ὅρα δὴ καὶ σκόπει· δεῖ γὰρ αὐτ' ἐνταῦθ' εἶναί που  
 Ἐγὼ δ' ἔτι τοῦτ' εἰπεῖν ὑπὲρ Χαβρίου βούλομαι  
 ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, τιμῶντές ποτ' Ἴφι-  
 κράτην, οὐ μόνον αὐτὸν ἐτιμήσατ', ἀλλὰ καὶ δι'  
 ἐκείνον Στράβακα καὶ Πολύστρατον· καὶ πάλιν  
 Τιμοθέω διδόντες τὴν δωρειάν, δι' ἐκείνον ἐδώκατε

\* This aside is intended to give an air of reality to the published speech. Editors will compare a similar trick in Cicero, *Verr.* II. 4. 3.

## AGAINST LEPTINES, 82-84

Moreover, should the son be robbed of part of his reward, his treatment would be undeserved in view of the fact that no man's child was ever orphaned through the fault of Chabrias, though he frequently led you in war, but the boy himself has grown up an orphan, just because of his father's devotion to your cause. For to me he seems truly to have been such a staunch patriot, that though reputed to be the most cautious of commanders, as indeed he was, it was for your sake that he displayed that quality whenever he led you, but for his own sake, when he found himself assigned to the post of danger, he forgot all his caution and preferred to lay down his life rather than tarnish the honours that you had bestowed. After that, are we to rob the son of those honours which inspired the father to conquer or to die? And what shall we say, men of Athens, when the trophies that he set up as general in your name stand plain for all men to see, but a part of the reward for those trophies is found to have been filched away? Will you not observe, men of Athens, and reflect that to-day we are not judging the law, to see whether it is suitable or not? It is you who are under examination, to see whether you are suitable persons to receive benefits in the future or whether you are not.

Turn now to the decree passed in honour of Chabrias. Just look and see; it must be somewhere there <sup>a</sup>

There is one thing further that I want to say about Chabrias. You, Athenians, in honouring Iphicrates, honoured not only him but also on his account Strabax and Polystratus; and again, when giving your reward to Timotheus, you also for his sake re-

## DEMOSTHENES

- 85 καὶ Κλεάρχῳ καὶ τισιν ἄλλοις πολιτείαν. Χαβρίας  
 [483] δ' αὐτὸς ἐτιμήθη παρ' ὑμῖν μόνος. εἰ δὴ τόθ',  
 ὅθ' εὐρίσκετο τὴν δωρειάν, ἤξιώσεν ὑμᾶς, ὥσπερ  
 δι' Ἰφικράτην<sup>α</sup> καὶ Τιμόθεον εἰ τινὰς πεποιήκατε,  
 οὕτω καὶ δι' αὐτὸν εἰ ποιῆσαι τούτων τινὰς τῶν  
 εὐρημένων τὴν ἀτέλειαν, οὓς νῦν οὗτοι μεμφόμενοι  
 πάντα ἀφαιρεῖσθαι κελεύουσιν ὁμοίως, οὐκ ἂν  
 ἐδώκατε ταύτην αὐτῷ τὴν χάριν; ἔγωγ' ἡγοῦ-  
 86 μαι. εἴθ' οἷς δι' ἐκείνον ἂν τότ' ἐδώκατε δωρειάν,  
 διὰ τούτους νῦν αὐτὸν ἐκείνον ἀφαιρήσεσθε τὴν  
 ἀτέλειαν; ἀλλ' ἄλογον. οὐδὲ γὰρ ὑμῖν ἀρμόττει  
 δοκεῖν παρὰ μὲν τὰς εὐεργεσίας οὕτω προχειρῶς  
 ἔχειν ὥστε μὴ μόνον αὐτοὺς τοὺς εὐεργέτας τιμᾶν,  
 ἀλλὰ καὶ τοὺς ἐκείνων φίλους, ἐπειδὴν δὲ χρόνος  
 διέλθῃ βραχύς, καὶ ὅσ' αὐτοῖς δεδώκατε, ταῦτ'  
 ἀφαιρεῖσθαι.

### ΨΗΦΙΣΜΑΤΑ ΤΩΝ ΧΑΒΡΙΟΥ ΤΙΜΩΝ

- 87 Οὓς μὲν τοίνυν ἀδικήσετε, εἰ μὴ λύσετε τὸν  
 νόμον, πρὸς πολλοῖς ἄλλοις, οὓς ἀκηκόατ', εἰσὶν,  
 ᾧ ἄνδρες δικασταί. σκοπεῖτε δὴ καὶ λογίσασθ'  
 ἐν ὑμῖν αὐτοῖς, εἴ τινες τούτων τῶν τετελευτηκότων  
 λάβοιεν τρόπῳ τινὶ τοῦ νυνὶ γιγνομένου πράγμα-  
 τος αἰσθησιν, ὥς ἂν εἰκότως ἀγανακτῇσι. εἰ  
 γὰρ ὧν ἔργῳ πεποιήκεν ἕκαστος αὐτῶν ὑμᾶς εἰ,

<sup>α</sup> Iphicrates was honoured for the defeat of the Spartan *mora* in the Corinthian War (390), Timotheus for his successful expedition to Corcyra after the battle of Naxos (376). Strabax was presumably a foreign mercenary, Polystratus is mentioned in *Phil* 1. 24, as a commander of Athenian mercenaries at Corinth. These last two were rewarded for services under the command of Iphicrates. Clearchus cannot be identified with certainty.

## AGAINST LEPTINES, 84-87

warded Clearchus and some others with the citizenship<sup>a</sup>; but in the case of Chabrias your honours were for him alone. Now, if at the time when he was receiving his reward, he had claimed that as you had rewarded others for the sake of Iphicrates and Timotheus, so for his sake you should reward some of those men who have actually received the immunity, but to whom our opponents object so strongly that they want all alike to be deprived of it, would you not have granted him that boon? I cannot doubt it. For his sake you would have rewarded them then; yet now, on their account, will you take away the immunity from Chabrias himself? Why, that is absurd! For it is inconsistent to seem so generous, when the benefits are recent, that you honour not the benefactors only but their friends as well, but, when a short time has elapsed, to take away even the rewards that you have given to the benefactors.<sup>b</sup>

*[The decrees in honour of Chabrias are read]*

So these whose names you have heard, as well as many others, are the men whom you will injure if you do not repeal the law. Just reflect and ponder in your own minds, if any of these men now passed away could somehow come to know of the present proceedings, what just ground they would have for indignation! For if of the deeds that each wrought

<sup>b</sup> The argument seems to be this. Some recipients of immunity obtained similar favours for their friends. Chabrias did not, but he *might* have done so, and his friends *might* have been the undeserving persons now enjoying immunity. In this rather hypothetical case, after rewarding the jackals from gratitude to the lion, you now penalize the lion out of contempt for the jackals.

# DEMOSTHENES

τούτων ἐκ λόγου κρίσις γίγνεται, καὶ τὰ καλῶς  
πραχθένθ' ὑπ' ἐκείνων, ἂν ὑφ' ἡμῶν μὴ καλῶς  
ῤηθῇ τῷ λόγῳ, μάτην τοῖς πονήσασιν εἵργασται,  
πῶς οὐ δεινὰ πάσχουσιν;

- 88 Ἴνα τοίνυν εἰδῇτ', ὦ ἄνδρες Ἀθηναῖοι, ὅτι ὡς  
ἀληθῶς ἐπὶ πᾶσι δικαίοις ποιούμεθα τοὺς λόγους  
πάντας, οὓς λέγομεν πρὸς ὑμᾶς, καὶ οὐδὲν ἔσθ' ὃ  
τι τοῦ παρακρούσασθαι καὶ φενακίσαι λέγεται παρ'  
[484] ἡμῶν ἕνεκα, ἀναγνώσεται τὸν νόμον ὑμῖν ὃν  
παραισφέρομεν γράψαντες ἀντὶ τοῦδε, ὃν οὐκ  
ἐπιτήδειον εἶναί φαμεν. γνώσεσθε γὰρ ἐκ τούτου  
πρόνοιάν τιν' ἔχοντας ἡμᾶς καὶ ὅπως ὑμεῖς μηδὲν  
αἰσχρὸν ποιῆσαι δόξετε, καὶ ὅπως, εἴ τινά τις  
καταμέμφεται τῶν εὐρημένων τὰς δωρεάς, ἂν  
δίκαιον ᾖ, κρίνας παρ' ὑμῖν ἀφαιρήσεται, καὶ ὅπως,  
οὓς οὐδεὶς ἂν ἀντείποι μὴ οὐ δεῖν ἔχειν, ἔξουσιν τὰ  
89 δοθέντα καὶ τούτων πάντων οὐδὲν ἔστι καινὸν  
οὐδ' ἡμέτερον εὖρημα, ἀλλ' ὁ παλαιός, ὃν οὗτος  
παρέβη, νόμος οὕτω κελεύει νομοθετεῖν, γράφεσθαι  
μέν, ἂν τίς τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς  
ἔχειν ἡγῇται, παρεισφέρειν δ' αὐτὸν ἄλλον, ὃν ἂν  
τιθῇ λύων ἐκείνον, ὑμᾶς δ' ἀκούσαντας ἐλέσθαι τὸν  
90 κρείττω. οὐ γὰρ ᾤετο δεῖν ὁ Σόλων, ὁ τοῦτον τὸν  
τρόπον προστάξας νομοθετεῖν, τοὺς μὲν θεσμοθέτας  
τοὺς ἐπὶ τοὺς νόμους κληρουμένους δις δοκιμασθέν-  
τας ἄρχειν, ἔν τε τῇ βουλῇ καὶ παρ' ὑμῖν ἐν τῷ  
δικαστηρίῳ, τοὺς δὲ νόμους αὐτούς, καθ' οὓς καὶ  
τούτοις ἄρχειν καὶ πᾶσι τοῖς ἄλλοις πολιτεύεσθαι  
προσῆκει, ἐπὶ καιροῦ τεθέντας, ὅπως ἔτυχον, μὴ

\* To ascertain whether they were duly qualified by birth,  
by character, and by wealth.



## AGAINST LEPTINES, 87-90

for your advantage there is to be a judgement based on words, if actions nobly performed by them, unless nobly avowed by us in speech, have been wrought in vain for all their toil, are they not suffering a terrible wrong?

Now, to satisfy you, Athenians, that every argument that we submit to you is based on perfectly just grounds, and that not a single argument is intended to mislead and deceive you, the clerk shall read the law drafted and proposed by us to take the place of the present one, which we contend is mischievous. For our law will show you that we take some care to ensure that you shall be saved from the appearance of a dishonourable act; that if anyone objects to one of the recipients, he can deprive him of his gift, if the objection is sound, after trial in your courts; and also that those whose claim to the gifts none could dispute shall keep them. And in all this there is nothing new, no innovation of our own; but the old law, transgressed by Leptines, lays down this procedure in legislation, that if a man disapproves of an existing law, he shall bring an indictment against it, but shall himself introduce an alternative, such as he proposes to enact after repeal of the other, and that you, after hearing arguments, shall choose the better law. For Solon, who imposed this method, did not think it right that while the junior archons, who are appointed by lot to administer the laws, undergo two scrutines<sup>a</sup> before entering on office, one in the Council and a second in the law-courts before you, the laws themselves, which regulate their official acts and all other civic duties, should be passed at haphazard to meet some emergency, and should

## DEMOSTHENES

- 91 δοκιμασθέντας κυρίους εἶναι. καὶ γάρ τοι τότε μέν, τέως τὸν τρόπον τοῦτον ἐνομοθέτουν, τοῖς μὲν ὑπάρχουσι νόμοις ἐχρῶντο, καινοὺς δ' οὐκ ἐτίθεσαν· ἐπεὶ δὲ τῶν πολιτευομένων τινὲς δυνάμει, ὡς ἐγὼ πυνθάνομαι, κατεσκεύασαν αὐτοῖς ἐξεῖναι νομοθετεῖν, ὅταν τις βούληται καὶ ὃν ἂν τύχη τρόπον, τοσοῦτοι μὲν οἱ ἐναντίοι σφίσιν αὐτοῖς εἰσὶ νόμοι, ὥστε χειροτονεῖθ' ὑμεῖς τοὺς διαλέξοντας τοὺς ἐναντίους ἐπὶ πάμπολυν ἤδη
- [485] 92 χρόνον, καὶ τὸ πρᾶγμα οὐδὲν μᾶλλον δύναται πέρας ἔχειν· ψηφισμάτων δ' οὐδ' ὅτιοῦν διαφέρουσιν οἱ νόμοι, ἀλλὰ νεώτεροι οἱ νόμοι, καθ' οὓς τὰ ψηφίσματα δεῖ γράφεσθαι, τῶν ψηφισμάτων αὐτῶν ὑμῖν εἰσίν. ἢ οὐ μὴ λόγον λέγω μόνον, ἀλλὰ καὶ τὸν νόμον αὐτὸν ὃν φημι δεῖξω, λαβέ μοι τὸν νόμον καθ' ὃν ἦσαν οἱ πρότερον νομοθέται λέγε.

### ΝΟΜΟΣ

- 93 Συνίεθ' ὃν τρόπον, ὧ ἄνδρες Ἀθηναῖοι, ὁ Σόλων τοὺς νόμους ὡς καλῶς κελεύει τιθέναι, πρῶτον μὲν παρ' ὑμῖν, ἐν τοῖς ὁμωμοκόσι, παρ' οἷσπερ καὶ τὰλλα κυροῦνται, ἔπειτα λύοντα τοὺς ἐναντίους, ἢ εἰς ἣ περὶ τῶν ὄντων ἐκάστου νόμος, καὶ μὴ τοὺς ἰδιώτας αὐτὸ τοῦτο ταράττη καὶ ποιῇ τῶν ἅπαντας εἰδόντων τοὺς νόμους ἑλαττον ἔχειν, ἀλλὰ πᾶσιν ἢ ταῦτ' ἀναγνῶναι καὶ μαθεῖν ἀπλᾶ καὶ σαφῇ τὰ
- 94 δίκαια καὶ πρὸ τούτων γ' ἐπέταξεν ἐκθεῖναι

<sup>a</sup> νεώτεροι has been misunderstood and variously emended. Laws ought to be general and permanent, decrees particular and occasional; but there has been such a glut of hasty legislation, since the restoration of democracy in 403, that many decrees still stand unrepealed after the

## AGAINST LEPTINES, 91-94

be at once valid without passing a scrutiny. For in those days, indeed, while they legislated in that way, they kept to the existing laws and were not always proposing new ones ; but ever since, certain statesmen rose to power and, as I am informed, contrived to get into their own hands the right to initiate legislation at any time and in any way they wished, there are so many contradictory statutes that for a long time you have had to appoint a commission to sort out the contradictory ones ; yet in spite of this the business never comes to an end. Our laws are no better than so many decrees ; nay, you will find that the laws which have to be observed in drafting the decrees are later<sup>a</sup> than the decrees themselves. Not to be content, then, with a bare assertion, but to show you the actual law to which I refer, please take and read the law constituting the original legislative commission.

[*The law is read*]

You understand, Athenians, the beauty of Solon's directions for legislating. The first stage is in your courts, before men under oath, where all other ratifications are made ; the next is the repeal of the contradictory laws, so that there may be only one law dealing with each subject, and that the plain citizen may not be puzzled by such contradictions and be at a disadvantage compared with those who are acquainted with the whole body of law, but that all may have the same ordinances before them, simple and clear to read and understand. Moreover, before these proceedings, Solon ordered that the laws should laws on which they were based have been superseded. For the legislative commission see Introd. p. 488.

## DEMOSTHENES

πρόσθε τῶν ἐπωνύμων καὶ τῷ γραμματεῖ παρα-  
 δοῦναι, τοῦτον δ' ἐν ταῖς ἐκκλησίαις ἀναγιγνώσκειν,  
 ἵν' ἕκαστος ὑμῶν ἀκούσας πολλάκις καὶ κατὰ  
 σχολὴν σκεψάμενος, ἂν ἢ καὶ δίκαια καὶ συμ-  
 φέροντα, ταῦτα νομοθετῇ τούτων τοίνυν τοσοῦτων  
 ὄντων δικαίων τὸ πλῆθος, οὐτοσὶ μὲν οὐδ' ὅτιοῦν  
 ἐποίησε Λεπτίνης· οὐ γὰρ ἂν ὑμεῖς ποτ' ἐπείσθηθ',  
 ὥς ἐγὼ νομίζω, θέσθαι τὸν νόμον· ἡμεῖς δ', ὦ  
 ἄνδρες Ἀθηναῖοι, πάντα, καὶ παρεισφέρομεν πολλῶ  
 καὶ κρείττω καὶ δικαιότερον τοῦ τούτου νόμον.  
 95 γνῶσεσθε δ' ἀκούοντες. λαβὲ καὶ λέγε πρῶτον  
 186] μὲν ἃ τοῦ τούτου νόμου γεγράμμεθα, εἰθ' ἃ φάμεν  
 δεῖν ἀντὶ τούτων τεθῆναι. λέγε.

### ΝΟΜΟΣ

Ταῦτα μὲν ἐστ' ἃ τοῦ τούτου νόμου διώκομεν ὥς  
 οὐκ ἐπιτήδεια. τὰ δ' ἐξῆς λέγε, ἃ τούτων εἶναι  
 βελτίω φάμεν. προσέχετ', ἄνδρες δικασταί, τού-  
 τοις ἀναγιγνωσκομένοις τὸν νοῦν. λέγε.

### ΝΟΜΟΣ

96 Ἐπίσχες. τοῦτο μὲν ἐστὶν ἐν τοῖς οὖσι νόμοις  
 κυρίοις ὑπάρχον καλόν, ὦ ἄνδρες Ἀθηναῖοι, καὶ  
 σαφές, “ τὰς δωρεῖας ὅσας ὁ δῆμος ἔδωκε κυρίας  
 εἶναι”. δίκαιον, ὦ γῇ καὶ θεοί. χρῆν τοίνυν  
 Λεπτίνην μὴ πρότερον τιθέναι τὸν ἑαυτοῦ νόμον,  
 πρὶν τοῦτον ἔλυσε γραψάμενος. νῦν δὲ μαρτυρίαν  
 καθ' ἑαυτοῦ καταλείπων ὅτι παρανομεῖ τουτοῦ  
 τὸν νόμον, ὁμῶς ἐνομοθέτει, καὶ ταῦθ' ἑτέρου

\* The statues of the heroes who gave their names to the ten tribes stood in the Agora near the council-chamber

† By this, if correct, must be meant the preamble of the amended law, setting forth the objections to the existing law

## AGAINST LEPTINES, 94-96

be exposed before the statues of the eponymous heroes<sup>a</sup> and handed in to the town-clerk to recite them at the meetings of the Assembly, so that each of you may hear them more than once and digest them at leisure, and if they are just and expedient, may add them to the statute-book. Now, numerous as those enactments are, Leptines yonder has observed not one of them, for, if he had, I do not think that you would ever have consented to pass his law. We on the other hand, Athenians, have observed them all, and we are submitting a much better and more equitable law than his. You will realize that when you hear it. Take and read first of all the clauses of his law which we have indicted, and next the clauses we propose to substitute for them. Read.

[*The law<sup>b</sup> is read*]

These are the parts of the law of Leptines which we arraign as unsatisfactory. Next in order read our proposed amendments. Pray attend, gentlemen of the jury, to these as they are recited. Read.

[*The law is read*]

Stop there. The laws now in force contain this provision—a capital one, men of Athens, and unambiguous—that “all rewards granted by the people shall be valid.” Equitable too, by all the powers! So Leptines should not have proposed his own law until he had indicted and repealed this. As it is, neglecting this proof of his own violation of the law, he nevertheless proceeded to legislate, in face of the law of Leptines. The second “law” read would be the amendments proposed; and at the end of § 97 the whole law as amended is read.

# DEMOSTHENES

κελεύοντος νόμου καὶ κατ' αὐτὸ τοῦτ' ἔνοχον εἶναι τῇ γραφῇ, ἐὰν ἐναντίος ᾗ τοῖς πρότερον κειμένοις νόμοις. λαβὲ δ' αὐτὸν τὸν νόμον.

## NOMOS

- 97 Οὐκ οὖν ἐναντίον, ὦ ἄνδρες Ἀθηναῖοι, τῷ “κυρίας εἶναι τὰς δωρεῖας ὅσας ὁ δῆμος ἔδωκε,” τὸ “μηδὲν εἶναι ἀτελῆ” τούτων οἷς ὁ δῆμος ἔδωκεν, σαφῶς γ' οὐτωςί. ἀλλ' οὐκ ἐν ᾧ νῦν ὁδ' ἀντεισφέρει νόμῳ, ἀλλ' ἃ τ' ἔδωκατε, κύρια, καὶ πρόφασις δικαία κατὰ τῶν ἢ παρακρουσμένων ἢ μετὰ ταῦτ' ἀδικούντων ἢ ὅλως ἀναξίων, δι' ἣν ὃν ἂν ὑμῖν δοκῇ κωλύσεται ἔχειν τὴν δωρεάν. λέγε τὸν νόμον.

[487]

## NOMOS

- 98 Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, καὶ καταμανθάνετε, ὅτι ἐνταῦθ' ἐνὶ καὶ τοὺς ἀξίους ἔχειν τὰ δοθέντα καὶ τοὺς μὴ τοιούτους κριθέντας, ἐὰν ἀδίκως τι λάβωσιν, ἀφαιρεθῆναι, καὶ τὸ λοιπὸν ἐφ' ὑμῖν εἶναι πάνθ', ὥσπερ ἐστὶ δίκαιον, καὶ δοῦναι καὶ μὴ ὥς μὲν τοίνυν οὐχὶ καλῶς οὗτος ἔχει καὶ δικαίως ὁ νόμος, οὐτ' ἐρεῖν οἶμαι Λεπτίνην οὕτ', ἐὰν λέγῃ, δεῖξαι δυνήσεσθαι. ἃ δὲ πρὸς τοῖς θεσμοθέταις ἔλεγε, ταῦτ' ἴσως λέγων παράγειν ὑμᾶς ζητήσῃ. ἔφη γὰρ ἐξαπάτης εἵνεκα παραγεγράφθαι τοῦτον τὸν νόμον, ἐὰν δ' ὃν αὐτὸς 99 ἔθηκε λυθῇ, τοῦτον οὐ τεθήσεσθαι. ἐγὼ δ', ὅτι μὲν τῇ ὑμετέρᾳ ψήφῳ τοῦ τούτου<sup>1</sup> νόμου λυθέντος

<sup>1</sup> So Westermann; τούτου τοῦ Dindorf with mss.

## AGAINST LEPTINES, 96-99

fact that another law<sup>a</sup> proclaims his law indictable for this very offence, namely, for contradicting previous legislation. Here is the very law in question.

[*The law is read*] •

Men of Athens, is not the provision that "all rewards granted by the people shall be valid" contradicted by the clause that "no one shall be immune," no one, that is, of those to whom the people has granted immunity? That is plain enough, at any rate. But it is not so in the alternative law which my friend<sup>a</sup> here proposes, and which confirms what you have granted, and provides a fair ground of action against those who have imposed upon you, or have subsequently injured you, or are generally undeserving; so that you will thus prevent anyone you please from retaining his grant. Read the law.

[*The law is read*]

You hear the law, Athenians, and you understand that it enables the deserving to retain their rewards, and those who are judged otherwise to be deprived of any privilege they have unjustly secured; for the future everything is left in your hands, as is right, to grant or to withhold. Now I do not think that Leptines will deny that this law is sound and just, or, if he does, that he will be able to prove it. But perhaps he will try to lead you astray by repeating what he said before the junior archons<sup>b</sup>. For he alleged that the publication of this amended law was a mere trick, and that should his own law be repealed, this one would never be passed. Now, to avoid dispute, I will not press the point that the old law of

<sup>a</sup> At the *ἀνάκρισις* or preliminary trial.

## DEMOSTHENES

- τὸν παρεισενέχθῃτα κύριον εἶναι σαφῶς ὁ παλαιὸς κελεύει νόμος, καθ' ὃν οἱ θεσμοθέται τοῦτον ὑμῖν παρέγραψαν, ἑάσω, ἵνα μὴ περὶ τούτου τις ἀντιλέγῃ μοι, ἀλλ' ἐπ' ἐκεῖνο εἶμι. ὅταν ταῦτα λέγῃ δῆπου, ὁμολογῇ μὲν εἶναι βελτίω καὶ δικαιότερον τόνδε τὸν νόμον οὗ τέθεικεν αὐτός, ὑπὲρ δὲ τοῦ
- 100 πῶς τεθήσεται ποιεῖται τὸν λόγον. πρῶτον μὲν τοίνυν εἰσὶν αὐτῷ κατὰ τοῦ παρεισφέροντος πολλοὶ τρόποι, δι' ὧν, ἂν βούληται, θεῖναι τὸν νόμον αὐτὸν ἀναγκάσει. ἔπειτ' ἐγγνώμεθ' ἡμεῖς, ἐγώ, Φορμίων, ἄλλον εἴ τινα βούλεται, θήσειν τὸν νόμον. ἔστι δὲ δῆπου νόμος ὑμῖν, εἴαν τις ὑποσχόμενός τι τὸν δῆμον ἢ βουλὴν ἢ δικαστήριον ἐξαπατήσῃ, τὰ ἔσχατα πάσχειν. ἐγγνώμεθα, ὑπιοσχνόμεθα. οἱ θεσμοθέται ταῦτα γραφόντων, ἐπὶ
- 101 τούτοις τὸ πρᾶγμα γιγνέσθω. μήθ' ὑμεῖς ποιήσητε μηδὲν ἀνάξιον ὑμῶν αὐτῶν, μήτ', εἴ τις φαῦλός
- [488] ἔστι τῶν εὐρημένων τὴν δωρεῖαν, ἐχέτω, ἀλλ' ἰδίᾳ κατὰ τόνδε κριθήτω τὸν νόμον. εἰ δὲ ταῦτα λόγους καὶ φλυαρίας εἶναι φήσῃ, ἐκεῖνό γ' οὐ λόγος· αὐτὸς θέτω, καὶ μὴ λεγέτω τοῦθ', ὥς οὐ θήσομεν ἡμεῖς. κάλλιον δὲ δῆπου τὸν ὑφ' ὑμῶν κριθέντα καλῶς ἔχειν νόμον εἰσφέρειν ἢ ὃν νῦν ἀφ' αὐτοῦ τίθῃσιν.
- 102 Ἔμοι δ', ὦ ἄνδρες Ἀθηναῖοι, δοκεῖ Λεπτίνης (καί μοι μηδὲν ὀργισθῆς· οὐδὲν γὰρ φλαῦρον ἐρῶ σε) ἢ οὐκ ἀνεγνωκέναι τοὺς Σόλωνος νόμους ἢ οὐ συνιέναι. εἰ γὰρ ὁ μὲν Σόλων ἔθηκε νόμον ἐξεῖναι δοῦναι τὰ ἑαυτοῦ ὥς ἂν τις βούληται, εἴαν μὴ

\* We may conjecture that the old law (that if the original statute was condemned, the amendment became law *ipso facto*) had in practice been superseded.

† Demosthenes is a trifle premature here.



## AGAINST LEPTINES, 99-102

Solon, in accordance with which the junior archons have notified these amendments to you, clearly enjoins that if the law of Leptines is repealed by your vote, the alternative law shall be valid <sup>a</sup> I will pass to another point. Leptines, in saying this, obviously admits that our law is better and fairer than his own, but bases his argument on the way in which it is to be passed. Now, in the first place, there are many ways open to him, if he wishes, of compelling the amender to introduce his own law. In the next place, Phormio and myself and anyone else he likes to name are prepared to guarantee that we will introduce it. \* You know there is a law making death the penalty for anyone who breaks his promise to the Assembly or one of the Councils or law-courts. You have our guarantee, our promise. Let the archons record it, and let the matter rest in their hands. Neither do anything that is unworthy of this court, nor, if a worthless person is found among those who enjoy the grant, let him keep it; only let each case be judged on its merits. But if Leptines shall say that that is all talk and humbug, this at any rate is not mere talk; let him bring in the amended law himself and cease to \* say that we will not do so. It is surely a greater honour to propose the law, stamped with your approval,<sup>b</sup> than this of his own devising.

It seems to me, Athenians, that Leptines—and pray, be not angry,<sup>c</sup> for I am not going to say anything offensive about you—Leptines has either never read Solon's laws or else does not understand them. For if Solon made a law that every man could grant his property to whomsoever he pleased, in default

<sup>a</sup> He address himself directly to Leptines.

# DEMOSTHENES

- παῖδες ὧσι γνήσιοι, οὐχ ἴν' ἀποστερήσῃ τοὺς ἐγγυτάτῳ γένει τῆς ἀγχιστείας, ἀλλ' ἴν' εἰς τὸ μέσον καταθείς τὴν ὠφέλειαν ἐφάμιλλον ποιήσῃ τὸ
- 103 ποιεῖν ἀλλήλους εὖ, σὺ δὲ τούναντίον εἰσενήνοχας μὴ ἐξεῖναι τῷ δήμῳ τῶν αὐτοῦ δοῦναι μηδενὶ μηδέν, πῶς σέ τις φήσῃ τοὺς Σόλωνος ἀνεγνω- κέναι νόμους ἢ συνιέναι; ὃς ἔρημον ποιεῖς τὸν δῆμον τῶν φιλοτιμησομένων, προλέγων καὶ δεικνύς ὅτι τοῖς ἀγαθόν τι ποιοῦσιν οὐδ' ὅτιοι ἔσται
- 104 πλέον. καὶ μὴν καὶ ἐκείνος τῶν καλῶς δοκούντων ἔχειν νόμων Σόλωνός ἐστι, μὴ λέγειν κακῶς τὸν τεθνεῶτα, μηδ' ἂν ὑπὸ τῶν ἐκείνου τις ἀκούῃ παίδων αὐτός· σὺ δὲ ποιεῖς, οὐ λέγεις κακῶς τοὺς τετελευτηκότας τῶν εὐεργετῶν, τῷ δεῖνι μεμ- φόμενος καὶ τὸν δεῖν' ἀνάξιον εἶναι φάσκων, ὧν οὐδὲν ἐκείνοις προσήκεν. ἄρ' οὐ πολὺ τοῦ Σόλωνος ἀποστατεῖς τῇ γνώμῃ;
- 105 Πάνν τοίνυν σπουδῇ τις ἀπήγγελλέ μοι περὶ τοῦ μηδενὶ δεῖν μηδὲν διδόναι, μηδ' ἂν ὅτιοι πράξῃ, τοιοῦτόν τι λέγειν αὐτοὺς παρεσκευάσθαι, ὡς ἄρ' οἱ Λακεδαιμόνιοι καλῶς πολιτευόμενοι καὶ Θηβαῖοι
- [489] οὐδενὶ τῶν παρ' ἑαυτοῖς διδάσσι τοιαύτην οὐδεμίαν τιμήν· καίτοι καὶ παρ' ἐκείνοις τινὲς εἰσιν ἴσως ἀγαθοί. ἐμοὶ δὲ δοκοῦσιν, ὧ ἄνδρες Ἀθηναῖοι, πάντες οἱ τοιοῦτοι λόγοι παροξυντικοὶ μὲν εἶναι πρὸς τὸ τὰς ἀτελείας ὑμᾶς ἀφελέσθαι πείσαι, οὐ μέντοι δίκαιοί γ' οὐδαμῇ. σὺ γὰρ ἀγνοῶ τοῦθ', ὅτι Θηβαῖοι καὶ Λακεδαιμόνιοι καὶ ἡμεῖς οὔτε

<sup>a</sup> i.e. of their descendants, whose demerits are no justification for cancelling a reward once given. But the Greek is not clear.

<sup>b</sup> Or possibly, if ὧν is masculine, "though the men thus charged have no connexion with the dead."

## AGAINST LEPTINES, 102-105

of legitimate offspring, not with the object of depriving the next of kin of their rights of consanguinity, but that by making the prize open to all he might excite a rivalry in doing good one to another, and if you, on the contrary, have proposed a law that the people shall not be permitted to bestow on any man any part of what is their own, how can you be said to have read or understood the laws of Solon? You make the nation barren of would-be patriots by proclaiming unmistakably that those who benefit us shall gain nothing by it. Again, there is another excellent law of Solon, forbidding a man to speak ill of the dead, even if he is himself defamed by the dead man's children. You do not *speak* ill of our departed benefactors, Leptines; you *do* ill to them, when you blame one<sup>a</sup> and assert that another is unworthy, though these charges have nothing to do with the dead men.<sup>b</sup> Are you not very far from the intention of Solon?

Now I have been quite seriously informed that with regard to the absolute prohibition of all rewards,<sup>c</sup> whatever a man's services may be, our opponents are prepared to use some such argument as this. The Lacedaemonians, who are a well-organized state, and the Thebans grant no such reward to any of their citizens, and yet possibly there are some good men among them. In my opinion, men of Athens, all such arguments are provocative, and intended to persuade you to abolish the immunities, but just they are certainly not. For I am quite aware that the Thebans and the Lacedaemonians and ourselves

<sup>a</sup> Demosthenes here misrepresents the law, which only touched the immunities. "Quite seriously" is taken by some with "prepared to use."

# DEMOSTHENES

- νόμοις οὐτ' ἔθεσι χρώμεθα τοῖς αὐτοῖς οὐτε  
 106 πολιτεία αὐτὸ γὰρ τοῦτο πρῶτον, ὃ νῦν οὗτοι  
 ποιήσουσιν, ἐὰν ταῦτα λέγωσιν, οὐκ ἔξεστι ποιεῖν  
 παρὰ τοῖς Λακεδαιμονίοις, τὰ τῶν Ἀθηναίων  
 ἐπαινεῖν νόμιμα οὐδὲ τὰ τῶν δεινῶν, πολλοῦ γε  
 καὶ δεῖ, ἀλλ' ἃ τῇ παρ' ἐκείνοις πολιτεία συμ-  
 φέρει, ταῦτ' ἐπαινεῖν ἀνάγκη καὶ ποιεῖν. εἴτα καὶ  
 Λακεδαιμόνιοι τῶν μὲν τοιούτων ἀφεστᾶσιν, ἀλλὰ  
 107 ἅπας ὁ δῆμος ἐνταυθοὶ γενέσθαι. τίνες οὖν εἰσιν  
 αὐταί; τὰς μὲν καθ' ἕκαστον ἐάσω, μίαν δ', ἣ  
 συλλαβοῦσα τὰς ἄλλας ἔχει, δίδειμι. \* ἐπειδὴν τις  
 εἰς τὴν καλουμένην γερουσίαν ἐγκριθῇ παρασχῶν  
 αὐτὸν οἷον χρή, δεσπότης ἐστὶ τῶν πολλῶν. ἐκεῖ  
 μὲν γάρ ἐστι τῆς ἀρετῆς ἄθλον τῆς πολιτείας  
 κυρίῳ γενέσθαι μετὰ τῶν ὁμοίων, παρὰ δ' ἡμῖν  
 ταύτης μὲν ὁ δῆμος κύριος, καὶ ἀραὶ καὶ νόμοι καὶ  
 φυλακαὶ ὅπως μηδεὶς ἄλλος κύριος γενήσεται,  
 στέφανοι δὲ καὶ ἀτέλειαι καὶ σιτήσεις καὶ τοιαῦτ'  
 108 ἐστίν, ὧν ἂν τις ἀνὴρ ἀγαθὸς ὧν τύχοι. καὶ ταῦτ'  
 ἀμφοτέρ' ὀρθῶς ἔχει, καὶ τὰ κεῖ καὶ τὰ παρ' ἡμῖν.  
 διὰ τί; ὅτι τὰς μὲν διὰ τῶν ὀλίγων πολιτείας τὸ  
 πάντα ἔχειν ἴσον ἀλλήλοις τοὺς τῶν κοινῶν  
 [490] κυρίους ὁμονοεῖν ποιεῖ, τὴν δὲ τῶν δῆμων ἐλευ-  
 θερίαν ἢ τῶν ἀγαθῶν ἀνδρῶν ἀμιλλα, ἣν ἐπὶ ταῖς  
 παρὰ τοῦ δήμου δωρεαῖς πρὸς αὐτοὺς ποιοῦνται,  
 φυλάττει.
- 109 Καὶ μὴν περὶ τοῦ γε μηδὲ Θηβαίους μηδένα  
 τιμᾶν, ἐκεῖν' ἂν ἔχειν εἰπεῖν ἀληθὲς οἶμαι.  
 μεῖζον, ὧ ἄνδρες Ἀθηναῖοι, Θηβαῖοι φρονοῦσιν ἐπ'  
 ὁμότητι καὶ πονηρίᾳ ἢ ὑμεῖς ἐπὶ φιλανθρωπῳ καὶ

\* At the opening of every meeting of the Assembly and of  
 562

## AGAINST LEPTINES, 105-109

do not observe the same laws and customs, nor the same form of government. For in the first place, if this is their argument, they are about to do exactly what a man cannot do at Sparta—praise the laws of Athens or of any other state; nay, so far from that, he is obliged to praise, as well as do, whatever accords with his native constitution. Then again, though the Lacedaemonians do not hold with these customs, yet there are other honours at Sparta, which our citizens to a man would shrink from introducing here. What, then, are those honours? Not to take each singly, I will describe one which comprises all the rest. Whenever a man for his good conduct is elected to the Senate, or Gerusia, as they call it, he is absolute master of the mass of citizens. For at Sparta the prize of merit is to share with one's peers the supremacy in the State; but with us the people is supreme, and any other form of supremacy is forbidden by imprecations<sup>a</sup> and laws and other safeguards, but we have crowns of honour and immunities and free maintenance and similar rewards, which anyone may win, if he is a good citizen. And both these customs are right enough, the one at Sparta and the other here. Why? Because in an oligarchy harmony is attained by the equality of those who control the State, but the freedom of a democracy is guarded by the rivalry with which good citizens compete for the rewards offered by the people.

Again, with regard to the absence of honours at Thebes, I think I can express the truth thus. The Thebans, men of Athens, plume themselves more on brutality and iniquity than you on humanity and love

the Council a herald recited a curse on enemies of the State and on evil counsellors, see *De Fals. Leg.* 70.

# DEMOSTHENES

- τῷ τὰ δίκαια βούλεσθαι. μήτ' οὖν ἐκεῖνοί ποτε παύσαιντο, εἰ ἄρ' εὖξασθαι δεῖ, τοὺς μὲν αὐτοὺς ἀγαθὸν τι ποιοῦντας μήτε τιμῶντες μήτε θαυμάζοντες, τοὺς δὲ συγγενεῖς (ἴστε γὰρ ὃν τρόπον Ὀρχομενὸν διέθηκαν) οὕτω μεταχειριζόμενοι, μήθ' ὑμεῖς πᾶσαντῖα τούτοις τοὺς μὲν εὐεργέτας τιμῶντες, παρὰ δὲ τῶν πολιτῶν λόγῳ μετὰ τῶν νόμων
- 110 τὰ δίκαια λαμβάνοντες ὅλως δ' οἶμαι τότε δεῖν τοὺς ἐτέρων ἐπαινεῖν τρόπους καὶ ἔθνη τοῖς ὑμετέροις ἐπιτιμῶντας, ὅταν ἢ δεῖξαι βέλτιον ἐκείνους πράττοντας ὑμῶν ὅτε δ' ὑμεῖς, καλῶς ποιοῦντες, καὶ κατὰ τὰς κοινὰς πράξεις καὶ κατὰ τὴν ὁμόνοιαν καὶ κατὰ τὰλλα πάντ' ἄμεινον ἐκείνων πράττετε, τοῦ χάριν ἂν τῶν ὑμετέρων αὐτῶν ἐθῶν ὀλιγοροῦντες ἐκεῖνα διώκοιτε; εἰ γὰρ καὶ κατὰ τὸν λογισμὸν ἐκεῖνα φανεῖν βελτίω, τῆς γε τύχης ἔνεκα, ἢ παρὰ ταῦτ' ἀγαθῇ κέχρησθε, ἐπὶ τούτων
- 111 ἄξιον μείναι. εἰ δὲ δεῖ παρὰ πάντα ταῦτ' εἰπεῖν ὃ δίκαιον ἡγοῦμαι, ἐκεῖν' ἂν ἔγωγ' εἴποιμι. οὐκ ἔστι δίκαιον, ὧ ἄνδρες Ἀθηναῖοι, τοὺς Λακεδαιμονίων νόμους οὐδὲ τοὺς Θηβαίων λέγειν ἐπὶ τῷ τοὺς ἐνθάδε λυμαίνεσθαι, οὐδὲ δι' ὧν μὲν ἐκεῖνοι μεγάλοι<sup>1</sup> εἰσὶ, κἂν ἀποκτείναι βούλεσθαι τὸν παρ' ἡμῖν τούτων τι κατασκευάσαντα, διὰ δ' ὧν ὁ παρ' ἡμῖν δῆμος εὐδαίμων, ταῦθ' ὥς ἀνελεῖν δεῖ λεγόντων τινῶν ἐθέλειν ἀκούειν.
- 112 Ἔστι τοίνυν τις πρόχειρος λόγος, ὥς ἄρα καὶ  
 [491] παρ' ἡμῖν ἐπὶ τῶν προγόνων πόλλ' ἀγάθ' εἰργασμένοι τινὲς οὐδενὸς ἡξιοῦντο τοιούτου, ἀλλ' ἀγαπητῶς ἐπιγράμματος ἐν τοῖς Ἑρμαῖς ἔτυχον·

<sup>1</sup> mss. add τῆς ὀλιγαρχίας καὶ δεσποτίας, which most edd., including Dindorf, omit.

## AGAINST LEPTINES, 109-112

of justice. If a prayer may be allowed, may they never cease to withhold honour and admiration from those who do them service, or to deal with kindred states in the same way! (For you remember how they treated Orchomenus<sup>a</sup>) And never may you cease to do the opposite, honouring your benefactors and winning your rights from your fellow-citizens by debate and in harmony with the laws! And in general, I think that then only ought you to praise the habits and character of other nations and decry your own, when it is possible to prove that they are more prosperous than you. As long as you (thank Heaven!) are more prosperous than they, in public policy, in internal harmony, and in every other way, why should you belittle your national institutions and imitate theirs? Even if theirs could be proved superior in theory, yet the good fortune that you have enjoyed under your own institutions makes it worth your while to retain them. Besides all this, if I must say what I think is right, I would put it in this way. It is not right, Athenians, to cite the laws of the Lacedaemonians or of the Thebans in order to undermine the laws established here; it is not right that you should want to put a man to death for transplanting to Athens any of the institutions that have made those nations great, and yet lend a willing ear to those who propose to destroy the institutions under which our democracy has flourished.

Then they have another argument ready; that even at Athens in former generations men who had rendered great services met with no recognition of this sort, but were content with an inscription in the

<sup>a</sup> Wiped out by the Thebans in 364. The men were massacred, and the women and children sold into slavery.

# DEMOSTHENES

- καὶ ἴσως τοῦθ' ὑμῖν ἀναγνώσεται τὸ ἐπίγραμμα.  
 ἐγὼ δ' ἡγοῦμαι τοῦτον τὸν λόγον, ὦ ἄνδρες  
 Ἀθηναῖοι, κατὰ πόλλ' ἀσύμφορον εἶναι τῇ πόλει  
 113 λέγεσθαι, πρὸς δὲ καὶ οὐδὲ δίκαιον. εἰ μὲν γὰρ  
 ἀναξίους εἶναι τις φήσει κακείνους τιμᾶσθαι, τίς  
 ἄξιος, εἰπάτω, εἰ μήτε τῶν προτέρων μηδεὶς μήτε  
 τῶν ὑστέρων εἰ δὲ μηδένα φήσει, συναχθεσθῆναι  
 ἂν ἔγωγε τῇ πόλει, εἰ μηδεὶς ἐν ἅπαντι τῷ χρόνῳ  
 γέγονεν ἄξιος εὖ παθεῖν. καὶ μὴν εἴ γ' ὁμολογῶν  
 ἐκείνους εἶναι σπουδαίους μὴ τετυχηκότας δέλξει  
 μηδενός, τῆς πόλεως ὡς ἀχαρίστου δήπου κατ-  
 ηγορεῖ. ἔστι δ' οὐχ οὕτω ταῦτ' ἔχοντα, οὐδ'  
 ὀλίγου δεῖ. ἀλλ' ἐπειδὴν τις οἶμαι κακοουργῶν ἐπὶ  
 μὴ προσήκοντα πράγματα τοὺς λόγους μεταφέρει,  
 114 δυσχερεῖς ἀνάγκη φαίνεσθαι. ὥς δὲ τάληθές τ'  
 ἔχει καὶ δίκαιόν ἐστι λέγειν, ἐγὼ πρὸς ὑμᾶς ἔρω.  
 ἦσαν, ὦ ἄνδρες Ἀθηναῖοι, πολλοὶ τῶν πρότερον  
 σπουδαῖοι, καὶ ἡ πόλις ἡμῶν ἐτίμα καὶ τότε τοὺς  
 ἀγαθοὺς· αἱ μέντοι τιμαὶ καὶ τᾶλλα πάντα τὰ μὲν  
 τότε ἦν ἐπὶ τοῖς τότε ἔθεσι, τὰ δὲ νῦν ἐπὶ τοῖς νῦν.  
 πρὸς οὖν τί τοῦτο λέγω; ὅτι φήσαιμ' ἂν ἔγωγ'  
 ἐκείνους οὐκ ἔσθ' ὅτου παρὰ τῆς πόλεως οὐ τυχεῖν  
 115 ὧν ἐβουλήθησαν. τίνι χρώμενος τεκμηρίῳ; ὅτι  
 Λυσιμάχῳ δωρεῖάν, ἐνὶ τῶν τότε χρησίμων,  
 ἑκατὸν μὲν ἐν Εὐβοίᾳ πλέθρα γῆς πεφυτευμένης  
 ἔδοσαν, ἑκατὸν δὲ ψιλῆς, ἔτι δ' ἀργυρίου μνᾶς  
 ἑκατόν, καὶ τέτταρας τῆς ἡμέρας δραχμάς. καὶ  
 [492] τούτων ψήφισμ' ἔστιν Ἀλκιβιάδου, ἐν ᾧ ταῦτα  
 γέγραπται. τότε μὲν γὰρ ἡ πόλις ἡμῶν καὶ γῆς

\* In the Agora. The inscription (quoted by Aeschines,



## AGAINST LEPTINES, 112-115

Hermes-Portico.<sup>a</sup> Perhaps indeed the inscription will be read to you. But in my opinion, Athenians, this argument is in many ways prejudicial to the State, besides being unjust. For if anyone says that even these men deserved no honour, let him say who does deserve it, if there is no one either before or after them. If he shall say "no one," I should be very sorry for our city, if no one in the course of its history has proved worthy of reward. Again, if while admitting their merit he points out that they got nothing by it, assuredly he accuses the city of ingratitude. But that is not the truth or anything like it, but whenever a man maliciously gives a wrong twist to his arguments, I think they must appear hateful. I, however, will explain the case to you, as truth and justice demand. There were, men of Athens, plenty of zealous citizens in former generations, and our city even then honoured its good men; only honours then, like everything else, reflected the temper of the times, just as they now reflect the temper of to-day. And why do I say this? Because for myself I should be inclined to assert that they did get from the State everything that they wished. What is my evidence? Lysimachus,<sup>b</sup> only one of the worthies of that day, received a hundred roods of orchard in Euboea and a hundred of arable land, besides a hundred minas of silver and a pension of four drachmas a day. And the decree in which these gifts are recorded stands in the name of Alcibiades. For then our city was rich in lands and

*In Ctes 183*) was in honour of Camon's capture of Bion on the Strymon in 476

<sup>b</sup> Son of Aristides the just, pensioned for his father's merits.

# DEMOSTHENES

ἡπόρει καὶ χρημάτων, νῦν δ' εὐπορήσει· δεῖ γὰρ οὕτω λέγειν καὶ μὴ βλασφημεῖν· καίτοι τίν' οὐκ ἂν οἴεσθε νῦν τὸ τρίτον μέρος τούτων ἀντὶ τῆς ἀτελείας ἐλέσθαι; ὅτι τοίνυν ἀληθῆ λέγω, λαβέ μοι τὸ ψήφισμα τουτί.

## ΨΗΦΙΣΜΑ

- 116 Ὅτι μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ τοῖς προγόνοις ὑμῶν ἔθος ἦν τοὺς χρηστοὺς τιμᾶν, δημοῖ τὸ ψήφισμα τουτί· εἰ δὲ μὴ τοῖς αὐτοῖς οἷσπερ ἡμεῖς νῦν, ἕτερόν τι τοῦτ' ἂν εἴη. εἰ τοίνυν μήτε Λυσίμαχον μήτ' ἄλλον μηδὲνα μηδὲν εὐρήσθαι παρὰ τῶν προγόνων ἡμῶν συγχωρήσαιμεν, τί μᾶλλον οἷς ἔδομεν νῦν ἡμεῖς διὰ τοῦτο
- 117 δικαίως ἂν ἀφαιρεθεῖεν, οὐ γὰρ οἱ μὴ δόντες ἂ μὴ ὀδοκεῖ<sup>1</sup> δεινόν εἰσιν οὐδὲν εἰργασμένοι, ἀλλ' οἱ δόντες μὲν, πάλιν δ' ὕστερον μηδὲν ἐγκαλοῦντες ἀφαιρούμενοι. εἰ μὲν γάρ τις ἔχει δεῖξαι κάκεῖνους ὧν ἔδοσαν τῷ τι τοῦτ' ἀφηρημένους, συγχωρῶ καὶ ὑμᾶς ταῦτό τοῦτο ποιῆσαι, καίτοι τοῦτό γ' αἰσχρὸν ὁμοίως· εἰ δὲ μηδ' ἂν εἷς ἐν ἅπαντι τῷ χρόνῳ τοῦτ' ἔχοι δεῖξαι γεγονός, τίνος εἶνεκ' ἐφ' ἡμῶν πρῶτον καταδειχθῇ τοιοῦτον ἔργον;
- 118 Χρὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, κάκεῖνο ἐνθυμείσθαι καὶ ὁρᾶν, ὅτι νῦν ὁμωμοκότες κατὰ τοὺς νόμους δικάσειν ἤκετε, οὐχὶ τοὺς Λακεδαιμονίων οὐδὲ Θηβαίων, οὐδ' οἷς ποτ' ἐχρήσανθ' οἱ πρῶτοι τῶν προγόνων, ἀλλὰ καθ' οὓς ἔλαβον τὰς ἀτελείας οὓς ἀφαιρεῖται νῦν οὗτος τῷ νόμῳ, καὶ περὶ ὧν ἂν νόμοι μὴ ᾧσι, γνώμη τῇ δικαιοτάτῃ κρινεῖν.

<sup>1</sup> Well's correction for δοκεῖ.

## AGAINST LEPTINES, 115-118

money, though now—she will be rich some day<sup>a</sup>; for I must put it in that way to avoid anything like obloquy. Yet to-day who, think you, would not prefer a third of that reward to mere immunity? To prove the truth of my words, please take the decree.

[*The decree is read*]

Now this decree, Athenians, proves that your ancestors, like yourselves, were accustomed to honour good men; if they used different methods from ours to-day, that is another matter. So even if we should admit that neither Lysimachus nor anyone else gained anything from our ancestors, does that make it any fairer in us to rob the men whom we have just rewarded? For there is nothing outrageous in withholding what one never dreamed of giving; but it is an outrage to give and afterwards take back one's gift, with no fault alleged. Prove to me that our ancestors ever took back the gifts they had bestowed, and you too have my leave to do the same, though the disgrace remains none the less; but if no one can cite an instance from the whole course of our history, why is such a precedent to be set in our generation?

Again, men of Athens, you must also consider well and carefully the fact that you have come into court to-day, sworn to give your verdict according to the laws, not of Sparta or Thebes, nor those of our earliest ancestors, but those under which immunities were granted to the men whom Leptines is now trying to rob by his law; and where there are no statutes to guide you, you are sworn to decide according to the best of your judgement. So far, so

<sup>a</sup> A euphemism for "she is poor."

# DEMOSTHENES

[493] καλῶς. τὸ τοίνυν τῆς γνώμης πρὸς ἅπαντ' ἀν-  
 119 ἐνέγκατε τὸν νόμον. ἄρ' οὖν δίκαιον, ὦ ἄνδρες  
 Ἀθηναῖοι, τοὺς εὐεργέτας τιμᾶν, δίκαιον. τί δ';  
 ὅς' ἂν δῶ τις ἄπαξ, δίκαιον ἔχειν ἑᾶν; δίκαιον.  
 ταῦτα τοίνυν αὐτοὶ τε ποιεῖτε, ἵν' εὐορκῆτε, καὶ  
 τοὺς προγόνους ὀργίζεσθ' ἂν μή τις φῇ ποιεῖν, καὶ  
 τοὺς τὰ τοιαῦτα λέγοντας παραδείγματα, ὡς ἄρ'  
 ἐκεῖνοι μεγάλ' εὖ παθόντες οὐδέν' ἐτίμησαν, καὶ  
 πονηροὺς καὶ ἀπαιδεύτους ἡγείσθ' εἶναι, πονηροὺς  
 μὲν διότι καταψεύδονται τῶν προγόνων ὑμῶν ὡς  
 ἀχαρίστων, ἀμαθεῖς δὲ διότι ἐκείνο ἀγνοοῦσιν,  
 ὅτι εἰ τὰ μάλιστα ταῦθ' οὕτως εἶχεν, ἀρνεῖσθαι  
 μᾶλλον ἢ λέγειν αὐτοῖς προσήκεν.

- 120 Οἶομαι τοίνυν καὶ τοῦτον τὸν λόγον Λεπτινῆν  
 ἐρεῖν, ὡς τὰς εἰκόνας καὶ τὴν σίτησιν οὐκ ἀφαιρεῖ-  
 ται τῶν εἰληφότων ὁ νόμος, οὐδὲ τῆς πόλεως τὸ  
 τιμᾶν τοὺς ὄντας ἀξίους, ἀλλ' ἔσται χαλκοὺς  
 ἰστάναι καὶ σίτησιν διδόναι καὶ ἄλλ' ὅ τι ἂν βού-  
 λησθε, πλὴν τούτου ἐγὼ δ' ὑπὲρ ὧν μὲν τῇ πόλει  
 καταλείπειν φήσει, τοσοῦτο λέγω· ὅταν ὧν ἐδώκατέ  
 τῳ πρότερόν τι, τοῦτ' ἀφέλησθε, καὶ τὰς ὑπο-  
 λοιπούς ἀπίστους ποιήσετε πᾶσας δωρεῖας. τί γὰρ  
 ἔσται πιστότερον τὸ τῆς εἰκόνης ἢ τῆς σιτήσεως  
 ἢ τὸ τῆς ἀτελείας, ἣν πρότερόν τισι δόντες ἀφ-  
 121 ἡρημένοι φανείσθε; ἔτι δ' εἰ μηδὲν ἔμελλε τοῦτ'  
 ἔσεσθαι δυσχερές, οὐδ' ἐκείνο καλῶς ἔχειν ἡγοῦμαι,  
 εἰς τοιαύτην ἄγειν ἀνάγκην τὴν πόλιν δι' ἧς ἅπαν-  
 τας ἐξ ἴσου τῶν αὐτῶν ἀξιώσει τοῖς τὰ μέγιστ'  
 εὐεργετοῦσιν, ἢ μὴ τοῦτο ποιούσα χάριν τισὶν οὐκ  
 ἀποδώσει. μεγάλων μὲν οὖν εὐεργεσιῶν οὐθ' ὑμῖν

good. Then you must apply these principles to the law as a whole. Is it right, Athenians, to honour your benefactors? It is. Well then, is it right to allow a man to keep what has once been given him? It is. Then, to observe your oaths, act on that principle yourselves; resent the imputation that your ancestors acted otherwise; and as for those who cite such instances, alleging that your ancestors rewarded no man for great benefits received, look upon them as both knaves and dullards—knaves, because they falsely charge your ancestors with ingratitude; fools, because they do not see that were the charge proved to the hilt, it would better become them to deny than to repeat it.

Now I expect that another argument of Leptines will be that his law does not deprive the recipients of their inscriptions and their free maintenance, nor the State of the right to confer honour on those who deserve it, but that it will still be in your power to set up statues and grant maintenance and anything else you wish, except this one privilege. But with respect to the powers that he will pretend to leave to the State, I have just this to say. As soon as you take away one of the privileges you have already granted, you will shake the credit of all the rest. For how can the grant of a statue or of free maintenance be more indefeasible than that of an immunity, which you will seem to have first given and then taken away? Further, even if this difficulty were not likely to arise, I cannot think that it is well to bring the State into this dilemma, that it must either put all citizens on an equality with its greatest benefactors, or to avoid this must treat some with ingratitude. Now as for great benefactions, it is not

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- [494] συμφέρει συμβαίνειν πολλάκις καιρόν, οὐτ' ἴσως  
 122 ῥάδιον αἰτίῳ γενέσθαι· μετρίων δὲ καὶ ὧν ἐν  
 εἰρήνῃ τις καὶ πολιτεία δύναται ἂν ἐφικέσθαι,  
 εὐνοίας, δικαιοσύνης, ἐπιμελείας, τῶν τοιούτων,  
 καὶ συμφέρειν ἔμοιγε δοκεῖ καὶ χρῆναι διδόναι τὰς  
 τιμὰς· δεῖ τοίνυν μεμερίσθαι καὶ τὰ τῶν δωρειῶν,  
 ἢ ἥς ἂν ἄξιος ὧν ἕκαστος φαίνεται, ταύτην παρὰ  
 123 τοῦ δήμου λαμβάνη τὴν δωρειάν. ἀλλὰ μὴν ὑπὲρ  
 ὧν γε τοῖς εὐρημένοις τὰς τιμὰς καταλείπειν φήσει,  
 οἱ μὲν ἀπλᾶ πάνυ καὶ δίκαι' ἂν εἴποιεν, πάνθ' ὅσα  
 τῶν αὐτῶν ἕνεκ' αὐτοῖς ἔδοτ' εὐεργεσιῶν ἀξιοῦν-  
 τες ἔχειν, οἱ δὲ φενακίζειν τὸν ὥς καταλείπεται  
 λέγοντά τι αὐτοῖς. ὁ γὰρ ἄξια τῆς ἀτελείας εὖ  
 πεποιηκέναι δόξας καὶ ταύτην παρ' ὑμῶν λαβὼν  
 τὴν τιμὴν μόνην, ἢ ξένος ἢ καὶ τις πολίτης, ἐπειδὴν  
 ἀφαιρεθῇ ταύτην, τίν' ἔχει λοιπὴν δωρειάν, Λεπ-  
 τίνῃ; οὐδεμίαν δήπου μὴ τοίνυν διὰ μὲν τοῦ  
 τῶνδε κατηγορεῖν ὥς φαύλων ἐκείνους ἀφαιροῦ, δι'  
 ᾧ δ' αὖ καταλείπειν ἐκείνους φήσεις, τοῦσδ' ὁ μόνον  
 124 λαβόντες ἔχουσι, τοῦτ' ἀφέλη. ὥς δ' ἀπλῶς  
 εἰπεῖν, οὐκ εἰ τῶν πάντων ἀδικήσομέν τιν' ἢ  
 μείζον' ἢ ἐλάττωνα, δεινόν ἐστιν, ἀλλ' εἰ τὰς τιμὰς,  
 αἷς ἂν ἂντ' εὖ ποιήσωμέν τινας, ἀπίστους κατα-  
 στήσομεν οὐδ' ὁ πλείστος ἔμοιγε λόγος περὶ τῆς  
 ἀτελείας ἐστίν, ἀλλ' ὑπὲρ τοῦ πονηρὸν ἔθος τὸν  
 νόμον εἰσάγειν καὶ τοιοῦτον δι' οὗ πάντ' ἄπιστα  
 ὅσ' ὁ δῆμος δίδωσιν ἔσται.  
 125 Ὃν τοίνυν κακουργότατον οἶονται λόγον εὐρηκέ-  
 ναι πρὸς τὸ τὰς ἀτελείας ὑμᾶς ἀφελέσθαι πείσαι,

\* "Some" have received other rewards together with immunity; "the others" immunity alone.

well that you should have many opportunities of receiving them, nor is it perhaps easy for an individual to confer them; but the humbler duties to which one can rise in time of peace and in the civil sphere—loyalty, justice, zeal and the like—it is, in my opinion, both well and necessary that they should be rewarded. Grants ought, therefore, to be so apportioned that each man may receive from the people the exact reward that he deserves. And then again, with regard to what he will say about leaving their honours to those who have received them, some would have a perfectly plain and straightforward answer, when they claim their right to all their rewards, because they were granted for the same service, but the others will reply that the man who says that he leaves them anything is mocking them <sup>a</sup>. For if a man has been thought to deserve immunity and has received that from you as his sole reward, be he foreigner or citizen, what reward has he left, Leptines, if that is taken from him? None whatever! Then you have no right to rob some because you arraign the worthlessness of the others, or to rob one class of their sole reward because you say that you are going to leave the other class something. To put it plainly, the danger is not that of doing a greater or less injustice to one member of the whole body, but that of rendering precarious the honours with which we reward men's services, nor is immunity the main topic of my speech, but the evil precedent which this law will establish, so that there will be no security for the nation's gifts.

Again, the most unscrupulous argument that they have framed, as they think, to persuade you to withdraw the immunities, is one which I had better ex-

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βέλτιόν ἐστι προειπεῖν, ἵνα ᾗ μὴ λάθῃτ' ἐξαπατη-  
θέντες. ἐροῦσι γὰρ ὅτι ταῦθ' ἱερῶν ἐστὶν ἅπαντα  
τὰναλώματα [αἱ χορηγίαι καὶ αἱ γυμνασιαρχίαι].  
[495] δεινὸν οὖν, εἰ τῶν ἱερῶν ἀτελής τις ἀφεθήσεται.  
ἐγὼ δὲ τὸ μὲν τινας, οἷς ὁ δῆμος ἔδωκεν, ἀτελεῖς  
εἶναι πούτων δίκαιον ἡγοῦμαι, ὃ δὲ νῦν οὗτοι ποιή-  
σουσιν, εἰ ἄρα ταῦτα λέγωσι, τοῦτ' εἶναι δεινὸν  
126 νομίζω. εἰ γὰρ ἂ [κατὰ]<sup>1</sup> μηδέν' ἄλλον ἔχουσι  
τρόπον δεῖξαι δίκαιον ὑμᾶς ἀφελέσθαι, ταῦτ' ἐπὶ  
τῷ τῶν θεῶν ὀνόματι ποιεῖν ζητήσουσι, πῶς οὐκ  
ἀσεβέστατον ἔργον καὶ δεινότατον πράξουσιν; χρή  
γάρ, ὥς γοῦν ἐμοὶ δοκεῖ, ὅσα τις θράττει τοὺς  
θεοὺς ἐπιφημίζων, τοιαῦτα φαίνεσθαι οἷα μηδ' ἂν  
ἐπ' ἀνθρώπου πραχθέντα πονηρὰ φανείη. ὅτι δ'  
οὐκ ἔστι ταῦτ' ἱερῶν ἀτέλειαν ἔχειν καὶ λη-  
τουργιῶν, ἀλλ' οὗτοι τὸ τῶν λητουργιῶν ὄνομα ἐπὶ  
τὸ τῶν ἱερῶν μεταφέροντες ἐξαπατᾶν ζητοῦσι,  
Λεπτίνην ὑμῖν αὐτὸν ἐγὼ παρασχέσομαι μάρτυρα.  
127 γράφων γὰρ ἀρχὴν τοῦ νόμου "Λεπτίνης εἶπε"  
φησὶν, "ὅπως ἂν οἱ πλουσιώτατοι λητουργῶσιν,  
ἀτελεῖ μηδέν' εἶναι πλὴν τῶν ἀφ' Ἀρμοδίου καὶ  
Ἀριστογείτονος." καίτοι εἰ ἦν ἱερῶν ἀτέλειαν  
ἔχειν ταῦτ' καὶ λητουργιῶν, τί τοῦτο μαθὼν προσ-  
έγραψεν; οὐδὲ γὰρ τούτοις ἀτέλεια τῶν γ' ἱερῶν  
ἐστὶ δεδομένη. ἵνα δ' εἰδῇθ' ὅτι ταῦτα τοῦτον ἔχει  
τὸν τρόπον, λαβέ μοι πρῶτον μὲν τῆς στήλης  
τῆς ἀντίγραφα, εἶτα τὴν ἀρχὴν τοῦ νόμου τοῦ Λεπ-  
τίνου. λέγε.

<sup>1</sup> Bracketed by Weil: Dindorf retains.



## AGAINST LEPTINES, 125-127

plain for fear you should be their innocent dupes. They are going to claim that all such payments are religious dues, and that of course it is monstrous that anyone should be exempt from the dues of religion. For my part, I see no unfairness in such exemption, if the people have bestowed it; the really monstrous thing is the course which they propose, if that is to be their argument. For if by appealing to the name of the gods they try to justify a robbery which they cannot justify otherwise, will not that be most impious and monstrous conduct? In my opinion, whenever a man appeals solemnly to the gods, his conduct ought to be clearly such as would not appear base even if supported only by human authority. Now that there is a difference between exemption from religious duties and exemption from public services, and that the defendants are trying to deceive you by transferring the name of public services to religious acts, I shall adduce Leptines himself as my witness. For the first clause of the law says "Leptines proposed that, to the end that the wealthiest citizens may perform the public services, none shall be immune save and except the descendants of Harmodius and Aristogiton." But if immunity from religious duties were the same as immunity from public services, what was the object of that clause? For immunity from religious duties has never been granted even to the persons here named. To prove that this is so, please take and read the copy of the inscription and then the beginning of the law of Leptines.

# DEMOSTHENES

## ANTIGRΑΦΑ ΣΤΗΛΗΣ

128 Ἀκούετε τῶν ἀντιγράφων τῆς στήλης, ὦ ἄνδρες Ἀθηναῖοι, ἀτελεῖς αὐτοὺς εἶναι κελευόντων πλὴν ἱερῶν. λέγε δὴ τὴν ἀρχὴν τοῦ νόμου τοῦ Λεπτίνου.

[496]

ΝΟΜΟΣ

Καλῶς. κατάθες. γράψας “ὅπως ἂν οἱ πλουσιώτατοι λητουργῶσι,” “μηδὲν εἶναι” προσέγραψ’ “ἀτελῇ πλὴν τῶν ἀφ’ Ἀρμοδίου καὶ Ἀριστογέιτονος.” τίνος ἕνεκα, εἴ γε τὸ τῶν ἱερῶν τέλος ἐστὶ λητουργεῖν, αὐτὸς γὰρ οὕτως τὰναντία τῇ στήλῃ  
129 γεγραφώς, ἂν τοῦτο λέγῃ, φανήσεται. ἡδέως δ’ ἂν ἔγωγ’ ἐροίμην Λεπτίνην· τίνος αὐτοῖς τὴν ἀπέλειαν ἢ σὺ νῦν καταλείπειν φήσεις ἢ κείνους τότε δοῦναι, τὰς λητουργίας ὅταν εἶναι φῆς ἱερῶν; τῶν μὲν γὰρ εἰς τὸν πόλεμον πασῶν εἰσφορῶν καὶ τριηραρχιῶν ἐκ τῶν παλαιῶν νόμων οὐκ εἶσ’ ἀτελεῖς τῶν δὲ  
130 λητουργιῶν, εἶπερ εἶσ’ ἱερῶν, οὐδ’ ἔχουσιν. ἀλλὰ μὴν γέγραπται γ’ ἀτελεῖς αὐτοὺς εἶναι. τίνος; ἢ τοῦ μετοικίου; τοῦτο γὰρ λοιπόν. οὐ δῆπου, ἀλλὰ τῶν ἐγκυκλίων λητουργιῶν, ὡς ἡ τε στήλη δηλοῖ, καὶ σὺ προσδιώρισας ἐν τῷ νόμῳ καὶ μαρτυρεῖ πᾶς ὁ πρὸ τοῦ χρόνος γεγωνώς, ἐν ᾧ τοσούτῳ τὸ πλήθος ὄντι οὔτε φυλὴ πώποτ’ ἐνεγκεῖν ἐτόλμησεν οὐδεμί’ οὐδένα τῶν ἀπ’ ἐκείνων χορηγόν, οὔτ’ ἐνεχθεῖς αὐτοῖς ἄλλος οὐδεὶς ἀντιδοῦναι. οἷς οὐκ ἀκουστέον ἂν ἐναντία τολμᾷ λέγειν.

## AGAINST LEPTINES, 128-130

*[The copy of the inscription is read]*

You hear the copy of the inscription, men of Athens, ordering them to be immune,\* save from religious duties. Now read the beginning of the law of Leptines.

*[The law is read]*

Good ; stop there After the words " to the end that the wealthiest citizens may perform the public services," he added " no one shall be immune save and except the descendants of Harmodius and Aristogiton." Why so, if to pay for a religious rite is to perform a public service ? For if that is his meaning, his own drafting will be found to contradict the inscription. Now I should like to put a question to Leptines. When you say that the public services come under the head of religious dues, in what, according to you, did the immunity consist, which our ancestors then granted and you now leave untouched ? For by the old laws they are not immune from all the special war-taxes or from the equipment of war-galleys ; and they enjoy no immunity from the state services, since they are included in the religious duties And yet the inscription says that they shall be immune. From what ? From the tax on resident aliens, since nothing else is left ? Of course not. It is from the regularly recurring services, as the inscription shows, as your law further specifies, and as all history witnesses. During all that length of time no tribe has ever ventured to nominate one of these descendants as chorus-master, and no one nominated has ever ventured to challenge them to an exchange of property. If Leptines dares to deny it, you must pay no heed to him.

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- 31 Ἐτι τοίνυν ἴσως ἐπισύροντές ἐροῦσιν ὥς Μεγα-  
 ρεῖς καὶ Μεσσήνιοί τινες εἶναι<sup>1</sup> φάσκοντες, ἔπειτ'  
 ἀτελεῖς εἶναι ἄθροοι, παμπληθεῖς ἄνθρωποι, καί  
 τινες ἄλλοι δοῦλοι καὶ μαστιγίαί, Λυκίδας καὶ  
 Διονύσιος, καὶ τοιούτους τινὰς ἐξειλεγμένους. ὑπὲρ  
 δὴ τοῦτων ὥδι ποιήσαθ', ὅταν ταῦτα λέγωσι. κε-  
 [497] λεύετ', εἴπερ ἀληθῆ λέγουσι πρὸς ὑμᾶς, τὰ ψηφίσματ'  
 ἐν οἷς ἀτελεῖς εἰσιν οὗτοι δεῖξαι. οὐ γάρ ἐστ'  
 οὐδεὶς ἀτελὴς παρ' ὑμῖν, ὅτω μὴ ψήφισμ' ἢ νόμος  
 132 δέδωκε τὴν ἀτέλειαν. πρόξενοι μέντοι πολλοὶ διὰ  
 τῶν πολιτευομένων γεγόνασι παρ' ὑμῖν τοιοῦτοι,  
 ὧν εἷς ἐστὶν ὁ Λυκίδας. ἀλλ' ἕτερον πρόξενόν ἐστ'  
 εἶναι καὶ ἀτέλειαν εὐρήσθαι. μὴ δὴ παραγόντων  
 ὑμᾶς, μηδ', ὅτι δοῦλος ὢν ὁ Λυκίδας καὶ Διονύσιος  
 καὶ τις ἴσως ἄλλος διὰ τοὺς μισθοῦ τὰ τοιαῦτα  
 γράφοντας ἐτοίμως πρόξενοι γεγόνασι, διὰ τοῦθ'  
 ἑτέρους ἀξίους καὶ ἐλευθέρους καὶ πολλῶν ἀγαθῶν  
 αἰτίους, ὧς ἔλαβον δικαίως παρ' ὑμῶν δωρεῖας ἀφ-  
 133 ελέσθαι ζητούντων. πῶς γὰρ οὐχὶ καὶ κατὰ τοῦτο  
 δεινότατ' ἂν πεπονθὼς ὁ Χαβρίας φανείη, εἰ μὴ  
 μόνον ἐξαρκέσει τοῖς τὰ τοιαῦτα πολιτευομένοις  
 τὸν ἐκείνου δοῦλον Λυκίδα· πρόξενον ὑμέτερον  
 πεποιηκέναι, ἀλλ' εἰ καὶ διὰ τοῦτον πάλιν τῶν  
 ἐκείνῳ τι δοθέντων ἀφέλοινο, καὶ ταῦτ' αἰτίαν  
 λέγοντες ψευδῇ; οὐ γάρ ἐστιν οὐθ' οὗτος οὗτ'  
 ἄλλος οὐδεὶς πρόξενος ὢν ἀτελὴς, ὅτω μὴ διαρ-  
 ρήδην ἀτέλειαν ἔδωκεν ὁ δῆμος. τούτοις δ' οὐ

<sup>1</sup> Weil conjectures <πρόξενοι> εἶναι.

<sup>a</sup> They assert that many aliens have received immunity; he challenges them to produce the decrees conferring it. He admits that many undeserving aliens have been made

## AGAINST LEPTINES, 131-133

Again,<sup>a</sup> perhaps they will say in their haphazard<sup>b</sup> style that some citizens, by claiming to be Megarians and Messenians,<sup>c</sup> at once gain immunity, whole crowds at a time, to say nothing of slaves and gaol-birds like Lycidas and Dionysius; such are the examples they select. When they hold such language, deal with them thus. Tell them, if they are speaking the truth, to produce the decrees which contain these men's immunity; for no one in your city enjoys immunity unless granted by some decree or law. Many such men, however, have been proclaimed Friends of the State here at the instance of your politicians; Lycidas, for example. But it is one thing to be a Friend of the State and another to enjoy immunity. Be not misled by them. Because slaves, like Lycidas and Dionysius and perhaps one other, were made Friends of the State by men who are readily bribed to propose such decrees, they must not try to take away the gifts that you have justly bestowed on men of a different class—meritorious, free-born, munificent benefactors. On this principle, what a gross insult it would be to Chabrias, if politicians of that stamp, not content with making his slave, Lycidas, a Friend of your State, should make the slave an excuse for taking back rewards conferred on the master, and that on a false plea! For neither Lycidas nor anyone else enjoys immunity as a Friend of the State, unless such immunity has been expressly conferred by the people. The men in

*proxeni* (in the honorary sense explained in note on § 60), but this distinction does not confer immunity.

<sup>b</sup> Literally, trailing the robe; hence slovenly, slipshod.

<sup>c</sup> There is no record of any general exemption granted to these two peoples. If Weil's conjecture is right, translate "certain M. and M., by claiming to be Friends of the State."

# DEMOSTHENES

δέδωκεν, οὐδ' ἔξουσιν οὗτοι δεικνύναι, λόγῳ δ' ἂν ἀναισχυντῶσιν, οὐχὶ καλῶς ποιήσουσιν.

134 "Ο τοίνυν μάλιστα πάντων οἶμαι δεῖν ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι; φυλάσασθαι, τοῦτ' εἰπεῖν ἔτι βούλομαι. εἰ γάρ τις πάνθ', ὅσα Λεπτίνης ἔρεῖ περὶ τοῦ νόμου διδάσκων ὑμᾶς ὡς καλῶς κείται, συγχωρήσειεν ἀληθῇ λέγειν αὐτόν, ἔν γ' αἰσχυρὸν οὐδ' ἂν εἴ τι γένοιτ' ἀναιρεθείη, ὃ συμβήσεται διὰ τοῦ νόμου κυρίου γενομένου τῇ πόλει. τί οὖν τοῦτ' ἔστιν; τὸ δοκεῖν ἐξηπατηκέναι τοὺς ἀγαθὸν τι

135 ποιήσαντας. ὅτι μὲν τοίνυν τοῦθ' ἔν τι τῶν αἰσχυρῶν ἐστὶ πάντας ἂν ἡγοῦμαι φῆσαι, ὅσω δ' ὑμῖν αἰσχίον τῶν ἄλλων ἀκούσατέ μου. ἔστιν ὑμῖν νόμος ἀρχαῖος, τῶν καλῶς δοκούντων ἔχειν, ἂν τις ὑποσχόμενός τι τὸν δῆμον ἐξαπατήσῃ, κρίνειν, καὶ ἄλῳ, θανάτῳ ζημιοῦν. εἴτ' οὐκ αἰσχύनेσθ', ὧ ἄνδρες Ἀθηναῖοι, εἰ ἐφ' ᾧ τοῖς ἄλλοις θάνατον ζημίαν ἐτάξατε, τοῦτ' αὐτοὶ ποιοῦντες φανήσεσθε; καὶ μὴν πάντα μὲν εὐλαβεῖσθαι δεῖ ποιεῖν τὰ δοκούντα καὶ ὄντ' αἰσχυρά, μάλιστα δὲ ταῦτ' ἐφ' οἷς τοῖς ἄλλοις χαλεπῶς τις ἔχων ὀράται· οὐδὲ γὰρ ἀμφισβήτησις καταλείπεται πρὸ μὴ οὐ ταῦτα ποιεῖν ἢ πονήρ' αὐτὸς ἔκρινεν εἶναι πρότερον.

136 "Ἐτι τοίνυν ὑμᾶς κακεῖνο εὐλαβεῖσθαι δεῖ, ὅπως μηδὲν ὦν ἰδίᾳ φυλάξαισθ' ἂν, τοῦτο δημοσίᾳ ποιοῦντες φανήσεσθε. ὑμῶν τοίνυν οὐδ' ἂν εἰς οὐδὲν ὦν ἰδίᾳ τινὶ δοίῃ, τοῦτ' ἀφέλοιτο πάλιν, ἀλλ' οὐδ' ἐπιχειρήσειεν ἂν. μὴ τοίνυν μηδὲ δημοσίᾳ τοῦτο ποιήσητε, ἀλλὰ κελεύετε τούτους τοὺς ἐροῦν-

137 τας ὑπὲρ τοῦ νόμου, εἴ τινα τῶν εὐρημένων τὴν δωρεῖαν ἀνάξιον εἶναί φασιν ἢ μὴ πεποιηκότ' ἐφ'

## AGAINST LEPTINES, 133-137

question have not received it ; I defy the defendants to prove it. If they have the effrontery to assert it, they will be acting dishonourably

I now come to speak of a matter about which I feel bound, Athenians, to warn you most seriously. For even if one could admit the truth of all that Leptines will say in praise of his law, it would be impossible under any circumstances to wipe out one disgrace which his law, if ratified, will bring upon our city. To what do I refer ? To the reputation of having cheated our benefactors. Now I think you would all agree that this is a distinct disgrace ; how much worse in you than in others, hear me explain. You have an ancient law, one held in great respect, that if anyone deceives the people by false promises, he shall be brought to trial, and if convicted shall be punished with death. And are you not then ashamed, Athenians, to find yourselves doing the very thing for which you punish other men with death ? Nay, but in everything it is right to take heed against doing whatever seems or is dishonourable, but especially in cases where a man is seen to be indignant with others. For there is no room left even for hesitation in avoiding acts which a man's own judgement has already condemned

Then there is another precaution that you must take—to do nothing as a community which you would shun as individuals. Not a man among you would take away from another his own personal gifts, nor even dream of doing so. Then do not so in your public capacity, but tell the official defenders<sup>a</sup> of this law that if they say that any of the recipients of these rewards is undeserving, or holds them under

<sup>a</sup> The advocates named in § 146.

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οἷς εὕρετ' ἔχειν, ἢ ἄλλ' ὁτίοιυν ἐγκαλοῦσί τι, γράφεσθαι κατὰ τὸν νόμον ὃν παρεισφέρομεν νῦν ἡμεῖς, ἢ θέντων ἡμῶν, ὥσπερ ἐγγνώμεθα καὶ φαρμέν θήσειν, ἢ θέντας αὐτούς, ὅταν πρῶτον γέ-  
νωνται νομοθέται. ἔστι δ' ἐκάστω τις αὐτῶν, ὡς

138 τῷ δ' ἴσως ἄλλος τις. εἰ δὲ τοῦτο φεύζονται καὶ  
μὴ ἐβελήσουσι ποιεῖν, σκοπεῖτ', ὦ ἄνδρες Ἀθη-  
[499] ναῖοι, εἰ καλῶς ὑμῖν ἔχει, ἃ τούτων ἕκαστος ὀκνεῖ  
τοὺς ἐχθροὺς ἀφαιρούμενος ὀφθῆναι, ταῦθ' ὑμᾶς  
τοὺς εὐεργέτας ἀφηρημένους φαίνεσθαι, καὶ τοὺς εὖ  
τι πεποιηκότας ὑμᾶς, οἷς οὐδεὶς ἂν ἐγκαλέσαι,  
νόμῳ τὰ δοθέντ' ἀπολωλεκέναι δι' ὑμῶν ἀθρόους,  
παρόν, εἴ τις ἄρ' ἐστὶν ἀνάξιος, εἰς ἣ δὴ ἢ πλείους,  
γραφῇ διὰ τούτων ταῦτ' οὗτο παθεῖν κατ' ἄνδρα  
κριθέντας. ἐγὼ μὲν γὰρ οὐχ ὑπολαμβάνω ταῦτα  
καλῶς ἔχειν οὐδέ γ' ἀξίως ὑμῶν.

139 Καὶ μὴν οὐδ' ἐκείνου γ' ἀποστατέον τοῦ λόγου,  
ὅτι τῆς μὲν ἀξίας, ὅτ' ἐδώκαμεν, ἦν δίκαιον τὴν  
ἐξέτασιν λαμβάνειν, ὅτε τούτων οὐδεὶς ἀντείπε,  
μετὰ ταῦτα δ' ἔαν, εἴ τι μὴ πεπόνθῃ ὑπ' αὐτῶν  
ὑστερον κακόν· εἰ δ' οὗτοι τοῦτο φήσουσι (δείξαι  
μὲν γὰρ οὐκ ἔχουσι), δεῖ κεκολασμένους αὐτοὺς  
παρ' αὐτὰ τὰδικήματα φαίνεσθαι· εἰ δὲ μηδεὶς  
ὄντος τοιούτου τὸν νόμον ποιήσετε κύριον, δόξετε  
φθονήσαντες, οὐχὶ πονηροὺς λαβόντες ἀφηρηθῆναι.

<sup>a</sup> At the beginning of the next year (July).

<sup>b</sup> The official defenders have their personal enemies, who have received immunity and whom it would be natural for them to indict. This they do not venture to do, but try, by this sweeping law, to deprive all, good and bad alike, of their privileges.



## AGAINST LEPTINES, 137-139

false pretences, or is open to any other charge, they should indict him under the amended law which we are now proposing, either when we have carried it through, as we guarantee and assert that we will, or when they have themselves carried it, that is, as soon as the legislative commission has been appointed<sup>a</sup> But each defender of this law, it seems, has a personal enemy, whether Diophantus or Eubulus or someone else<sup>b</sup> If they hang back and refuse to take this step, then consider, men of Athens, whether it is to your credit that you should be known to have taken away from your benefactors what not one of these men ventures to take from his personal enemy, and that you should pass a law to rob collectively of their rewards men who have served you well and whom no one dreams of indicting, when the handful of unworthy recipients, if there are any, could be dealt with just as effectively, if these men would impeach them and bring them to trial one by one. For it passes my comprehension how the present arrangement can consort with your honour and your dignity.

Again, we must not deviate from this principle, that it was fair to investigate their merits at the time of conferring the reward, when none of these men opposed the vote, but after that to let the reward stand, unless you have received any subsequent wrong at their hands. If they allege that (for they cannot prove it), it must be shown that the men were punished at the time of the alleged wrongs. But if you ratify this law, though no such wrong was committed, it will seem that you have taken away their reward because you were envious, not because you

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- 140 ἔστι δὲ πάντα μὲν ὥς ἔπος εἰπεῖν ὀνειδῆ φευκτέον,  
τοῦτο δὲ πάντων μάλιστ', ὧ ἄνδρες Ἀθηναῖοι.  
διὰ τί; ὅτι παντάπασι φύσεως κακίας σημεῖον  
ἔστιν ὁ φθόνος, καὶ οὐκ ἔχει πρόφασιν δι' ἣν ἂν  
τύχοι συγγνώμης ὁ τοῦτο πεπονθώς. εἴτα καὶ  
οὐδ' ἔστιν ὀνειδος ὅτου πορρώτερόν ἐσθ' ἡμῶν ἢ  
πόλις ἢ τοῦ φθονερά δοκεῖν εἶναι, ἀπάντων ἀπ-  
141 έχουσα τῶν αἰσχυρῶν. τεκμήρια δ' ἡλίκα τούτου  
θεωρήσατε πρῶτον μὲν μόνοι τῶν πάντων ἀν-  
θρώπων ἐπὶ τοῖς τελευτήσασι δημοσίᾳ ποιεῖτε  
λόγους ἐπιταφίους, ἐν οἷς κοσμεῖτε τὰ τῶν ἀγαθῶν  
[500] ἀνδρῶν ἔργα. καίτοι τοῦτ' ἔστι τοῦπιττήδευμα  
ζηλούντων ἀρετὴν, οὐ τοῖς ἐπὶ ταύτῃ τιμωμένοις  
φθονούντων. εἴτα μεγίστας δίδοτ' ἐκ παντὸς τοῦ  
χρόνου δωρεῖας τοῖς τοὺς γυμνικοὺς νικῶσιν  
ἀγῶνας τοὺς στεφανίτας, καὶ οὐχ, ὅτι τῇ φύσει  
τούτων ὀλίγοις μέτεστιν, ἐφθονήσατε τοῖς ἔχουσιν,  
οὐδ' ἐλάττους ἐνείματε τὰς τιμὰς διὰ ταῦτα.  
πρὸς δὲ τούτοις τοιούτοις οὖσιν οὐδεὶς πώποτε  
τὴν πόλιν ἡμῶν εὖ ποιῶν δοκεῖ νικῆσαι· τοσαύτας  
ὑπερβολὰς τῶν δωρεῶν, αἷς ἀντ' εὖ ποιεῖ, παρ-  
142 ἐσχηται. ἔστι τοίνυν πάντα ταῦτ', ὧ ἄνδρες Ἀθη-  
ναῖοι, δικαιοσύνης, ἀρετῆς, μεγαλοψυχίας ἐπιδείγ-  
ματα. μὴ τοίνυν δι' ἃ πάσαι παρὰ πάντα τὸν  
χρόνον ἢ πόλις εὐδοξεῖ, ταῦτ' ἀνέλητε νῦν· μηδ'  
ἵνα Λεπτίνης ἰδία τιςὶν οἷς ἀηδῶς ἔχει ἐπηρεάσῃ,  
τῆς πόλεως ἀφέλησθε καὶ ὑμῶν αὐτῶν ἣν διὰ  
παντὸς αἰὲ τοῦ χρόνου δόξαν κέκτησθε καλήν  
μηδ' ὑπολαμβάνετ' εἶναι τὸν ἀγῶνα τόνδ' ὑπὲρ  
ἄλλου τινὸς ἢ τοῦ τῆς πόλεως ἀξιώματος, πότερον  
αὐτὸ δεῖ σῶν εἶναι καὶ ὅμοιον τῷ προτέρῳ, ἢ  
μεβεστάναι καὶ λελυμάνθαι.

## AGAINST LEPTINES, 140-142

found them rascals. Every reproach, I might almost say, should be avoided, but this above all, men of Athens. Why? Because in every way envy is the mark of a vicious nature, and the man who is subject to it has no claim whatever to consideration. Moreover there is no reproach more alien to our city than the appearance of envy, averse as she is from all that is disgraceful. See what strong evidence we have of this. In the first place, you alone of all mankind publicly pronounce over your dead funeral orations, in which you extol the deeds of the brave. Such, however, is the practice of men who admire bravery, not of men who envy the honours that bravery wins. Next, you have from time immemorial given the richest rewards to those who win crowns in the athletic games; nor, because such honours are necessarily confined to a few, have you grudged or stinted the honours of the victors on that account. Beside these notable instances, no one, I think, has ever surpassed our State in generosity; such a superabundance of rewards has she heaped on those who serve her well. All these, men of Athens, are proofs of justice, of virtue, of magnanimity. Then do not now destroy the very qualities on which throughout its history our city's reputation is founded; do not, in order that Leptines may vent his spite on men whom he dislikes, rob both yourselves and your city of the fair fame that has been yours in every age; do not suppose that anything else is at stake in this trial save the honour of Athens, whether it is to stand unimpaired as of old, or to pass into neglect and degradation.

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- 143 Πολλὰ δὲ θαυμάζων Λεπτίνου κατὰ τὸν νόμον, ἔν μάλιστα τεθαύμακα πάντων, εἰ ἐκεῖν' ἡγνόηκεν, ὅτι ὥσπερ ἂν εἴ τις μεγάλας τιμωρίας τῶν ἀδικημάτων τάττει, οὐκ ἂν αὐτός γ' ἀδικεῖν παρ-εσκευάσθαι δόξαι, οὕτως, ἂν τις ἀναιρῇ τὰς τιμὰς τῶν ἐμμερειῶν, οὐδὲν αὐτὸς ποιεῖν ἀγαθὸν παρ-εσκευάσθαι δόξει· εἰ μὲν τοίνυν ἡγνόησε ταῦτα (γένοιτο γὰρ ἂν καὶ τοῦτο), αὐτίκα δηλώσει.
- [501] συγχωρήσεται γὰρ ὑμῖν λῦσαι περὶ ὧν αὐτὸς ἤμαρτεν. εἰ δὲ φανήσεται σπουδάζων καὶ διατεινόμενος κύριον ποιεῖν τὸν νόμον, ἐγὼ μὲν οὐκ ἔχω
- 144 πῶς ἐπαινέσω, ψέγειν δ' οὐ βούλομαι. μηδὲν οὖν φιλονικεῖ, Λεπτίνη, μηδὲ βιάζου τοιοῦτον δι' οὐ μήτ' αὐτὸς δόξεις βελτίων εἶναι μήθ' οἱ πεισθέντες σοι, ἄλλως τε καὶ γεγεννημένου σοι τοῦ ἀγῶνος ἀκινδύνου. διὰ γὰρ τὸ τελευτῆσαι Βάθιππον τὸν τουτουὶ πατέρ' Ἀψεφίωνος, ὃς αὐτὸν ἔτ' ὄνθ' ὑπεύθυνον ἐγράψατο, ἐξῆλθον οἱ χρόνοι, καὶ νυνὶ περὶ αὐτοῦ τοῦ νόμου πᾶς ἔσθ' ὁ λόγος, τούτῳ δ' οὐδεὶς ἐστὶ κίνδυνος.
- 145 Καίτοι καὶ τοῦτ' ἀκούω σε λέγειν, ὥς ἄρα τρεῖς σέ τινες γραψάμενοι πρότεροι τοῦδ' οὐχ ἐπεξῆλθον. εἰ μὲν τοίνυν ἐγκαλῶν αὐτοῖς λέγεις ὅτι σ' οὐ κατέστησαν εἰς κίνδυνον, φιλοκινδυνότατος πάντων ἀνθρώπων εἶ. εἰ δὲ τεκμήριον ποιῇ τοῦ τὰ δίκαι' εἰρηκέναι, λίαν εὐθες ποιεῖς· τί γὰρ εἵνεκα τούτου βελτίων ἔσθ' ὁ νόμος, εἴ τις ἢ τετελεύτηκε τῶν γραψαμένων πρὶν εἰσελθεῖν, ἢ πεισθεὶς ὑπὸ σοῦ διεγράψατο, ἢ καὶ ὅλως ὑπὸ σοῦ παρεσκευάσθη; ἀλλὰ ταῦτα μὲν οὐδὲ λέγειν καλόν.
- 146 Ἡιρηνται δὲ τῷ νόμῳ σύνδικοι καὶ μάλισθ' οἱ

## AGAINST LEPTINES, 143-146

But of all the astonishing features of Leptines' law, what astonishes me most is his ignorance of the fact that just as a man who assigns heavy penalties for offences would be unlikely to have contemplated an offence himself, so one who abolishes the rewards for benefactions will not himself be likely to have contemplated a good deed. Now if, as is just possible, he did not know this, he will at once confess it by allowing you to repeal the law which embodies his own error, but if he shows himself obstinate and eager to ratify the law, I for one cannot praise him, though I refrain from censure. Then be not stubborn, Leptines; do not insist on a course which will not add to your own reputation or that of your supporters, especially as this trial no longer endangers you. For owing to the death of the father of Apsephion here, Bathippus, who indicted Leptines when he was still liable, the legal period has elapsed, and now our whole concern is with the law, and its proposer runs no risk.<sup>a</sup>

I am told, however, that you assert that three distinct persons indicted you before Apsephion, but dropped the action. Well, if your complaint against them is that they did not endanger you, you must be fonder of danger than other people, but if you bring it forward as a proof of the justice of your proposals, you are doing a very silly thing. For how is your law improved by the fact that one of those who indicted you died before he could come into court, or was induced by you to drop the charge, or even was simply suborned by you? But I am ashamed even to suggest such things.

There are advocates appointed to defend the law,

<sup>a</sup> See Intro. p. 489.

# DEMOSTHENES

δεινοὶ λέγειν ἄνδρες, Λεωδάμας Ἀχαρνέως καὶ Ἀριστοφῶν Ἀζηνιέως καὶ Κηφισόδοτος ἐκ Κεραμέων καὶ Δεινίας Ἐρχιεύς. ἃ δὴ πρὸς τούτους ὑπολαμβάνοιτ' ἂν εἰκότως, ἀκούσατέ, καὶ σκοπεῖτ' ἂν ὑμῖν δίκαια φαίνεται πρῶτον μὲν πρὸς Λεωδάμαντα. οὗτος ἐγράψατο τὴν Χαβρίου δωρεϊάν, ἐν ἣ τοῦτ' ἔνεστι τὸ τῆς ἀτελείας τῶν ἐκείνων  
 147 [502] τι δοθέντων, καὶ πρὸς ὑμᾶς εἰσελθὼν ἡτήθη· οἱ νόμοι δ' οὐκ ἔωσι δις πρὸς τὸν αὐτὸν περὶ τῶν αὐτῶν οὔτε δίκας οὔτ' εὐθύνας οὔτε διαδικασίαν οὔτ' ἄλλο τοιοῦτ' οὐδὲν εἶναι. χωρὶς δὲ τούτων ἀτοπώτατον ἂν πάντων συμβαίη, εἰ πότε μὲν τὰ Χαβρίου παρ' ὑμῖν ἔργα μείζον ἴσχυε τῶν Λεωδάμαντος λόγων, ἐπειδὴ δὲ ταῦτά θ' ὑπάρχει καὶ τὰ τῶν ἄλλων εὐεργετῶν προσγέγονε, τηρικαῦτα σύμπαντα ταῦτ' ἀσθενέστερα τῶν τούτου λόγων  
 148 γένοιτο. καὶ μὴν πρὸς γ' Ἀριστοφῶντα πολλὰ καὶ δίκαι' ἂν ἔχειν εἰπεῖν οἶμαι. οὗτος εὔρετο τὴν δωρεϊάν παρ' ὑμῖν, ἐν ἣ τοῦτ' ἐνῆν καὶ οὐ τοῦτ' ἐπιτιμῶ· δεῖ γὰρ ἐφ' ὑμῖν εἶναι διδόναι τὰ ὑμέτερ' αὐτῶν οἷς ἂν βούλησθε. ἀλλ' ἐκείνῳ γ' οὐχὶ δίκαιον εἶναι φημι, τὸ ὅτε μὲν τούτῳ ταῦτ' ἔμελλεν ὑπάρχειν λαβόντι μηδὲν ἡγεῖσθαι δεινόν, ἐπειδὴ δ' ἑτέροις δέδοται, τηρικαῦτ' ἀγανακτεῖν καὶ πείθειν  
 149 ὑμᾶς ἀφελέσθαι. καὶ μὴν καὶ Γελάρχῳ<sup>1</sup> πέντε τάλαντ' ἀποδοῦναι γέγραφεν οὗτος ὡς παρασχόντι τοῖς ἐν Πειραιεὶ τοῦ δήμου, καὶ καλῶς ἐποίει. μὴ

<sup>1</sup> So MSS · Dindorf accepts Reiske's suggestion Ἀγελάρχῳ

\* These were the four advocates nominated by the people, with Leptines as a fifth, to defend the law. Aristophon, the best known, was the leading Athenian statesman before the rise of Eubulus. He was now nearly 80 years old, and  
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## AGAINST LEPTINES, 146-149

and very able speakers they are; Leodamas of Acharnae, Aristophon of Hazenia, Cephisodotus of Ceramicus, and Dinias of Herchia <sup>a</sup> Let me tell you, then, how you may reasonably retort upon them, and do you consider whether the retort is fair.<sup>b</sup> Take Leodamas first. It was he who impeached the grant to Chabrias,<sup>c</sup> which included among other things the gift of immunity, and when his case came before you, he lost it. Now the laws forbid the same man to be tried twice on the same issue, be it a civil action, a scrutiny, a contested claim, or anything else of the sort. But quite apart from all this, it would be a most absurd result if on the first occasion the services of Chabrias outweighed the arguments of Leodamas, but when to his services were added those of all the other benefactors, then the combined effect should be weaker than the arguments. To Aristophon I think I could raise many sound objections. He obtained his grant, which included immunity, by your votes. I find no fault with that, for it is right that you should have it in your power to bestow what is yours on anyone you please. But I do suggest that it is unfair that he should raise no objection when he was going to receive it himself, but when it has been given to others, he should take offence and urge you to withdraw it. Moreover it was Aristophon who proposed to pay Gelarchus five talents for sums advanced to the democrats in the Piraeus <sup>d</sup>;

could boast that he had been 75 times defendant in a *γραφὴ παραδμων* and had always been acquitted.

<sup>b</sup> Demosthenes suggests that the personal record of the advocates should lead the jury to reject their arguments.

<sup>c</sup> See § 77.

<sup>d</sup> See § 11. Gelarchus is not otherwise known. There were, apparently, no witnesses to his gift.

# DEMOSTHENES

- τοίνυν ἃ μὲν ἦν ἀμάρτυρα, ταῦτ' ἐπὶ τῇ τοῦ δήμου  
 προφάσει διὰ σοῦ δεδόσθω, ὧν δ' αὐτὸς ὁ δῆμος  
 μαρτυρίας ἔστησεν ἐν τοῖς ἱεροῖς ἀναγράψας καὶ  
 πάντες συνίσασί, ταῦτ' ἀφελέσθαι παραίνει μηδ'  
 αὐτὸς φαίνου τά τ' ὀφειλόμεν' ὡς ἀποδοῦναι δεῖ  
 γράφω, καὶ ἃ τις παρὰ τοῦ δήμου κεκόμισται,  
 150 ταῦτ' ἀφελέσθαι παραινῶν. καὶ μὴν πρὸς γε  
 Κηφισόδοτον τοσοῦτ' ἂν εἵποιμι. οὗτός ἐστιν  
 οὐδενὸς ἡττον, ὧ ἄνδρες Ἀθηναῖοι, τῶν λεγόν-  
 των δεινὸς εἰπεῖν. πολὺ τοίνυν κάλλιον τῇ δεινό-  
 [503] τητι ταύτῃ χρῆσθαι ἐπὶ τὸ τοὺς ἀδικούντας ὑμᾶς  
 κολάζειν ἢ τοὺς ἀγαθοῦ τινὸς αἰτίους ἀδικεῖν. εἰ  
 γὰρ ἀπεχθάνεσθαί τισι δεῖ, τοῖς ἀδικούσι τὸν  
 δῆμον, οὐ τοῖς ἀγαθόν τι ποιοῦσιν ἔγωγε νομίζω  
 151 δεῖν. πρὸς τοίνυν Δεινίαν· οὗτος ἴσως ἐρεῖ τριηρ-  
 αρχίας αὐτοῦ καὶ λητουργίας ἐγὼ δ', εἰ πολλοῦ  
 τῇ πόλει Δεινίας ἄξιον αὐτὸν παρέσχηκεν, ὡς  
 ἔμοιγε δοκεῖ νῆ τοὺς θεοὺς, μᾶλλον ἂν παραινέσαιμι  
 αὐτῷ τινὰ τιμὴν ὑμᾶς ἀξιοῦν δοῦναι ἢ τὰς ἑτέροις  
 πρότερον δοθείσας ἀφελέσθαι, κελεύειν· πολὺ γὰρ  
 βελτίονος ἀνδρὸς ἐστὶν ἐφ' οἷς αὐτὸς εὖ πεποίηκεν  
 ἀξιοῦν τιμᾶσθαι ἢ ἐφ' οἷς ἕτεροι ποιήσαντες ἐτι-  
 152 μήθησαν φθονεῖν. ὃ δὲ δὴ μέγιστον ἀπάντων καὶ  
 κοινὸν ὑπάρχει κατὰ πάντων τῶν συνδίκων·  
 τούτων πολλάκις εἰς ἕκαστος πρότερόν τισι πράγ-  
 μασι σύνδικος γέγονεν. ἔστι δὲ καὶ μάλ' ἔχων  
 νόμος ὑμῖν καλῶς, οὐκ ἐπὶ τούτοις τεθείς, ἀλλ'  
 ἵνα μὴ τὸ πρᾶγμ' ὥσπερ ἐργασία τισὶν ἢ καὶ  
 συκοφαντία, μὴ ἐξεῖναι ὑπὸ τοῦ δήμου χειρο-



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and he was right. Then, my friend, if you recommended the repayment of unattested sums on the ground of service done to the people, you must not advise the revocation of grants for services which the people themselves attested by inscriptions in the temples, and which are indeed known to all men. You must not exhibit yourself as at the same time proposing that debts ought to be paid, and urging that a man should be deprived of what he has won at the hands of the people. Next, I have this much to say to Cephisodotus. As an orator, men of Athens, he is inferior to none. Then it would be far more honourable to use his talents for the chastisement of evil-doers than for the injury of those who deserve well. If he must make enemies, I suggest that they should be those who injure the people, not those who benefit them. Then as to Dinias. Perhaps he will tell you of the war-galleys he has equipped and of his other public services. For my part, though Dinias has proved himself a valuable servant of the public, as I sincerely believe, I would urge him rather to claim from you some reward for himself than to tell you to take back rewards previously given to others; for a man gives a surer proof of excellence by claiming a reward for his own services than by grudging others the rewards they have received for theirs. But the most effective retort is one which applies to all the commissioners alike. Each one of them has often before served as commissioner for some business or other. Now you have a very sound law—not, of course, directed against these men, but framed to prevent any commissioner from using his opportunity for profit or blackmail—that no one, elected by the people, be permitted to serve as commissioner

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153 τονηθέντα πλεῖν ἢ ἅπαξ συνδικῆσαι. τοὺς δὴ συν-  
ερούοντας νόμῳ καὶ διδάξοντας ὑμᾶς ὡς ἐπι-  
τήδειός ἐστιν, αὐτοὺς τοῖς ὑπάρχουσι νόμοις δεῖ  
πειθομένους φάνεσθαι· εἰ δὲ μή, γελοῖον νόμῳ  
μὲν συνδικεῖν, νόμον δ' αὐτοὺς παραβαίνειν ἕτερον.  
ἀνάγνωθι λαβὼν τὸν νόμον αὐτοῖς, ὃν λέγω.

## ΝΟΜΟΣ

Οὗτος, ὦ ἄνδρες Ἀθηναῖοι, καὶ παλαιός ἐσθ' ὁ  
νόμος καὶ καλῶς ἔχων, ὃν ἐὰν σωφρονῶσι φυλά-  
ξονται παραβαίνειν οὗτοι

154 Ἐγὼ δ' ἔτι μικρὰ πρὸς ὑμᾶς εἰπὼν καταβήσομαι.  
ἔστι γάρ, ὦ ἄνδρες Ἀθηναῖοι, πάντας μὲν τοὺς  
[504] νόμους ὑμῖν, ὡς ἐγὼ νομίζω, σπουδαστέον ὡς  
κάλλιστ' ἔχειν, μάλιστα δὲ τούτους δι' ὧν ἡ μικρὰν  
ἢ μεγάλην ἔστ' εἶναι τὴν πόλιν εἰσὶ δ' οὗτοι  
τίνες; οἱ τε τοῖς ἀγαθόν τι ποιοῦσι τὰς τιμὰς  
διδόντες καὶ οἱ τοῖς τὰναντία πράττουσι τὰς  
τιμωρίας. εἰ γὰρ ἅπαντες ὡς ἀληθῶς τὰς ἐν τοῖς  
νόμοις ζημίας φοβούμενοι τοῦ κακόν τι ποιεῖν  
ἀποσταῖεν, καὶ πάντες τὰς ἐπὶ ταῖς εὐεργεσίαις  
δωρεῖας ζηλώσαντες ἃ χρηὶ πράττειν προέλουντο,  
τί κωλύει μεγίστην εἶναι τὴν πόλιν καὶ πάντας χρη-  
στοὺς καὶ μηδέν' εἶναι πονηρόν;

155 Ὁ τοίνυν νόμος οὗτος ὁ Λεπτίνου οὐ μόνον, ὦ  
ἄνδρες Ἀθηναῖοι, τοῦτ' ἀδικεῖ, ὅτι τὰς τιμὰς  
ἀναιρῶν τῶν εὐεργεσιῶν ἀχρεῖον τὴν ἐπιείκειαν  
τοῖς φιλοτιμείσθαι βουλομένοις καθίστησιν, ἀλλ'  
ὅτι καὶ παρανοίας δόξαν αἰσχίστην τῇ πόλει κατα-  
λείπει. ἴστε γὰρ δήπου τοῦτ', ὅτι τῶν τὰ δεινόταθ'  
ἡμᾶς ἀδικούντων ἐν ἐκάστῳ τίμῃμ' ὑπάρχει διὰ  
τὸν νόμον, ὃς διαρρήδην λέγει "μηδὲ τίμῃμ'

## AGAINST LEPTINES, 153-155

more than once. Surely those who are going to advocate a law and urge its necessity ought to show themselves ready to obey existing laws; otherwise it is absurd for them to defend one law as commissioners and violate another themselves. Take and read the law which I cite

[*The law is read*]

That, Athenians, is both an old and a sound law,<sup>a</sup> which the commissioners will be careful not to violate, if they are wise.

I have still a few things to say to you before I sit down. For you ought, in my opinion, men of Athens, to be anxious for the utmost possible efficiency of our laws, but especially of those on which depends the strength or weakness of our State. And which are they? They are those which assign rewards to those who do good and punishments to those who do evil. For in truth, if from fear of legal penalties all men shunned wrongdoing, and if from ambition for the rewards of good service all chose the path of duty, what prevents our city from being great and all our citizens honest, with not a rogue among them?

Now the law of Leptines, Athenians, does harm not only by abolishing the rewards of good service and so rendering fruitless the good intentions of those who are ambitious for honour, but also by leaving our city under the serious reproach of imbecility. For you are of course aware that for each grave offence a single penalty is provided by the law, which says explicitly that "at any trial there shall be not

<sup>a</sup> But it seems to have become obsolete, for sound reasons.

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- ὑπάρχειν ἐπὶ κρίσει πλέον ἢ ἓν, ὁπότερον ἂν τὸ δικαστήριον τιμήσῃ, παθεῖν ἢ ἀποτεῖσαι· ἀμφοτέρα  
 156 δὲ μὴ ἐξέστω.” ἀλλ’ οὐχ οὗτος ἐχρήσατο τούτῳ τῷ μέτρῳ, ἀλλ’ ἐάν τις ἀπαιτήσῃ χάριν ὑμᾶς, “ἄτιμος ἔστω” φησὶ “καὶ ἡ οὐσία δημοσία ἔστω”· δύο τιμήματα ταῦτα “εἶναι δὲ καὶ ἐνδείξεις καὶ ἀπαγωγάς· ἐὰν δ’ ἁλῶ, ἔνοχος ἔστω τῷ νόμῳ ὃς κείται, ἐάν τις ὀφείλων ἄρχῃ τῷ δημοσίῳ.” θάνατον λέγει· τοῦτο γὰρ ἐστ’ ἐπ’ ἐκείνῳ τοῦπιτίμιον. οὐκοῦν τρία τιμήματα ταῦτα. πῶς οὖν οὐ σκέτλιον καὶ δεινόν, ὧ ἄνδρες Ἀθηναῖοι, εἰ χαλεπώτερον εἶναι παρ’ ὑμῖν δοῖται χάριν εὖ  
 [505] ποιήσαντ’ ἀπαιτεῖν ἢ τὰ δεινότατ’ ἐργαζόμενον ληφθῆναι;
- 157 Αἰσχυρός, ὧ ἄνδρες Ἀθηναῖοι, καὶ κακῶς ἔχων ὁ νόμος, καὶ ὅμοιος φθόνῳ τινὶ καὶ φιλονικίᾳ καὶ— τὸ λοιπὸν ἐῷ· τοιούτοις δὲ τισι προσέειχ’ ὁ γράφων χρῆσθαι. ὑμῖν δ’ οὐχὶ πρέπει τὰ τοιαῦτα μιμεῖσθαι, οὐδ’ ἀνάξια φαίνεσθαι φρονούντας ὑμῶν αὐτῶν. φέρε γὰρ πρὸς Διός, τί μάλιστ’ ἂν ἀπευξαίμεθα πάντες, καὶ τί μάλιστ’ ἐν ἅπασι διεσποῦδασται τοῖς νόμοις; ὅπως μὴ γενήσονται οἱ περὶ ἀλλήλους φόνοι, περὶ ὧν ἐξαίρετος ἡ βουλή φύλαξ ἢ ἐν Ἀρείῳ  
 158 πάγῳ τέτακται. ἐν τοίνυν τοῖς περὶ τούτων νόμοις ὁ Δράκων φοβερὸν κατασκευάζων καὶ δεινὸν τό τιν’ αὐτόχειρ’ ἄλλον ἄλλου γίγνεσθαι, καὶ γράφων χέρνιβος εἶργεσθαι τὸν ἀνδροφόνον, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς, πάντα τ’ ἄλλα διελθὼν οἷς μάλιστ’ ἂν τινὰς ᾤετ’ ἐπισχεῖν τοῦ τοιοῦτόν τι

\* All this is pure sophistry. ἀτιμία involving loss of property was not a double penalty, but merely one degree of ἀτιμία. Moreover, the law cited refers to penalties assessed

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more than one assessment of penalty, whichever the court imposes, whether a personal punishment or a fine, but not both " But Leptines has used a different measure and says that if anyone claims a return from you, "he shall be disfranchised, and his property shall be confiscated." There you have two penalties " The process shall be by laying information or by summary arrest; and if he be convicted, he shall be liable under the law which provides for the case of a man holding office while in debt to the treasury." Death is what he means, for such is the punishment in that case Why, here are three penalties! <sup>a</sup> "Is it not monstrously hard, Athenians, if it proves more serious in your courts to ask for a return for good service than to be convicted of some heinous crime?"

Men of Athens, this law, so dishonourable, so unsound, so suggestive of envy and spite and—I spare you the rest Those are the sort of things that the framer of the law seems to favour, but you must not imitate them nor display sentiments unworthy of yourselves I ask you in Heaven's name, what should we all most earnestly deprecate? What do all our laws most carefully guard against? What but those vengeful murders against which our specially appointed protector is the Council of the Areopagus? Now Draco, in this group of laws, marked the terrible wickedness of homicide by banning the offender from the lustral water, the libations, the loving-cup, the sacrifices and the market-place; he enumerated everything that he thought likely to deter the offender; by the courts, not to those prescribed by statute Lastly, the so-called third penalty was imposed for the additional offence of contempt, where one who had incurred *ἀτιμία* nevertheless claimed *ἀρέλεια*.

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ποιεῖν, ὅμως οὐκ ἀφείλετο τῇν τοῦ δικαίου τάξιν, ἀλλ' ἔθηκεν ἐφ' οἷς ἐξεῖναι ἀποκτινύναι, καὶ οὕτω τις δράση, καθαρὸν διώρισεν εἶναι εἴτ' ἀποκτείνει μὲν δικαίως ἐν γε τοῖς παρ' ὑμῖν νόμοις ἐξέσται, χάριν δ' ἀπαιτεῖν οὔτε δικαίως οὔθ' ὅπως οὖν διὰ τὸν τούτου νόμον, μηδαμῶς, ὦ ἄνδρες Ἀθηναῖοι.

159 μὴ βούλεσθε δοκεῖν πλείω πεποιῆσθαι σπουδὴν ὅπως μηδενὶ τῶν εὔ τι ποιούντων ὑμᾶς χάριν ἐξέσται κομίσασθαι ἢ ὅπως μηδεὶς φόνος ἐν τῇ πόλει γενήσεται· ἀλλ' ἀναμνησθέντες τῶν καιρῶν, παρ' οὓς εὔ πεπονθότες εὔ πεποιήκατε τοῖς εὐρομένους, καὶ τῆς Δημοφάντου στήλης, περὶ ἧς εἶπε Φορμίων, ἐν ᾗ γέγραπται καὶ ὁμώμοται, ἂν τις ἀμύνων τι [506] πάθῃ τῇ δημοκρατίᾳ, τὰς αὐτὰς δώσειν δωρεῖας ἄσπερ Ἀρμοδίῳ καὶ Ἀριστογείτονι, καταψηφίσασθε τοῦ νόμου. οὐ γὰρ ἔνεστ' εὐορκεῖν, εἰ μὴ τοῦτο ποιήσετε.

160 Παρὰ πάντα δὲ ταῦτ' ἐκεῖνο ἔτι ἀκούσατέ μου. οὐκ ἐνὶ τούτῳ ἔχειν καλῶς τὸν νόμον, ὃς περὶ τῶν παρεληλυθόντων καὶ τῶν μελλόντων ταῦτά λέγει. “μηδὲν εἶναι” φησιν “ἄτελῃ πλην τῶν ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος.” καλῶς. “μηδὲ τὸ λοιπὸν ἐξεῖναι δοῦναι.” μὴδ' ἂν τοιοῦτοί τινες γένωνται, Λεπτίνῃ; εἰ τὰ πρὸ τοῦ κατεμέμφου,

161 τί; μὴ καὶ τὰ μέλλοντ' ἤδεις; ὅτι νῆ Δία πόρρω τοῦ τι τοιοῦτον ἐλπίζειν νῦν ἐσμέν. καὶ εἰημέν γ', ὦ ἄνδρες Ἀθηναῖοι. ἀλλὰ χρή γ' ἀνθρώπους ὄντας τοιαῦτα καὶ λέγειν καὶ νομοθετεῖν οἷς μηδεὶς ἂν νεμεσήσῃ, καὶ τὰ γαθὰ μὲν προσδοκᾶν καὶ τοῖς θεοῖς εὐχεσθαι διδόναι, πάντα δ' ἀνθρώπων ἡγεῖ-

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but he never robbed him of his claim to justice; he defined the circumstances that make homicide justifiable and proclaimed the accused in such case free from taint. If, then, your laws can justify homicide, is this fellow's law to forbid any claim, even a just one, to recompense? Not so, men of Athens! Do not let it appear that you have been more diligent to prevent any of your benefactors from winning a recompense than to suppress murder in your city. Rather, recalling the occasions on which you have repaid the services rendered you, and remembering the inscription of Demophantus, already referred to by Phormio, on which it stands written and confirmed by oath that whoso shall suffer in defence of the democracy shall receive the same reward as Harmodius and Aristogiton, vote for the repeal of this law; for if you do not, it is impossible for you to observe your oaths.

And besides all this, observe a further point. That law cannot be a sound one which deals with the past and the future in the same way. "None," says this law, "shall be immune save and except the descendants of Harmodius and Aristogiton." Good! "Nor shall anyone in future be granted immunity." What! not even if other such benefactors arise, Leptines? If you found fault with the past, can it be that you also foresaw the future? Because, you will say, we are now past such expectation.<sup>a</sup> I pray that we may be, Athenians. But as we are mere mortals, neither our language nor our laws should offend religious sentiment; we may both expect blessings and pray for them, but we must reflect that all things are

<sup>a</sup> The day of tyrants is past, and the services of tyrannicides are no longer needed

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σθαι. οὐδὲ γὰρ ἂν Λακεδαιμόνιοι ποτ' ἤλπισαν  
εἰς τοιαῦτα πράγματ' ἀφίξεσθαι, οὐδέ γ' ἴσως Συ-  
ρακόσιοι, πρὸ πάσαι δημοκρατούμενοι καὶ φόρους  
Καρχηδονίους πρᾶττόμενοι καὶ πάντων τῶν περὶ  
αὐτοὺς ἄρχοντες καὶ ναυμαχία νενικηκότες ἡμᾶς,  
ὑφ' ἐμὸς γραμματέως, ὥς φασι, τυραννήσεσθαι  
162 οὐδέ γ' ὁ νῦν ὢν Διονύσιος ἤλπισεν ἂν ποτ' ἴσως  
πλοίῳ στρογγύλῳ καὶ στρατιώταις ὀλίγοις Δίῳν'  
ἐλθόντ' ἐφ' αὐτὸν ἐκβαλεῖν τὸν τριήρεις πολλὰς καὶ  
ξένους καὶ πόλεις κεκτημένον. ἀλλ', οἶμαι, τὸ  
μέλλον ἄδηλον πᾶσιν ἀνθρώποις, καὶ μικροὶ καιροὶ  
μεγάλων πραγμάτων αἵτιοι γίνονται. διὸ δεῖ  
μετριάζειν ἐν ταῖς εὐπραξίαις καὶ προορωμένους τὸ  
163 μέλλον φαίνεσθαι.

[507] Πολλὰ δ' ἂν τις ἔχοι λέγειν ἔτι καὶ διεξιέναι περὶ  
τοῦ μηδαμῇ μηδὲ καθ' ἐν τούτῳ ἔχειν καλῶς τὸν  
νόμον μηδὲ συμφέρειν ὑμῖν· ἀλλ' ἵν' ἐν κεφαλαίῳ  
τοῦτο μάθητε καὶ γὰρ παύσωμαι λέγων, τάδε ποιή-  
σατε· σκέψασθε παρ' ἄλληλα καὶ λογίσασθε πρὸς  
ὑμᾶς αὐτοὺς, τί συμβήσεται καταψηφισαμένοις  
ὑμῖν τοῦ νόμον καὶ τί μὴ· εἴτα φυλάττετε καὶ  
μέμνησθ' ἂν ὑμῖν ἐξ ἐκατέρου φανῇ, ἵν' ἔλησθε τὰ  
164 κρείττω. ἂν μὲν τοίνυν καταψηφίσσησθε, ὥσπερ  
ἡμεῖς κελεύομεν, οἱ μὲν ἄξιοι παρ' ὑμῶν τὰ δίκαι'  
ἔξουσιν, εἰ δέ τις ἔστ' ἀνάξιος, ὥς ἔστω, πρὸς τῷ  
τὴν δωρεῖαν ἀφαιρεθῆναι δίκην ἣν ἂν ὑμῖν δοκῇ  
δώσει κατὰ τὸν παραιοσηνεγμένον νόμον· ἡ δέ  
πόλις πιστή, δίκαια, πρὸς ἅπαντ' ἀψευδὴς φανή-  
σεται. εἰ δ' ἀποψηφίσσησθε, ὃ μὴ ποιήσαίτε, οἱ  
μὲν χρηστοὶ διὰ τοὺς φαύλους ἀδικήσονται, οἱ δ'

\* Dionysius I. of Syracuse started life as a clerk in the public service.



## AGAINST LEPTINES, 161-164

conditioned by mortality. For the Lacedaemonians never dreamed that they would be brought to their present straits, and perhaps even the Syracusans, once a democracy, who exacted tribute from the Carthaginians and ruled all their neighbours and beat us at sea, little thought they would fall under the tyranny of a single clerk,<sup>a</sup> if report be true. Nor again could the present Dionysius<sup>b</sup> ever have expected that Dion would come against him in a cargo-boat with a handful of soldiers and expel the master of so many warships and mercenaries and cities. But, methinks, the future is hidden from all men, and great events hang on small chances. Therefore we must be modest in the day of prosperity, and must show that we are not blind to the future.

There are still many arguments that one might develop at length, showing that this law is in every respect unsound and opposed to your interests; but to sum up and bring my speech to a conclusion, I will ask you to do this. Calculate and compare in your own minds what will happen to you if you repeal this law, and what if you do not; and then be careful to remember all the consequences of either step, so that you may make the better choice. Now if, on our advice, you reject it, deserving men will receive their due reward from you, and any undeserving man (assuming that there are such) will not only lose his reward, but will pay whatever penalty you approve, in accordance with our alternative law, while all men will acknowledge the honour, justice and veracity of our city. If, on the other hand, you allow it to pass, as I pray you may not, the good will suffer for the

<sup>b</sup> Dionysius II., expelled by Dion in 357.

## DEMOSTHENES

ἀνάξιοι συμφορᾶς ἑτέροις αἰτλοὶ γενήσονται, δίκην  
 δ' οὐδ' ἡντινοῦν αὐτοὶ δώσουσιν; ἡ δὲ πόλις  
 τάναντί' ὧν εἶπον ἀρτίως δόξει ἄπιστος, φθονερά,  
 165 φαύλη παρὰ πᾶσιν εἶναι. οὐκ οὐκ ἄξιον, ὦ ἄνδρες  
 Ἀθηναῖοι, τοσαύτην βλασφημίαν ἀντὶ καλῶν καὶ  
 προσηκόντων ὑμῖν ἀγαθῶν ἐλέσθαι. καὶ γὰρ ἕκα-  
 στος ὑμῶν ἰδίᾳ μεθέξει τῆς δόξης τῶν κοινῇ γνω-  
 σθέντων. οὐ γὰρ ἀγνοεῖ τοῦτ' οὐδεὶς οὔτε τῶν  
 περιεστηκότων οὔτε τῶν ἄλλων, ὅτι ἐν μὲν τῷ  
 δικαστηρίῳ Λεπτίνης πρὸς ἡμᾶς ἀγωνίζεται, ἐν δὲ  
 τῇ τῶν καθημένων ὑμῶν ἐνὸς ἐκάστου γνώμῃ,  
 φιλανθρωπία πρὸς φθόνον καὶ δικαιοσύνη πρὸς  
 κακίαν καὶ πάντα τὰ χρηστὰ πρὸς τὰ πονηρότατ'  
 166 ἀντιτάττεται. ὧν τοῖς βελτίοσι πευθόμενοι καὶ  
 508] κατὰ ταῦθ' ἡμῖν θέμενοι τὴν ψῆφον, αὐτοὶ θ' ἂ  
 προσήκει δόξετ' ἐγνωκέναι, καὶ τῇ πόλει τὰ κρά-  
 τιστ' ἔσεσθ' ἐψηφισμένοι, κἂν τις ἄρ' ἔλθῃ ποτὲ  
 καιρὸς, οὐκ ἀπορήσετε τῶν ἐβελησόντων ὑπὲρ  
 ὑμῶν κινδυνεύειν. ὑπὲρ οὖν τούτων ἀπάντων  
 οἶμαι δεῖν ὑμᾶς σπουδάζειν καὶ προσέχειν τὸν νοῦν  
 ὅπως μὴ βιασθῇθ' ἀμαρτεῖν. πολλὰ γὰρ ὑμεῖς, ὦ  
 ἄνδρες Ἀθηναῖοι, πολλάκις οὐκ ἐδιδάχθηθ' ὥς ἔστι  
 δίκαια, ἀλλ' ἀφῆρέθηθ' ὑπὸ τῆς τῶν λεγόντων  
 κραυγῆς καὶ βίας καὶ ἀναισχυντίας. ὁ μὴ πάθητε  
 167 νῦν· οὐ γὰρ ἄξιον. ἀλλ' ἂ δίκαι' ἐγνώκατε, ταῦτα  
 φυλάξατε καὶ μνημονεύετε, ἕως ἂν ψηφίσῃσθε, ἵν'  
 εὖορκον θῇσθε τὴν ψῆφον κατὰ τῶν τὰ πονηρὰ  
 συμβουλευόντων. θαυμάζω δ' ἐγώ γε, εἰ τοῖς μὲν  
 τὸ νόμισμα διαφθείρουσι θάνατος παρ' ὑμῖν ἔστιν  
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sake of the bad, the undeserving will bring calamity on the rest, but come off scot-free themselves, and the reputation of Athens will be the very reverse of what I have described; all men will regard her as faithless, envious and mean. It is unworthy of you, Athenians, to prefer such a foul reproach to advantages so honourable and so appropriate to you. For each of you will share individually in the credit of your joint decision. For it is known to all standing round us,<sup>a</sup> as to everyone else, that in this court Leptines is contending with us, but within the conscience of each member of the jury humanity is arrayed against envy, justice against malice, and all that is good against all that is most base. If you yield to the nobler impulse and cast your votes with us, you will win for yourselves the credit, and for the State the benefit, of a righteous verdict, and if ever occasion arises, you will not lack friends willing to encounter risk in your behalf. I ask you, therefore, to take all these considerations seriously to heart and to beware that you are not forced into an error of judgement. For on many occasions, men of Athens, the justice of the case has not been brought home to you, but a verdict has been wrested from you by the clamour, the violence and the shamelessness of the pleaders. Let not that be your case to-day, for that would be unworthy of you; but hold fast to what you are convinced is just, and bear it in mind until you vote, so that true to your oaths you may cast your votes against the counsels of the wicked. If you punish with death those who debase the

\* i.e. the general public; the jury were seated.

ἢ ζημία, τοῖς δ' ὅλην τὴν πόλιν κίβδηλον καὶ  
ἄπιστον ποιούσι λόγον δώσετε οὐ, δὴ πού γ', ὦ  
Ζεῦ καὶ θεοί.

Οὐκ οἶδ' ὅ τι κδεῖ πλείω λέγειν· οἶμαι γὰρ ὑμᾶς  
οὐδὲν ἄγνοεῖν τῶν εἰρημένων.